

## TH-616 Jesus in Christianity and Islam

Hartford Seminary  
Winter/Spring 2021  
Mondays, 7-9.50 PM  
Hybrid Synchronous

Instructor: Hans A. Harmakaputra, Ph.D.

Office Hours: Tuesday & Thursday 4-5.30 PM; or by appointment

Email: [hharmakaputra@hartsem.edu](mailto:hharmakaputra@hartsem.edu)

Phone: 857-498-5425



*Left: Christ the Saviour (Pantokrator), a 6th-century encaustic icon from Saint Catherine's Monastery, Mount Sinai.*

Source: Wikimedia Commons, public domain image

*Middle: Mary and Jesus in the apse of Hagia Sophia, Istanbul, Turkey.*

Source: Wikimedia Commons, public domain image

*Right: A mural depicting the baptism of Jesus in a typical Haitian rural scenery, Cathédrale de Sainte Trinité, Port-au-Prince, Haiti.*

Source: Wikimedia Commons, CC BY-SA 3.0

### Course Description

Islam and Christianity understand Jesus as an essential figure in connection to God's revelation to humanity, although each religious tradition has its particular view that makes them unique. This course will investigate how canonical scriptures (the Qur'ān, and hadīth and Bible), tradition, spirituality, and contemporary theology depict Jesus and his role in both religious traditions. In the history of Muslim-Christian relations, Jesus has become a contentious point between Muslims and Christians, including through polemical and apologetical forms of interaction. While we address this reality and examine it critically, the course will utilize the comparative theology method in order to generate constructive reflection that can enrich personal and communal understanding in today's pluralistic society.

## **Learning Outcomes**

Upon successful completion of this course, students will be able to:

- (1) Acquire basic knowledge on how Muslim and Christian traditions understand Jesus and each religion's foundational basis.
- (2) Identify the points of convergence and divergence between Islam and Christianity regarding Jesus' role and personhood.
- (3) Analyze how social, political, cultural, and theological factors influence the ways in which Muslims and Christians throughout history perceive the figure of Jesus
- (4) Explain and evaluate Muslim-Christian comparative theological works on different themes related to Jesus
- (5) Develop their own understanding of Jesus Christ as a result of the comparative learning

(This course meets the following learning goals of Hartford Seminary programs: MAIRS 2, 4, 5, 6 MARS 1, 2, 4; DMin 3)

## **Teaching and Learning Strategies**

This class is a graduate seminar. Each meeting will provide a lecture, critical analysis on the assigned readings, and discussion. Afterward, the discussion will continue until Friday at midnight through Canvas. Students must read weekly required readings and write weekly reaction papers based on the activities each week. Each student will be responsible for at least one presentation based on reading assignments. Last, students must write either three short papers or a research paper.

As a hybrid synchronous course, the instructor will be teaching from the classroom on campus while students may elect to register for the face to face or zoom access. However, students can only opt-in through zoom if they have registered as distance students and maintain the same modality for the course duration. In addition, distance students are expected to be in a secure location with adequate microphone, camera, and sound capabilities to ensure class participation.

## **Classroom Netiquette and Etiquette**

Students should be aware of, respectful of, and engage those students who are not in the same physical space. Be respectful in all written and oral conversations. Written communication cannot express human inflection, tone, or any accompanying body language. As a result, it can be tempting to express ourselves in ways we might not be prepared to do in a face-to-face conversation. Video communication does help, but it is not the same as embodied communication. Always choose words carefully and refrain from assuming another person's attention. When in doubt, it is always better to ask for clarification. On the other hand, sarcasm is not a good way to communicate, and it is better not to utilize it. If needed, the instructor may contact students privately regarding classroom netiquette and etiquette.

In addition to that, all people need to exercise self-control when discussing Jesus, as both Muslims and Christians revere him in different ways. The class is an academic space where everyone must express their opinions, ideas, beliefs, convictions, doubts, and questions freely. At the same time, all must respect different and diverse views.

## Texts

- All required texts are downloadable in Canvas or accessible through Digital Theological Library, except for M. Kamil Hussein. *City of Wrong: A Friday in Jerusalem*. Oxford: Oneworld, 1994. You may purchase a used copy (use <https://www.bookfinder.com/> for cheapest option) or read in the library.
- <https://www.biblegateway.com> - Use New Revised Standard Version (NRSV)
- <https://tanzil.net/> for the Qur'an in Arabic and English
- If you wish to purchase books used in this course, I recommend the following titles:
  1. Mark A Powell. *Jesus As a Figure in History: How Modern Historians View the Man from Galilee*. Louisville, KY: Westminster John Knox Press, 2000.
  2. Zeki Saritoprak. *Islam's Jesus*. Gainesville, FL: University Press of Florida, 2014.
  3. Mona Siddiqui. *Christians, Muslims, and Jesus*. New Haven, CT: Yale University Press, 2014.
  4. Tarif Khalidi. *The Muslim Jesus: Sayings and Stories in Islamic Literature*. Cambridge, MA: Harvard University Press, 2001.
- **I strongly recommend students to read this book prior to the start of the class for an accessible introduction to the figure of Jesus from a Christian perspective:**
  - Daniel J. Harrington, *Jesus: A Historical Portrait*. Cincinnati, OH: Fransiscan Media, 2007.

## Academic Integrity

Plagiarism, the failure to give proper credit for another person's words and ideas, whether published or unpublished, is strictly prohibited. All written material submitted by students must be their own original work; where others' words and ideas are used, they must be acknowledged. Additionally, if students receive editorial help with their writing, they should also acknowledge it appropriately. Check Hartford Seminary Academic Policies for Graduate Programs on "Plagiarism Policy" for detailed information (<https://www.hartsem.edu/current-students/policies/>).

## Assessment

Class attendance: 10%

Class discussions: 25%

Jesus: A Personal Reflection: 5%

Weekly reaction papers: 20% (10 papers)

Presentation: 10%

Mini papers/research paper: 30%

## Assignments

*Class attendance (10%):* Attend the weekly meetings either in-person or through Zoom (for distance students only). Should a student need to be absent for whatever reasons, the instructor must be contacted beforehand to get permission. Missing two classes will reduce the final grade.

*Class discussion (25%):* Each student is expected to participate in class discussion during meetings and afterward through Canvas from class 2. Students may pose questions and comments on Canvas based on the readings, lecture, class discussion, and other students' reaction papers. Here, active engagements with each other are expected. The discussion thread will be closed every Friday at midnight (12 AM).

*Jesus: A Personal Reflection (5%):* Write a reflection paper based on your personal view of Jesus and what you hope to achieve by taking this course. The 2-pages single-space paper should be submitted by the end of week 1 (Friday, January 21, 2022) through Canvas. There is no right or wrong in this assignment.

*Weekly reaction paper (20%):* Starting at week 2, each student must submit a total of 10 reaction papers until week 14. The 500-600 word paper must be submitted by Monday through Canvas (due at 6 PM). The creative engagement with the required reading(s), lecture, and ongoing discussion are expected. The paper is not meant to be a summary of the readings.

*Presentation (10%):* Students will present a brief summary and critical analysis of one reading from the weekly reading assignments (between class 2 to class 14).

*Mini papers (30%):* Students need to submit three short papers (@1000-1500 words on the following topics: (a) Christian views of Jesus (due date March 13, 2022 at 12 AM), (b) Muslim views of Jesus (due date April 17, 2022 at 12 AM), and (c) Muslim-Christian comparative theology of Jesus (due date May 7, 2022 at 12 AM). Please note that these mini papers are different from the weekly reaction papers (although the latter can be utilized and elaborated further in the mini papers) and students must utilize the reading materials in the class.

***\*Instead of doing three mini papers, students may opt to write a research paper (4000-5000 words for master or 5000-6000 for doctoral students) on a specific topic that the instructor must approve. The due date for the final paper is May 7, 2022 (12 AM).***

### **Policy and Miscellaneous**

*Written Assignment:* All written assignments should follow the standard conventions as in Turabian 8th ed. The instructor reserves the right to have students re-submit an assignment for reasons of poor grammar, mistakes, or poorly written work. For those who would like assistance in writing a proper research paper, there are several good guides at <http://www.hartsem.edu/current-students/student-writing-resources/>.

*Late Assignments/Papers:* As per the Student Handbook, late papers will be marked down 1/3 of a grade every two days. Extensions for papers will be given for illnesses or family emergencies only in consultation with the instructor.

*Email Policy:* The instructor will use the official Hartsem student email addresses for all communications. Please check your Hartsem email account regularly.

*Non-Academic Resources:* Please refrain from citing Wikipedia or other non-documented websites, such as Blogspot. When students are unsure, please consult the instructor

*Grading:* The following evaluation process will be utilized as a guideline

- A (95-100)** Demonstrates excellent mastery of the subject matter, a superior ability to articulate this, and provides helpful connections to daily life or contemporary issues. Exceeds expectations of the course.
- A- (90-94)** Demonstrates mastery of the subject matter, ability to articulate this well, and makes connections to daily life or contemporary issues. Exceeds expectations of the course.
- B+ (87-89)** Demonstrates a very good understanding of the subject matter, able to articulate lessons learned in the assignment well. Meets expectations of the course.
- B (83-86)** Demonstrates an understanding of the subject matter and the ability to articulate lessons learned. Meets expectations of the course.
- B- (80-82)** Demonstrates an understanding of the material at hand, has some difficulty articulating this, and basic connection of the material to daily life or contemporary issues/life. Meets basic expectations for the course.
- C+ (77-79)** Demonstrates a basic comprehension of the subject matter, weak articulation and connections. Does not meet expectations for the course.
- C (70-76)** Demonstrates a minimal comprehension of the subject matter and has difficulty making connections. Does not meet expectations of the course.
- F (below 70)** Unable to meet the basic requirements of the course.

For all other questions you might have regarding policies or procedures, please see <http://www.hartsem.edu/current-students/student-handbook/> and <http://www.hartsem.edu/current-students/policies/>

Assignment	Due Date	Learning Outcome(s) Fulfilled	Percentage of Course Grade
1. Jesus: A Personal Reflection	<b>Friday, January 28, 12 AM</b>	Learning outcomes #5 (Students learn to identify their own perspective on Jesus as preparation for the learning process)	5%
2. Weekly reaction paper	Mondays before each weekly session at 6 PM (must submit at least ten papers)	Learning outcomes #1, #2, #3, #4 and #5 (Graduate seminar requires reading, understanding, and analyzing texts prior to the class meetings in order to develop one's own position)	20%
3. Class attendance	Every week either in-person or through Zoom	Learning outcomes #1, #2, #3, #4 and #5	10%
4. Class discussion	Every week during and after the class through Canvas (closed	Learning outcomes #1, #2, #3, #4 and #5 (Engagement with others in a constructive discourse is imperative to sharpen one's understanding. The instructor plays	25%

	every Friday at 12 AM)	the role of facilitator in the communal learning process)	
5. Presentation	Between class 2 to 14	Learning outcomes #2, #3 (The presentation gives opportunity to analyze texts critically and share one's findings in an intelligible manner)	10%
6. Mini papers or Research paper	<b>Mini paper 1 – Sunday, March 13, 2022 at 12 AM</b> <b>Mini paper 2 – Sunday, April 17, 2022 at 12 AM</b> <b>Mini paper 3 (or research paper) – Friday, May 7, 12 AM</b>	Learning outcomes #4 and #5 (Students learn how to conduct appropriate research related to Christian and Muslim discourses of Jesus by identifying good academic sources, incorporate them into one's own thought, and write an academic paper)	30%

**Class 1, January 24** IntroductionRequired

- The Gospel of Mark and Matthew
- Excerpt from the Qur'an

Recommended

- Mark Allan Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey*, 77-94.

**Class 2, January 31** Jesus in the GospelsRequired

- Mark Allan Powell, *Jesus as a Figure in History*, 1-64.

Recommended

- Mark Allan Powell, *Introducing the New Testament: A Historical, Literary, and Theological Survey*, 17-58.

**Class 3, February 7** Quests for the Historical JesusRequired

- Mark Allan Powell, *Jesus as a Figure in History*, 83-148.

Recommended

- Helen K. Bond, "The Quest for the Historical Jesus: An Appraisal," in *The Blackwell Companion to Jesus*, 337-353.

**Class 4, February 14** Jesus's Portrayal in Canonical and Non-Canonical TextsRequired

- Edward Adams, "Paul, Jesus, and Christ," in *The Blackwell Companion to Jesus*, 94-110.
- Majella Franzmann, "Gnostic Portraits of Jesus," in *The Blackwell Companion to Jesus*, 160-175.

Recommended

- J. K. Elliott, "Ancient Apocryphal Portraits of Jesus," in *The Blackwell Companion to Jesus*, 143-159.

**Class 5, February 21** Jesus in the Qur'anRequired

- Tarif Khalidi, *The Muslim Jesus*, 1-45
- Zeki Saritoprak, *Islam's Jesus*, 1-21

Recommended

- Brannon M. Wheeler, *Prophets in the Quran*, 297-320.

**Class 6, February 28** Jesus in the Hadith and Later Muslim TraditionRequired

- Zeki Saritoprak, *Islam's Jesus*, 55-83.
- Tarif Khalidi, *The Muslim Jesus: Sayings and Stories in Islamic Literature*, 51-82.

Recommended

- Zeki Saritoprak, *Islam's Jesus*, 100-133.

**Class 7, March 7** Jesus in Shi'i and Sufi PerspectivesRequired

- Excerpt from Muhammad ibn Ya'qub al-Kulayni, *Kitab Al-Kafi* (<https://www.holybooks.com/wp-content/uploads/Al-Kafi.pdf>)
- Neal Robinson, *Christ in Islam and Christianity*, chapters 16 and 17

Recommended

- Binyamin Abrahamov, *Ibn Al-Arabi's Fusus Al-Hikam*, chapter 15 (Jesus)
- Zeki Saritoprak, *Islam's Jesus*, 84-99

**Class 8, March 14** Christology and the Earliest Encounter with IslamRequired

- Mona Siddiqui, *Christians, Muslims and Jesus*, 60-96.
- Excerpt from Timothy I, *Apology for Christianity* ([https://www.tertullian.org/fathers/timothy\\_i\\_apology\\_01\\_text.htm](https://www.tertullian.org/fathers/timothy_i_apology_01_text.htm))

Recommended

- Mark Beaumont, *Christology in Dialogue with Muslims*, 12-27.

**Class 9, March 21** Muslim Responses to Christian's View of JesusRequired

- Mona Siddiqui, *Christians, Muslims and Jesus*, 97-148

- Ibn Taymiyya, *A Muslim Theologian's Response to Christianity*, 279-324.

Recommended

- Mahmoud Ayoub, "Toward an Islamic Christology II: The Death of Jesus, Reality or Delusion—A Study of the Death of Jesus in *Tafsir* Literature" in *A Muslim View of Christianity*, 156-183.

**Class 10, March 28** Contemporary Muslim Approach to Jesus

Required

- M. Kamil Hussein, *City of Wrong: A Friday in Jerusalem*

**Class 11, April 4** Contemporary Christian Images of Jesus

Required

- Virginia Fabella, "Christology from an Asian Woman's Perspective," in *The Strength of Her Witness: Jesus Christ in the Global Voices of Women*, 120-130.
- James Cone, "Strange Fruit: The Cross and the Lynching Tree," *Harvard Divinity Bulletin* (2007): 47-55.

Recommended

- Joas Adiprasetya, "Following Jesus the Clown," *Theology Today* 69, no. 4 (2013): 418-427.
- Elizabeth A. Johnson, *Creation and the Cross: The Mercy of God for a Planet in Peril*, 158-194.

**No Class on April 11-14, 2022 – Hartford Seminary Reading Days and Easter Break**

**Class 12, April 18** God's Word: Jesus Christ and the Qur'an

Required

- Daniel Madigan, "God's Word to the World: Jesus and the Qur'an, Incarnation and Recitation," in *"Godhead Here in Hiding": Incarnation and the History of Human Suffering*, eds. Terrence Merrigan and Frederik Glorieux (Leuven: Peeters, 2012).
- Jerusha Tanner Lampety, *Divine Words, Female Voices*, 43-82.

Recommended

- Mouhanad Khorchide and Klaus von Stosch, *The Other Prophet: Jesus in the Qur'an*, 157-201.

**Class 13, April 25** Bearers of God's Word: Muhammad and Mary

Required

- Jerusha Tanner Lampety, *Divine Words, Female Voices*, 121-155.
- Mona Siddiqui, *Christians, Muslims and Jesus*, 149-170.

Recommended

- Daniel Madigan, "Mary and Muhammad: Bearers of the Word," in *The Australasian Catholic Record* 80 (2003): 417-427.

**Class 14, May 2** Atonement: Muslim-Christian Reflections

Required



- Joshua Ralston, "Judgment on the Cross: Resurrection as Divine Vindication," in *Atonement and Comparative Theology*, 214-238.
- Mona Siddiqui, *Christians, Muslims and Jesus*, 224-248.

#### Recommended

- Daniel A. Madigan, "Who Needs It? Atonement in Muslim-Christian Theological Engagement," in *Atonement and Comparative Theology*, 11-39.
- Klaus von Stosch, "How Q 5:75 Can Help Christians Conceptualize Atonement," in *Atonement and Comparative Theology*, 61-77.

### **Bibliography**

- Abrahamov, Binyamin. *Ibn Al-Arabi's Fusus Al-Hikam*. London: Routledge, 2019.
- Adams, Edward. "Paul, Jesus, and Christ." In *The Blackwell Companion to Jesus*. Ed. Delbert Burkett. Malden, MA: Blackwell, 2011.
- Adiprasetya, Joas. "Following Jesus the Clown." *Theology Today* 69, no. 4 (2013): 418-427.
- Al-Kulayni, Muhammad ibn Ya'qub. *Kitab Al-Kafi* (<https://www.holybooks.com/wp-content/uploads/Al-Kafi.pdf>)
- Ayoub, Mahmoud. *A Muslim View of Christianity*. Ed. Irfan A. Omar. Maryknoll, NY: Orbis Books, 2007.
- Beaumont, Mark. *Christology in Dialogue with Muslims: A Critical Analysis of Christian Presentations of Christ for Muslims from the Ninth and Twentieth Centuries*. Oxford: Regnum Books International, 2005.
- Bond, Helen K. "The Quest for the Historical Jesus: An Appraisal." In *The Blackwell Companion to Jesus*. Ed. Delbert Burkett. Malden, MA: Blackwell, 2011.
- Cone, James. "Strange Fruit: The Cross and the Lynching Tree." *Harvard Divinity Bulletin* (2007): 47-55.
- Elliott, J. K. "Ancient Apocryphal Portraits of Jesus." In *The Blackwell Companion to Jesus*. Ed. Delbert Burkett. Malden, MA: Blackwell, 2011.
- Fabella, Virginia. "Christology from an Asian Woman's Perspective." In *The Strength of Her Witness: Jesus Christ in the Global Voices of Women*. Ed. Elizabeth A. Johnson. Maryknoll, NY: Orbis Books, 2016.
- Franzmann, Majella. "Gnostic Portraits of Jesus." In *The Blackwell Companion to Jesus* Ed. Delbert Burkett. Malden, MA: Blackwell, 2011.
- Hussein, M. Kamil. *City of Wrong: A Friday in Jerusalem*. Oxford: Oneworld, 1994.
- Johnson, Elizabeth A. *Creation and the Cross: The Mercy of God for a Planet in Peril*. Maryknoll, NY: Orbis Books, 2019.
- Khalidi, Tarif. *The Muslim Jesus: Sayings and Stories in Islamic Literature*. Cambridge, MA: Harvard University Press, 2001.
- Khorchide, Mouhanad, and Klaus von Stosch. *The Other Prophet: Jesus in the Qur'an*, trans. Simon Pare. Chicago, IL: Gingko, 2019.
- Lamprey, Jerusha Tanner. *Divine Words, Female Voices: Muslima Explorations in Comparative Feminist Theology*. New York: Oxford University Press, 2018.

- Madigan, Daniel A. "Who Needs It? Atonement in Muslim-Christian Theological Engagement," in *Atonement and Comparative Theology: The Cross in Dialogue with Other Religions*. Ed. Catherine Cornille. New York: Fordham University Press, 2021.
- \_\_\_\_\_. "God's Word to the World: Jesus and the Qur'an, Incarnation and Recitation." In *"Godhead Here in Hiding": Incarnation and the History of Human Suffering*. Eds. Terrence Merrigan and Frederik Glorieux. Leuven: Peeters, 2012.
- \_\_\_\_\_. "Mary and Muhammad: Bearers of the Word." *The Australasian Catholic Record* 80 (2003): 417-427.
- Powell, Mark A. *Jesus As a Figure in History: How Modern Historians View the Man from Galilee*. Louisville, KY: Westminster John Knox Press, 2000.
- \_\_\_\_\_. *Introducing the New Testament: A Historical, Literary, and Theological Survey*. Grand Rapids, MI: Baker Academic, 2015.
- Ralston, Joshua. "Judgment on the Cross: Resurrection as Divine Vindication." In *Atonement and Comparative Theology: The Cross in Dialogue with Other Religions*. Ed. Catherine Cornille. New York: Fordham University Press, 2021.
- Robinson, Neal. *Christ in Islam and Christianity*. New York: State University of New York Press, 1991.
- Saritoprak, Zeki. *Islam's Jesus*. Gainesville, FL: University Press of Florida, 2014.
- Siddiqui, Mona. *Christians, Muslims, and Jesus*. New Haven, CT: Yale University Press, 2014.
- Von Stosch, Klaus. "How Q 5:75 Can Help Christians Conceptualize Atonement." In *Atonement and Comparative Theology: The Cross in Dialogue with Other Religions*. Ed. Catherine Cornille. New York: Fordham University Press, 2021.
- Ibn Taymiyya. *A Muslim Theologian's Response to Christianity: Ibn Taymiyya's Al-Jawab Al-Sahih*. Ed. and trans. Thomas F. Michel. New York: Caravan Books, 1984.
- Timothy I. *Apology for Christianity*.  
[https://www.tertullian.org/fathers/timothy\\_i\\_apology\\_01\\_text.htm](https://www.tertullian.org/fathers/timothy_i_apology_01_text.htm).
- Wheeler, Brannon M. *Prophets in the Quran: An Introduction to the Quran and Muslim Exegesis*. London: Continuum, 2002.