

JESUS & MUHAMMAD

(Lives, Images & Legacies)

REL 273 (Fall 2021)

TTH 2:45-4:00pm (Library Studio D)

Course Description

A comparative study of the ways that both Jesus and Muhammad have been conceptualized and memorialized in the Christian, Muslim, and secular traditions. Sources examined will include the Christian New Testament, the Qu'ran, writings from later Christian and Muslim traditions, film, and literature.

THE ROADMAP

(SEE MOODLE FOR CALENDAR OF READINGS & ASSIGNMENTS)

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Meeting Hours: By appointment through email

Prof. Syed Rizwan Zamir [**Office:** Eumenean Hall 104; **Phone:** (704) 894 2950]

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Meeting Hours: By appointment through email (I minimize online time over the weekend)

Accommodation

The college welcomes requests for accommodations related to disability and will grant those that are determined to be reasonable and maintain the integrity of a program or curriculum. To make such a request or to begin a conversation about a possible request, please contact the Office of Academic Access and Disability Resources, which is located in the Center for Teaching and Learning in the E.H. Little Library: Beth Bleil, Director, bebleil@davidson.edu, 704-894-2129; or Alysén Beaty, Assistant Director, albeaty@davidson.edu, 704-894-2939. It is best to submit accommodation requests within the drop/add period; however, requests can be made at any time in the semester. Please keep in mind that accommodations are not retroactive.

Let us know if you feel like you're falling behind or encountering difficulties that affect your performance. Davidson can be a high-stress environment; if you think you're getting in an unhealthy place and not able to function up to your normal level, please seek out one of your professors (Foley or Zamir, that is).

Textbooks – all other readings will be posted on Moodle.

Werner H. Kelber, [*Mark's Story of Jesus*](#) (Philadelphia, Fortress P, 1979)

Course Requirements

- **READING REVIEW** (10%) – due Sep 18 (see Moodle for details)
- **MIDTERM** (15%) – Oct 7
- **FINAL EXAM** (30%) – Though encompassing of themes persistent throughout the semester, it will focus primarily on the second half of our study.
- **DIALOG Exercise** (Paper 10%, 4-5 pages, Recorded Dialog with a classmate 5%) – You may turn in the paper anytime during the semester, but no later than Nov 23. A 10-minute recorded dialog will be due on Dec 1. On Dec 2nd and 3rd you and your dialog partner will have a scheduled Zoom conference with the instructors on this assignment. Time to be determined later.
- **PARTICIPATION**
 - MOODLE FORUM Entries (20%): Each Moodle Forum entry will receive a completion grade instead of an evaluative grade. If, however, your forum entry is minimalist, it will not earn the “complete” status.
 - IN-CLASS CONTRIBUTION throughout the semester (10%)

Learning Outcomes

By the end of this course students will be able to:

1. give a general account of the life of Jesus from a non-sectarian or secular perspective.
2. articulate the major ways in which the Christian tradition—in its different historical contexts—has understood and given expression to the meaning of Jesus' life and ministry.
3. articulate the major ways in which the Muslim tradition—in its different historical contexts—has understood and given expression to the Prophet's life and his teachings.
4. explain the various ways in which the Christian tradition, after the 7th century, understood the Prophet and his significance for Christian understandings of faith and history.
5. explain the various ways in which the Muslim tradition, from its inception, understood Jesus and his significance for Muslim understandings of its faith and history.
6. describe the various issues that have arisen for both Christian and Muslim believers during the post-Enlightenment period in using modern secular discourses to describe and assess the significance of Jesus and the Prophet, respectively.
7. highlight how the two figures and their images compare and contrast with each other and identify and reflect upon questions that emerge when these two figures are juxtaposed.
8. articulate the shifting understandings of these two figures in the contemporary west and the Muslim world and explain the historical and intellectual trends that undergird these shifts.