

ST5550 – Christian Encounter with Islam

Reformed Theological Seminary, Charlotte

Spring 2026

I. Details

- A. Schedule: Tuesdays, 1:00pm–4:00pm (2/10, 2/24, 3/10, 3/31, 4/14, 4/28, 5/5, and 5/12)
- B. Professor: Dr. Daniel Janosik
- C. Contact: Janosik@Erskine.edu or djanosik@gmail.com
- D. Availability: If you wish to discuss some aspect of the course, please speak to me after class or email me to arrange an appointment. (I'm also available for lunches with students to chat about any topics of interest or concern, theological or otherwise on the Tuesdays when the class meets.)

II. Goals

- A. To introduce the student to Islamic history, culture, traditions, beliefs, and practices.
- B. To raise the students' awareness of the considerable diversity found within Islam, both historically and in its contemporary expressions.
- C. To understand the ramifications of the Traditional Muslim view in contrast to the Revisionist view in regard to their history, Scriptures, and prophet.
- D. To answer some of the major questions that Muslims ask concerning the nature of God, the deity of Christ, the apparent discrepancies in the Bible, and the nature of sin.
- E. To encourage the student to think biblically and critically about Christian engagement with Islam, both in the past and in the present.
- F. To develop a deeper and more accurate understanding of Islam, so as to cultivate a greater love for our Muslim neighbors and a more effective witness toward them.

III. Course Overview

- A. Introduction: Why Study Islam?
- B. Overview of Islam
- C. History of Islam (6thC to 21stC)
- D. Islamic Sources: Qur'an, Sunna, Hadith
- E. Origin of Islam
- F. Historical Critique of Islam
- G. History and Meaning of Jihad; Crusades
- H. Islamic Law, Sharia
- I. Theological Development, Islamic Doctrine
- J. Diversity in Islam
- K. Islamic Culture
- L. Christian Encounters with Islam: Historical Examples
- M. Christian Encounters with Islam: Evangelism, Apologetics, Missions
- N. Controversial Issues
- O. Reaching Muslims with Love and Truth
- P. Summary and Conclusion

IV. Course Requirements

- A. *Class attendance and thoughtful participation.* (5%)
1. As per seminary policy, you are required to attend all the lectures. If you know that you will be unable to attend class on a particular date, please inform me in advance, otherwise you may be penalized for your absence.
 2. There will be opportunity for class participation and questions during the lectures.
 3. You will be expected to use the internet in the classroom *only for appropriate class-related activities*. Please consult **Appendix A** regarding the RTS Charlotte policy on classroom technology usage.
 4. A proportion of your final grade (see below) will depend on your attendance record and your participation in the classes (thoughtful interaction with the professor and other students). This will also include grades from quizzes given at the beginning of the class.
- B. *Reading assignments.* (5%)
1. The required reading is listed below (Section VII).
 2. Read carefully the assigned portions of the text for each week's assignments. There will also be some online resources that need to be read. There will be a weekly **online assessment** to keep track of all reading.
 3. A reading schedule will be provided at the start of class.
- C. *Reflection Papers (20%)* Due: Bi-weekly
1. You will read the book, *The Guide to Answering Islam*, according to the reading schedule and answer the questions at the end of each chapter. These reflections will be turned in bi-weekly. A separate document with all the questions will be provided.
- D. *Online Discussions.* (15%)
1. Students will engage in bi-weekly online Discussion Boards and answer the questions asked within each discussion, as well as respond to other students.
- E. *Book Review.* (15%)

The following information should be given about the book being reviewed at the start of each review:

Author / Editor Name, Book Title, Publisher, Year of Publication, ISBN: 000-0-00-000000-0, Number of Pages, Price

Your book review on Nabeel Qureshi's book, *Seeking Allah, Finding Jesus*, should consider the following:

Examine the case for Islam

1. Summarize several positive things the author mentioned about Islam and explain why these things attract a person to Islam.

Examine the case for Christianity

2. Summarize at least three pillars of the gospel as they were explained to the author (i.e., Jesus' death on the cross, his resurrection, and his claim to be God). What do you think were the most persuasive arguments presented to the author? What made them persuasive to the author as a Muslim?
3. Compare the case for Christianity with the case for Islam. What were the strongest arguments for Islam? What was least persuasive to the author? Were there aspects of his interaction with Christians that were more persuasive than their biblical arguments?

The Conversation (building the bridge)

4. What were some of the most important struggles the author had with the arguments that were presented to him? Which arguments do you think made the greatest impact on his decision to become a Christian?
5. After reading this book, what do you think would be the most effective way to witness to a Muslim? Has your approach changed as a result of reading this book?

Your critique should be double-spaced, use a 12-point Times Roman font (or similar font type), and should run 6-8 pages in length. Use Turabian format and save your document as a Word file. Upload your completed book critique on Canvas in the appropriate drop box.

- F. *Report on mosque visit.* (15%) Mosque visit (4/10); Mosque visit report due (4/17)
1. A group visit to a local mosque will be arranged during the semester. (There may be more than one visit, depending on class size.) The visit will center on observing (but not participating in) a Friday prayer service (*jummah*).
 2. The date(s) of the visit(s) will be announced early in the semester. If for good reason you are unable to attend the visit, please inform me as soon as possible so that an alternative assignment can be arranged.
 3. You are required to write a short report (500-1000 words) reflecting on what you learned from this experience. This report should *not* be merely a description of what you observed, but a critical reflection on how it affected your understanding of Islam in relation to your own Christian faith. For example, you could address some of these questions:
 - i. What were your preconceptions before the visit?
 - ii. How were your preconceptions confirmed or challenged?
 - iii. Were you surprised by anything you observed or heard?
 - iv. How does Muslim worship compare to Christian worship?
 - v. How did the visit affect your attitude towards Islam and Muslims?
 4. Your mosque visit report is due on **April 17**. It should be uploaded to the course website (look for the link on the **Modules** page) on or prior to this date.
 5. Late submissions will be penalized *5 percentage points for each day beyond the deadline*.
- G. *Research paper.* (25%)
6. You are required to write a critical research paper (2500–3500 words/10-14 pages, excluding footnotes) on any topic addressed in the lectures or readings. If you're

in any doubt about whether your topic is a suitable one, please check with me first. Some suggestions:

- i. Historical reliability (or otherwise) of Islamic sources
 - ii. Historical critique of Islam (Coins, Inscriptions, non-Muslim sources, archaeology)
 - iii. Comparing the Bible and the Qur'an (teachings, origins, interpretation, etc.)
 - iv. Defending the Trinity or the Deity of Christ against Muslim beliefs in Tawhid or the denial of Christ's deity
 - v. Exploring the term MHMD historically and theologically
 - vi. Comparing Yahweh with Allah (Are they the same God?)
 - vii. Comparing Islamic and Reformed views on free will and predestination
 - viii. Evaluating "Insider Movements" or "Muslim-Idiom Bible Translations"
 - ix. Islamic views on sin and salvation vs. Christian views
 - x. Challenges in evangelizing Muslims (theological, cultural, political, etc.)
 - xi. Christian responses to Muslim polemics
 - viii. Lessons from the writings and ministry of Samuel Zwemer
 - ix. Cooperation with Muslims on social issues (abortion, religious freedom, etc.)
2. Whatever topic you choose, make sure that your paper has a clear, focused thesis.
 3. Your paper will be graded according to the following criteria, in no particular order: responsible use of Scripture, responsible use of sources, extent of research, creativity, clarity, structure and coherence, cogency of argument, practical relevance, evidence of critical thinking, and good writing style (inc. grammar, spelling, and punctuation).
 4. The paper should cite *at least 8 scholarly sources*.
 - i. For the purposes of this paper, a scholarly source is a book or article by a recognized expert in the field (and not aimed at a popular level for a general audience)—ideally one that has been peer-reviewed.
 - ii. Wikipedia is clearly *not* a scholarly source.
 - iii. That said, with sufficient discernment, Wikipedia can be a *useful pointer* to scholarly sources and is generally reliable for fact-checking on uncontroversial issues.
 - iv. Please consult me if you have any doubts about whether a source is scholarly.
 - v. You should not rely heavily on internet sources. Use the library!
 - vi. The paper should include a properly formatted bibliography.
 5. The paper should be word-processed, not hand-written.
 - i. Use a 12-point font and double line-spacing for the main text.
 - ii. Use section headings where applicable to improve readability.
 - iii. Use footnotes (10-point font) rather than endnotes.
 - iv. Use a recognized scholarly style for citations (e.g., Chicago, Turabian, SBL).
 6. The paper should be submitted with a title page containing all of the following: the name and year of the course; your name; the professor's name; the title of the paper; and the *exact word count* for the main text of the paper (obtained from your word processor's word-count feature).
 7. You will be penalized if you do not observe the requirements and guidelines above.
 8. For good examples of scholarly papers using scholarly sources, take a look at the online papers from the *Journal of the Evangelical Theological Society* ([here](#)) and

the *Westminster Theological Journal* ([here](#)). For good examples of research papers from RTS Charlotte students, visit the *Pen and Parchment* webpage ([here](#)).

9. Your paper is due on **May 14**. It should be uploaded to the course website (look for the link on the **Modules** page) on or prior to this date.
10. Late submissions may be penalized *5 percentage points for each day beyond the deadline*.

V. Course Documents

A. Instructions for accessing course documents.

1. Log in to the RTS Canvas website (<https://rts.instructure.com>).
2. Select “Christian Encounter with Islam” from the **Courses** menu.
3. All of the course documents will be accessible from the **Modules** page.

B. Reflection Paper Questions

1. The Questions from the main textbook, *The Guide to Answering Islam*, will be posted on the Canvas website. Download this file and then use it for answering the questions that are in the text.
2. You will then upload the questions and answers to the course website before class. We will discuss the answers in class.

C. Supplementary documents.

1. The reading schedule and some of the required reading items (see below part VIII) will be available on the course website as well as in this syllabus.
2. You should also consult documents used in the class under the Files tab on Canvas.

VI. Grading

- A. Class attendance and participation — 5%
- B. Reading assignments — 5%
- C. Reflection Papers — 20%
- D. Online Discussions — 15%
- E. Book Review — 15%
- F. Mosque visit report — 15%
- G. Research paper — 25%

VII. Required Reading

You should obtain copies of the three main books below. The online resources will be made available. A reading schedule will also be provided at the start of class.

- A. Daniel Janosik, *The Guide to Answering Islam* (Christian Publishing House, 2019).
- B. Nabeel Qureshi, *Seeking Allah, Finding Jesus* (Zondervan, 2018).
- C. Ayman Ibrahim, *A Concise Guide to the Qur'an* (Baker Academic, 2020).

Online Resources:

- D. Selections from *The Qur'an*, translated by M. A. S. Abdel Haleem, Oxford World's Classics (Oxford University Press, 2008). [Available as an [eBook via EBSCO](#).]
- E. James Anderson, *Christian Encounter with Islam Notes* (RTS, 2023).

VIII. Reading Schedule

Class Date	Topics	Readings	Assignments
2/10	Syllabus & Class Overview Introduction: Why Study Islam? Overview of Islam	TGAI: Chs 1-3 CGQ: xi-16 SAFJ (Qureshi) Qur'an: Introduction and Allah (Anderson, 1-7)	Reflection Paper #1 Discussion #1
2/24	Muhammad Qur'an, Hadith, Sira Origin of Islam	TGAI: Chs 4-6 CGQ: 17-36 SAFJ (Qureshi) Qur'an: Muhammad (Anderson, 23-34)	Reflection Paper #2 Discussion #2
3/10	Origin of Islam (cont.) History of Islam Theological Development	TGAI: Chs 7-9 CGQ: 37-54 SAFJ (Qureshi) Qur'an: Jesus and Mary (Anderson, 8-22)	Reflection Paper #3 Discussion #3 Due: Book Review on SAFJ (3/14)
3/16-3/20	Spring Break		
3/31	Islamic "Golden Age" Islamic Doctrine Sharia Law	TGAI: Chs 10-12 CGQ: 55-94 Qur'an: Christians (Anderson, 34-46)	Reflection Paper #4 Discussion #4 Mosque Visit (4/10)
4/14	Sin and Salvation Eschatology Sects and Schools	TGAI: Chs 13-15 CGQ: 95-122 Qur'an: Family/Women (Anderson, 47-50; 60-72)	Reflection Paper #5 Discussion #5 Due: Mosque Visit Report (4/17)
4/28	History and Meaning of Jihad Crusades	TGAI: Chs 16-18 CGQ: 123-145 Qur'an: Jihad (Anderson, 50-59)	Reflection Paper #6 Discussion #6
5/5	Apologetics to Islam: Same God?; Trinity; Deity of Christ; Resurrection; Corruption of the Bible	Qur'an: Resurrection/Deity of Christ/Corruption of the Bible (Anderson, 73-89) FJIM, FRT, MMDA	Discussion #7
5/12	Apologetics (continued) Reaching Muslims with Truth and Love	"A Common Word" "Loving God and Neighbor"	Class Discussion on Research Papers
5/14-5/19	Research Paper		Due: Research Paper (5/14)
Lecture/class Schedule	1 st hour: Discussion (TGAI questions, CGQ, Qur'an readings) 2 nd hour: Lecture 3 rd hour: Lecture, Video, Discussion		

TGAI = The Guide to Answering Islam (Janosik)
CGQ = A Concise Guide to the Qur'an (Ibrahim)
SAFJ = Seeking Allah, Finding Jesus (Qureshi)
FJIM = "Followers of Jesus (Isa) in Islamic Mosques" (Tennent)
FRT = "Four Responses to Tennent" (Travis et al)
MMDA = "Muslim Ministry in the Days Ahead" (Corwin).

IX. Recommended Supplementary Reading

You are not *required* to read any of the items below, but you may find them useful to consolidate the course material and for further study as your interests dictate. For many of these, the table of contents can be viewed on Amazon.com or Google Books. These sources reflect a wide range of Muslim, Christian, and secular perspectives on Islam—some sympathetic, some moderately critical, some highly critical—but all are informative and thought-provoking to some degree. Further recommendations for specific topics are included in the course outline

Note also the resources on the RTS LibGuide for the course: <https://rts.libguides.com/islamguide>

A. General Introductions

1. Daniel W. Brown, *A New Introduction to Islam* (Wiley-Blackwell, 2nd ed., 2009). [An undergraduate-level textbook by a well-regarded scholar of Islam.]
2. Bassam M. Chedid, *Islam: What Every Christian Should Know* (Evangelical Press, 2004).
[A reliable popular-level introduction to Islamic history, beliefs, and practices, concluding with some insights about evangelizing Muslims. Chedid is the founder and president of the Children of Abraham ministry and adjunct professor at RTS/J.]
3. Colin Chapman, *Cross and Crescent: Responding to the Challenge of Islam* (InterVarsity Press, 2008). [Available as an [eBook via EBSCO](#).]
4. John L. Esposito, *Islam: The Straight Path* (Oxford University Press, 4th ed., 2010).
[A widely-used textbook by one of the leading Western scholars of Islam. Covers the major issues very well, although Esposito evidently wants to soften Islam's sharp edges and his biases are on full display in his discussion of 'Islamophobia'.]
5. John L. Esposito, *What Everyone Needs to Know About Islam* (Oxford University Press, 2nd ed., 2011).
[A popular-level introduction to Islam beliefs, practices, and culture, arranged as a series of questions and answers, with a particular eye toward current socio-political issues. Esposito is one of the leading Western scholars of Islam.]
6. C. T. R. Hower, *Understanding Islam: An Introduction* (Fortress Press, 2006). [A particularly readable introductory textbook; covers all the major bases.]
7. Fazlur Rahman, *Islam* (University of Chicago Press, 2nd ed., 2002).
[A significant and influential survey by a "liberal and modernist" Muslim scholar.]

B. Reference Works

1. *The Encyclopaedia of Islam* (E. J. Brill, new ed., 1989).
[The standard reference work; available in the RTS/C library.]
2. John L. Esposito, ed., *The Oxford Encyclopedia of the Islamic World* (Oxford University Press, rev. ed., 2009).
[Not as extensive as the Brill set, but more accessible and up-to-date.]
3. Cyril Glasse, *The New Encyclopedia of Islam* (Rowman & Littlefield, 2013).
[Generally reliable; the usual caveats about a single-author encyclopedia apply.]

C. Muhammad and the Qur'an

1. Alfred Guillaume, trans., *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah* (Oxford University Press, 1967).
[Ibn Ishaq's (d. 768) historical account is one of the earliest and most respected.]

2. Matthew Bennett, *The Qur'an and the Christian: An In-Depth Look into the Book of Islam for Followers of Jesus* (Kregel, 2022).
 3. Stephen Shoemaker, *Creating the Qur'an: A Historical-Critical Study* (University of California, 2022).
 4. James R. White, *What Every Christian Needs to Know About the Qur'an* (Bethany House, 2013). [Available as an [eBook via EBSCO](#).]
 5. John Kaltner, *Introducing the Qur'an for Today's Reader* (Fortress Press, 2011). [A helpful topical survey of quranic teachings.]
 6. Martin Lings, *Muhammad: His Life Based on the Earliest Sources* (Inner Traditions, rev. ed., 2006).
[A sympathetic scholarly biography based on 8th/9th-century sources.]
 7. Seyyed Hossein Nasr, ed., *The Study Quran* (HarperOne, 2015).
[A new translation with parallel commentary based on various *tafsir* sources. Very useful for understanding how moderate Muslims interpret the Qur'an today.]
 8. Gordon Nickel, *The Quran with Christian Commentary: A Guide to Understanding the Scripture of Islam* (Zondervan Academic, 2020).
[A very helpful resource for reading and interpreting the Qur'an. Includes 20 short articles on important topics for Christian-Muslim engagement.]
 9. Fazlur Rahman, *Major Themes of the Qur'an* (University of Chicago Press, 2009). [A summary of quranic teachings by a modernist Muslim scholar.]
 10. Gabriel Said Reynolds, *The Emergence of Islam: Classical Traditions in Contemporary Perspective* (Fortress Press, 2012).
[A scholarly introduction to the history of Muhammad, his successors, and the Qur'an; raises critical questions about the traditional Muslim narratives.]
 11. Keith E. Small, *Textual Criticism and Qur'an Manuscripts* (Lexington Books, 2011).
[A fascinating but technical study of the Qur'an applying standard textual critical methods; challenges popular Muslim beliefs and assumptions about the Qur'an.]
 12. Keith E. Small, *Holy Books have a History* (Avant Ministries, n.d.).
[A short comparison of the textual histories of the New Testament and the Qur'an; an accessible summary of the conclusions of Small's doctoral research.]
 13. Robert Spencer, *Did Muhammad Exist? An Inquiry into Islam's Obscure Origins* [Revised and Expanded Edition] (Bombardier Books, 2021).
[A "quest for the historical Muhammad" with very negative conclusions. Spencer is one of the most outspoken critics of Islam writing today. Many would consider him to be hyper-skeptical, but his book raises some serious questions for Muslims.]
- D. Christian Engagement with Islam
1. Thabiti Anyabwile, *The Gospel for Muslims: An Encouragement to Share Christ with Confidence* (Moody, 2010).
[A practical, gospel-centered book by an evangelical pastor and former Muslim.]
 2. Laurie Fortunak Nichols and Gary R. Corwin, eds., *Envisioning Effective Ministry: Evangelism in a Muslim Context* (EMIS, 2010).
[A very helpful collection of short articles from the *Evangelical Missions Quarterly* addressing current challenges and debates in Muslim evangelism, church planting, and contextualization.]
 3. David Garrison, *A Wind in the House of Islam: How God is Drawing Muslims Around the World to Faith in Jesus Christ* (Wigtake Resources, 2014).

- [Garrison documents the many “movements to Christ” which have emerged in the Muslim world in the last half-century. Informative, encouraging, and challenging.]
4. Norman L. Geisler and Abdul Saleeb, *Answering Islam: The Crescent in Light of the Cross* (Baker, 2nd ed., 2002).
[An introduction to the basic teachings of Islam followed by a critical evaluation from an evangelical Christian perspective.]
 5. Timothy George, *Is the Father of Jesus the God of Muhammad* (Zondervan, 2002).
[George gives an overview of Islam and a nuanced, well-informed answer to the title question, noting the irreconcilable differences between Christianity and Islam.]
 6. J.D. Greear, *Breaking the Islam Code: Understanding the Soul Questions of Every Muslim* (Harvest House Publishers, 2010).
[A very insightful and practical book on evangelizing Muslims.]
 7. Nabeel T. Jabbour, *The Crescent Through the Eyes of the Cross: Insights from an Arab Christian* (NavPress, 2008).
[A mostly helpful resource for understanding the Muslim mindset with respect to Christianity and the West. Also provides invaluable insights on how to evangelize Muslims. Jabbour is sympathetic toward Insider Movements.]
 8. Daniel Janosik, *John of Damascus: First Apologist to the Muslims* (Wipf & Stock, 2016). [A helpful handbook for understanding Islam and engaging with Muslim claims.]
 9. Joshua Lingel, Jeff Morton, and Bill Nikides, eds., *Chrislam: How Missionaries are Promoting an Islamized Gospel* (i2 Ministries Publications, rev. ed., 2012). [A collection of essays countering so-called “Insider Movements”.]
 10. Bruce A. McDowell and Anees Zaka, *Muslims and Christians at the Table: Promoting Biblical Understanding Among North American Muslims* (P&R, 1999).
[A practical (but pre-9/11) guide to understanding North American Muslims and to building bridges for evangelism by promoting biblical understanding. The authors have several decades of experience ministering to Muslims in Philadelphia.]
 11. Chawkat Moucarry, *The Prophet and the Messiah: An Arab Christian’s Perspective on Islam & Christianity* (InterVarsity Press, 2001).
[A reliable (but pre-9/11) introduction to Islam, its differences with Christianity, and Christian responses to Muslim objections. The author’s discussion of the Arab-Israeli conflict is badly skewed, in my judgment.]
 12. Yehuda Nevo, *Crossroads to Islam: The Origins of the Arab Religion and the Arab State* (Prometheus, 2003).
 13. Gordon Nickel, *The Gentle Answer to the Muslim Accusation of Biblical Falsification* (Bruton Gate, 2015).
[A superb defense of the integrity of the Bible in response to the common Muslim accusation that Jews and Christians have corrupted their scriptures. Also documents the contradictions, alterations, and dubious textual history of the Qur’an.]
 13. Karl-Heinz Ohlig and Gerd-R. Puin, *The Hidden Origins of Islam* (Prometheus Books, 2010).
 14. Karl-Heinz Ohlig, *Early Islam: A Critical Reconstruction Based on Contemporary Sources* (Prometheus Books, 2013).
 15. Phil Parshall, *The Cross and the Crescent: Understanding the Muslim Heart and Mind* (InterVarsity Press, 2002).

[Useful mainly for understanding how Muslims view the world and cope with the challenges of life; very conversational and anecdotal in style.]

16. Nabeel Qureshi, *Seeking Allah, Finding Jesus* (Zondervan, 2014).
[Gripping testimony of an Ahmadiyya Muslim who was challenged to investigate the historical claims of Christianity, as compared with those of Islam, and ended up converting to Christ. Both illuminating and encouraging.]
17. Nabeel Qureshi, *Answering Jihad* (Zondervan, 2016).
[Generally a very good exposition and evaluation of the concept of *jihad* in Islam and its modern manifestations, but weakened by its lack of source citations.]
18. Nabeel Qureshi, *No God but One: Allah or Jesus?* (Zondervan, 2016). [Qureshi's follow-up to *Seeking Allah, Finding Jesus*, in which he argues that the evidence of history supports the truth-claims of Christianity rather than Islam.]
19. Miroslav Volf, Ghazi bin Muhammad, and Melissa Yarrington, *A Common Word: Muslims and Christians on Loving God and Neighbor* (Eerdmans, 2010).
[Muslim and Christian scholars offer perspectives on the themes of love for God and for neighbor, emphasizing perceived commonalities between Islam and Christianity. Includes the full text of "A Common Word Between Us and You" and "Loving God and Neighbor Together: A Christian Response" (the so-called "Yale Response").]
20. Miroslav Volf, *Allah: A Christian Response* (HarperCollins, 2011).
[Volf, an influential theologian at Yale Divinity School, argues that Christians and Muslims worship the same God. Aims to promote inter-religious tolerance.]
21. J. Christy Wilson, Samuel M. Zwemer, *Apostle to Islam: A Biography of Samuel M. Zwemer* (Baker Book House, 1952).
22. Samuel M. Zwemer, ed. Roger S. Greenway, *Islam and the Cross: Selections from "The Apostle to Islam"* (P&R, 2002).
[Zwemer (1867-1952) was a pioneering Reformed missionary in the Middle East, later appointed professor of missions at Princeton Theological Seminary.]

E. Other Resources

1. *The Muslim 500: The World's 500 Most Influential Muslims* (The Royal Islamic Strategic Studies Centre, Jordan; available online at <https://themuslim500.com/>).
[Published annually by a group of leading Islamic scholars, this e-book provides an informative and fascinating window on the Muslim world. Includes useful statistics and survey articles on Islam in the world today.]
2. Mahmoud Mustafa Ayoub, *A Muslim View of Christianity* (Orbis Books, 2007). [A series of essays on Muslim-Christian dialogue by a modernist Islamic scholar.]
3. John L. Esposito and Dalia Mogahed, *Who Speaks for Islam? What a Billion Muslims Really Think* (Gallup Press, 2007). [Intended as an empirically researched corrective to popular assumptions about what Muslims believe. From the blurb: "Gallup conducted tens of thousands of interviews with residents of more than 35 nations that are predominantly Muslim or have significant Muslim populations." Illuminating at points, but the book contains more interpretation than actual hard data and the authors clearly have an agenda.]
4. Tom Holland, *In the Shadow of the Sword: The Birth of Islam and the Rise of the Global Arab Empire* (Doubleday, 2012).
[A provocative account of the rise of Islam that challenges the 'received' view.]

5. Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (Simon & Schuster, 1996).
[An influential and controversial work on international affairs. Huntington argues that the post-Cold War world will be divided mainly according to cultural/religious identities, resulting in a major fault-line between the West and the Rest (esp. the Muslim world).]
6. Bernard Lewis, *What Went Wrong? The Clash Between Islam and Modernity in the Middle East* (Oxford University Press, 2002).
[Lewis charts the rise and fall of Islam over the centuries, with a view to explaining present-day Muslim bewilderment and frustration at the decline of Islamic power.]
7. Nuh Ha Mim Keller, trans., *Al-Maqasid: Nawawi's Manual of Islam* (Amana Publications, rev. ed., 2002).
[Nawawi was a 13th-century Islamic legal scholar. This relatively short work gives fascinating insight into what it means to be a "good Muslim" and how exactly the "Five Pillars of Islam" should be practiced.]
8. Robert R. Reilly, *The Closing of the Muslim Mind: How Intellectual Suicide Created the Modern Islamist Crisis* (ISI Books, 2011).
[Reilly argues that the crisis in Islam today has its roots in a "battle for the Muslim mind" fought between two rival Islamic schools of theology in the medieval era.]
9. Edward W. Said, *Orientalism* (Vintage Books, 1994).
[An influential and controversial critique of post-colonial Western prejudices and misrepresentations of the Middle East. Said was a Palestinian-American professor of literature at Columbia University.]
10. Patrick Sookhdeo, *Global Jihad: The Future in the Face of Militant Islam* (Isaac Publishing, 2007).
[A very thorough (and sobering) survey of militant Islam and its roots. Sookhdeo is the founder and director of the Institute for the Study of Islam and Christianity.]
11. Rodney Stark, *God's Battalions: The Case for the Crusades* (HarperOne, 2009).
[The subtitle is an overstatement, but Stark defends a nuanced view of the Crusades as a reasonable and inevitable response to centuries of Muslim aggression.]

F. Internet Resources

1. Qur'an
 - i. Quran.com (<https://quran.com/>)
 - ii. Qur'an Browser (<http://qb.gomen.org/QuranBrowser/>)
 - iii. StudyQuran (<https://www.studyquran.org/>)
 - iv. Tanzil Quran Navigator (<https://tanzil.net/>)
 - v. Quranic Arabic Corpus (<http://corpus.quran.com/>)
 - vi. Qur'an Tools (<https://qurantools.mst.edu.au/>)
2. Hadith
 - i. Sunnah.com (<https://sunnah.com/>)
 - ii. Sahih Bukhari (<https://www.sahih-bukhari.com/>)
 - iii. Sahih Muslim (<https://www.sahihmuslim.com/>)
3. Tafsir
 - i. AlTafsir.com (<https://www.altafsir.com/>)
 - ii. Quran Tafsir Ibn Kathir (<https://www.qtafsir.com/>)
4. Promoting Islam
 - i. Al-Islam.org (<https://www.al-islam.org/>)

- ii. Islamic Awareness (<https://www.islamic-awareness.org/>)
- iii. True Islam [Ahmadiyya] (<https://www.trueislam.com/>)
- 5. Christian Engagement with Islam
 - i. Alpha and Omega Ministries (<https://www.aomin.org/>)
 - ii. Answering Islam (<https://www.answering-islam.org/>)
 - iii. Crescent Project (<https://www.crescentproject.org/>)
 - iv. Frontiers (<https://www.frontiers.org/>)

Appendix A: Extensions Policy for Assignments:

In extenuating circumstances, a deadline extension of **up to one week** may be granted at the discretion of the professor. Requests for extensions of **more than one week** must be submitted to the Registrar for consideration by the Academic Dean in consultation with the professor. Extensions are granted only for significant emergencies or unforeseen circumstances, and a grade penalty may be applied. *All extension requests must be made **prior to the assignment deadline**.* No retrospective extensions will be granted.

Appendix B: RTS Charlotte Classroom Technology Usage

Academic Dean's Office

RTS Charlotte recognizes how essential it is for students to have reliable, campus-wide access to the internet. For that reason, we have made Wi-Fi available for our student body, not only in the library and student lounges, but also in the classrooms. We know that students need to use the internet to download class materials, access files on the Cloud, and locate other important information. However, we also recognize that internet access in the classroom provides opportunity for abuse and misuse. Some students have unfortunately used their internet access to engage in many activities that distract them from the classroom lectures (e.g., surfing the web, checking sports scores, playing games). Not only does such activity hamper a student's own seminary education, but it distracts other students who can easily view the screens of nearby students. In addition, donors and classroom guests (who often sit in the back) can see this inappropriate internet usage, which reflects poorly on RTS. Classroom etiquette includes leaving cell phones turned off, refraining from surfing the Internet or playing computer games or other distracting activities. In addition, students must respect standards set by individual professors regarding the use of technology during their class.

In order to address this issue, we must appeal to the integrity of the students as ones who are preparing for a lifetime of ministry to Christ and his church. We expect each student to take personal responsibility for proper classroom technology usage and to encourage others around them to do the same. All RTS-Charlotte students are accountable to the policies stated in the Student Handbook and Academic Catalog and are therefore expected to use technology in the classroom only for appropriate class-related activities. Student conduct is under the supervision of the Dean of Students.

Course Objectives Related to MDiv* Student Learning Outcomes

Course: Christian Encounter with Islam
 Professor: Daniel Janosik
 Campus: Charlotte
 Date: Spring 2026

MDiv* Student Learning Outcomes		Rubric	Mini-Justification
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> • Strong • Moderate • Minimal • None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks. Also includes ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Strong	1. Research paper tests student's ability to clearly and accurately articulate understanding of Islamic history, culture, and theology 2. Class discussion questions test understanding and application
Scripture	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)	Moderate	1. Discusses biblical texts relevant to Christian engagement with Islam 2. Compares Bible with Qur'an 3. Discusses issues for Bible translation in Muslim contexts
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Moderate	1. Discusses engagement with Islam by Reformed theologians and missionaries 2. Compares and contrasts Reformed doctrines and Islamic doctrines
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Minimal	1. Emphasizes the grace of the gospel of Christ over against the works-salvation of Islam
Worldview	Burning desire to conform all of life to the Word of God. Includes ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Moderate	1. Sustained reflection on the Islamic worldview in light of (and contrasted with) the Christian worldview
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	1. Encourages a critical but charitable approach to engaging with Islam from a distinctively Reformed perspective
Pastoral Ministry	Ability to minister the Word of God to hearts and lives of both church and unchurched, to include preaching, teaching, leading in worship, leading and shepherding the local congregation, aiding in spiritual maturity, concern for non-Christians.	Moderate	1. Cultivates passion for outreach to Muslims as application of the "two great commandments" (Matt. 22)