

# MUSLIM PASTORAL THEOLOGY

Fall 2021- CH-618  
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Faculty Associate  
Monday 7:00 pm – 9:00 pm



- 1 The Lord is my shepherd; I shall not want.
- 2 He makes me lie down in green pastures.  
He leads me beside still waters.
- 3 He restores my soul.  
He leads me in paths of righteousness  
for his name's sake. (Psalms, 23-1-3) <sup>1</sup>

Hesiod (700 B.C.) describes a meeting between himself and the Muses on Mount Helicon, where he had been pasturing sheep when the goddesses presented him with a laurel staff, a symbol of poetic authority (*Theogony* 22–35).<sup>2</sup>

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<sup>1</sup> The Prophet King David (1000 BC) says that the Lord (God) is like a shepherd to him. This sets up an explicit metaphor in which humanity, or at least the community of believers, is a flock of sheep tended by God. The role of a shepherd is to lead his sheep to green pastures, to protect them from predators, to make sure that none get lost or go astray. The implicit meaning of shepherd is synonymous with "protector." Writings (Hebrew); Poetic (Protestant); Wisdom (Catholic); Poetic and Didactic (Orthodox)

<sup>2</sup> The account has led ancient and modern scholars to infer that he was not a professionally trained *rhapsode*, or he would have been presented with a *lyre* instead. <sup>[nb 1]</sup>

11 "I am the good shepherd.<sup>3</sup> The good shepherd lays down his life for the sheep. 12 The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. 18 No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father."  
— John 10:11–18; Between 50-85 AD

"I remember collecting the fruit of arak tree called kabas in Marruz-Zahran with the Messenger of God (S). The Messenger of God (S) told us,

"Collect the black ones; they are better!"

"Have you also herded sheep?" I asked.

"Do you know any prophets who did not herd sheep?"<sup>4</sup> was his answer to me."

[Bukhari, At'ima 50, Anbiya 29, Muslim, Ashriba 163, (2050).]

### **Office Hours:**

After class or by appointment. I am happy to meet with you, so if you want to talk to me and you can't come during office hours be sure and see me or contact me for an appointment at: [bansari@hartsem.edu](mailto:bansari@hartsem.edu). Minor problems can be handled daily after class.

### **Required Text:**

#### **Must Purchase**

Carrie Doehring, 2016. *The Practice of Pastoral Care: Revised and Expanded Edition: A Postmodern Approach*.

Robert C. Dykstra, 2005. *Images of Pastoral Care: Classic Readings*.

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<sup>3</sup> Jesus Christ is also compared to a shepherd in Matthew 2:6, Matthew 9:36, Matthew 25:32, Matthew 26:31, Mark 6:34, Mark 14:27, John 10:2, Hebrews 13:20, 1 Peter 2:25, 1 Peter 5:4, and Revelation 7:17.

<sup>4</sup> A rhetorical answer to his question. In so many places does the Prophet Muhammad (S) describes his prophecy in connection to shepherding and its honorable pedagogy in Bukhari, Nasai, Ijara 2; Muwatta, 18 (2, 971); Ibn Majah, Tijarah 5, (2149). (600-623, AD)

### **Text provided in the course on the Canvas site:**

Syed Muhammad Naquib Al-Attas, 1978. Islam and Secularism. (Excerpts)

Barbara Wheeler and Edward Farley, 1991. Shifting Boundaries: Contextual Approaches to The Structure of Theological Education. (Excerpts)

Gerben Heitink, 1999. Practical Theology: History, Theory, and Action Domains. (Excerpts)

Sherman Jackson, 2002. On the Boundaries of Theological Tolerance in Islam: Abu Hamid al Ghazali's Faysal al Tafriqa. (Whole text)

Emmanuel Y. Lartey and Hellena Moon, 2020. Postcolonial Images of Spiritual Care: Challenges of Care in a Neoliberal Age.

Robert Cummings Neville, 1991. Behind The Masks Of God: An Essay Toward Comparative Theology. (Excerpts)

Harvey Stark, 2015. Looking for Leadership: Discovering American Islam in the Muslim Chaplaincy. A dissertation from Princeton University. (Whole text)

Tim Winter, 2014. The Cambridge Companion To: Classical Islamic Theology. (Excerpts)

### **Course Description:**

This course is designed as a broad, general introduction to the field of pastoral theology. The primary goals of this course are:

- (1) awareness of the major theoretical approaches in pastoral theology,
- (2) knowledge of the basic research findings, concepts, and terminology in pastoral theology, and
- (3) development of critical thinking skills, especially those skills relevant to the evaluation of research literature in Islam for chaplaincy.

Finally, students will be:

- (4) introduced to Muslim Pastoral Theology as applied to the professional practice of chaplaincy, including research methods, theological reflection, case studies, ethics, law, life and service of institutions, care of marginal identities, and spiritual care therapies.

## **Measurable Student Learning Outcomes:**

Upon successful completion of this course, students should be able to do the following:

- Demonstrate an understanding of the history of pastoral theology and its development in one's own faith tradition through researching primary literature and sources. (ITP1, ITP6)
- Demonstrate an understanding of the psychological and sociological disciplines, religious beliefs and professional practices in the provision of pastoral care. (ITP2)
- Demonstrate knowledge of the basic vocabulary of the emotional dimensions of human development in one's practice of care. (ITP3)
- Describe the basic ethical theories appropriate to the various professional contexts of ministry. (ITP4)
- Demonstrate conceptual understanding of group dynamics and organizational behavior. (OL1- OL5)
- Demonstrate an appreciation and respect for uniqueness and diversity, but not limited to culture, gender, sexual orientation and spiritual/religious belief and practices. (PPS1- PPS11)
- Demonstrate self-reflection, theological reflection, and integrated practice in your communication effectively orally and in writing. (PIC1 through PIC9)

## **Course Requirements:**

- Class and Canvas attendance and participation.
- Reading of all assigned materials.
- Completion of exams, and theological reflections/discussion questions and responses.

## **PROCEDURES:**

Classes are synchronous and attendance is once per week: a lecture and discussion held on Mondays. Class will focus on the **assigned** readings for each week with an emphasis on your demonstrated ability to synthesize for professional application. Canvas discussion post will initiate and continue our deep engagement with case studies and intertextual subject context for our weekly class. Attendance is **required**.

## REQUIREMENTS:

Each student is expected to complete the assigned readings as scheduled. Post comprehensive online discussions, participation is graded according to one's **comprehensiveness**. The measurement of comprehension will be graded on the following criterion: (QSIP)

1. The post is meaningful, relevant, and *originally* insightful= **qualitative** ability; (33%)
2. The post coherently presents arguments, comparisons, and illustrates a **synthesizing capacity**; (33%)
3. The post presents a working knowledge of the context of ministry and incorporates a self-reflective theory with their provision and **integration** of professional **practice**. (34%)
4. One class absence is permitted but not recommended. A letter grade drop for every class missed. Students who miss two class WEEKs will have to write a 4 page book review of a recommended book of choice for the course. Those who miss three or more class WEEKs will fail the class.

**Written requirements** are as follows: (Minus a half letter grade for every day late. Timeliness is non-negotiable.)

(1) a typed, **two-page** pastoral theological "reflection paper" on your approach and practice of pastoral care rooted in your faith tradition that is integrated with a theory of professional practice due by **Friday, September 17**;

(2) **Choose One**: one-hour mid-term oral-examination on the readings up to this point to be taken on **Monday, October 25**;

**OR**- one six page **Revision** pastoral theological "reflection paper" with a two page annotated bibliography on required readings up to this point by **Monday, October 25**;

(3) **Final Revision** of your original pastoral theological reflection paper of approximately **twelve to fifteen pages** on your approach to pastoral care with a focus on any of the course topics approved by the professor on pastoral care due by **Friday, December 3**; and

(4) **Choose One:** two-hour final examination on the total work of the course, held on the week scheduled by the Registrar during the examination period, **December 20 – 23 Monday thru Wednesday.**

**OR-** a **15 to 20 page Final research paper** on a case study with your “reflection paper” on a pastoral care theme (approved prior by instructor by October 25.) Due **January 3rd, 2022** absolutely no extensions will be granted, Winter WEEKs begin January 3rd.