

PROPHETIC BIOGRAPHY: A MODEL FOR PASTORAL CARE AND PRAXIS (TH-627)

■ SUMMER 2020 ■ 18, MAY TO 26, JUNE 2020 @ ONLINE ■ Hartford Seminary

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OFFICE HOURS: BY APPOINTMENT ON TUESDAY., WED., THURS.

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COURSE DESCRIPTION

This course is a historical exploration of selected Prophetic biographical literature. Its aim is to understand how the Prophet Muhammad's embodiment of revelation is a guiding example to a deeper understanding of Muslim pastoral care and praxis. We will engage not only the prophetic biography (*Sirah*) but also complementary elements of the Qur'an, hadith, jurisprudential literature, theological works, and Sufi devotional texts. This engagement will be through the medium of theological reflection through readings, lectures, small group discussions, and role-playing exercises. Students who take this class will cultivate and nurture their own tools of theological reflection to learn ethics-based spiritual care with Prophet Muhammad as the central exemplar.

COURSE OBJECTIVES

1. To cultivate and nurture theological reflection and spiritual grounding in prophetic practices.
2. To discern what historical resources best help one's own spiritual foundations of care— and how and why.
3. To develop content knowledge of *Sirah* literature for leadership and care of the souls of others – including, but not limited to their social context but within contemporary institutions.
4. To engage traditional and contemporary understandings of our prophetic literature as modalities of care and ethical considerations.
5. To identify the qualities, characteristics, and virtues of the Rightly Guided as a model of prophetic pastoral care and praxis.
6. To demonstrate theological and spiritual practice teaching skills from *Sirah* literature for your institutional ministry context.

COURSE REQUIREMENTS

- **THEOLOGICAL REFLECTION. (DUE THURSDAYS, MAY- JUNE 2020, WEEKLY)**
 - Class modules are six weekly sections that will present an opportunity for theological reflection. This reflection must follow [Milton's Theological Reflection](#) and integrate [Ghazali Maxims and Rules for Theological Tolerance](#). It must be presented on Canvas at the end of each day by 11:59 pm. These reflections will be graded according to the learning outcomes and quality of the (1) integration of course readings, (2) effort to discern and articulate the writer's own spiritual location, areas for growth and development, and ethics and emotional maturity, (3) incorporation of narratives from fellow students in analysis and critical engagement, and (4) theological reflection of fellow students for community or classroom pastoral care and praxis.

- **Final Exam and/or Research Paper. (Exams DUE June 26 (Canvas submission) Research Papers July 26th)**
 - Each student will be required to test on each weekly theme or section of *Sirah* for this course. (Revelation, Early Mecca, Late Mecca, Early Medina, Late Medina, and Modalities of Care) Each student will be tested on six pastoral care practices of their own choosing from each one of the themes of the *Sirah*. The student who chooses the final exam will be given ten questions from each of the themes to be answered in multiple choice and essay format.
 - The research paper will be 15 to 20 pages looking deeper at these six themes as a model of pastoral care from either a classical, paradoxical, or contemporary image of pastoral praxis from the *Sirah* literature. The research paper will be a response to Dykstra's pastoral theologians, in sections I, II, or III with an argument for the image of Prophet Muhammad as a modality of Pastoral Care.
 - Whether you choose the exam or the research paper, your work will be evaluated based on the learning outcomes in this syllabus and quality of (1) theological reflection, (2) demonstrated depth of experiential knowledge of the pastoral practice being taught, (3) demonstrated depth of social and contextual knowledge of the pastoral practices being taught, (4) clarity about the virtue of these spiritual practices for pastoral care and praxis, and (5) how it is a form of ethical development of community demonstrated in the *Sirah*. The online classroom discussion responses will follow a fishbowl peer evaluation methodology with emphasis on demonstrating our strongest learning outcomes and modeling pastoral care for all in the online classroom.

EVALUATION

- You will be graded according to Hartford Seminary standards on a letter grading scale. For more information see instructor.
- Your grade will be determined as follows:
 - Preparedness, Participation, Presence in the online classroom: 33%
 - Completion of weekly theological reflection assignments: 33%
 - Final Exam and/or Research Paper: 34%

OTHER IMPORTANT MATTERS

1. **DO NOT plagiarize!** If you have any questions about whether or not what you are doing is plagiarism, ask. NO ASSIGNMENTS FOUND TO REFLECT COMPROMISED ACADEMIC INTEGRITY WILL RECEIVE ANY CREDIT.
2. If you are unable to complete the assignments due to physical or mental health reasons, please notify me prior to the due date for the assignment.
3. Chicago Manual of Style is the form and style required. Use it consistently.
4. All course assignments should be emailed or physically submitted to the instructor by the designated time at: bansari@hartsem.edu
5. I am glad to meet virtually to discuss your written work. I will not be able to review full drafts of written assignments.

LEARNING OUTCOMES

<u>Student Learning Outcomes</u>		<u>Rubric</u>	<u>Measurements</u>
<p>In order to measure the success of the MA GCIC curriculum, Islamic Chaplaincy Program (ICP) 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 TH-627 to the MDiv equivalency outcomes. <i>*This course is taught by a scholar-practitioner with over 20 years of professional chaplaincy experience.</i></p>		<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential Scriptural, theological, historical, metaphysical and cultural/global information, including details, concepts, ethics, fallacies, frameworks, and presuppositions.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-Students will engage with different positions toward theological issues in <i>Sirah</i> literature and be graded by articulating differences in online discussions, exams, projects, and all oral/written assignments.
Scripture	Significant knowledge of the historical meaning of Scripture. Also, the concepts for and skill to reason further into the aims and objectives of Scripture that inform law and theology. Demonstrate application of the <i>Ghazalian</i> maxims. Demonstrate application to a variety of institutional circumstances (includes appropriate use of original language and hermeneutics; and integrates theological, modern and post-modern and cultural/global perspectives.)	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	- In depth reading, lectures, and discussions on identifying key exegetical maxims present in Scripture and working through the five rules of hermeneutics to know various meanings.
Pastoral Theology	Significant knowledge of Pastoral theology and practice, with emphasis on the ICP Standards.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-We will give serious consideration to the present and historical challenges presented to a pastoral understanding of compassion and mercy as expressed in the life example of Prophet Muhammad.

Spirituality	Demonstrates an experiential loving engagement with <i>Sirah</i> literature that aids the students' spirituality and delivery of spiritual care.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-Lessons emphasize the Messenger Muhammad and his role in life and the ethical spiritual development of those around him.
Worldview	Demonstrates a deep understanding and ability to be dialogically conversant in traditional, progressive, and various Islamic worldviews. Religious history (American Islam history)	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-Readings and discussions focus on the way opposing worldviews confront Scriptural perspectives. How it challenges our ministry and pastoral practice. Students assigned a short personal application assignment.
Ethics	Embraces an inclusive ethos. (includes an appropriate ecumenical spirit within both religious and secular contexts, especially with institutional constituency; a concern to present the Scripture in a God-honoring manner to all; and a truth-in-love attitude in disagreements and agreements.)	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-Readings contain scholars from several traditions. Lectures emphasize the need to properly represent positions and learn from others. Virtues of <i>ikhhtilaf</i> here are important to demonstrate.
Homiletics	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm. Particularly from <i>Sirah</i> narratives and sources.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-Lecture and research will be focused on application of the Scripture for people. Students will be given the opportunity to turn in a two-part sermon series for grade. Pastoral case study model of sermons.
Worship	Knowledgeable of diverse practices of worship or <i>Fiqh al Ibadah</i> ; and ability to epistemologically trace; skill to hermeneutically understand the foundations of knowledge of religious practices; knowledge of <i>Usul al Fiqh</i> for care in the diverse representations of various worshippers.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-The ability to ground understanding in Islamic law, theology and spiritual praxis. Demonstrate a depth of technical skill to care for a diverse religious and secular community in faith and meaning.

Shepherd (Leadership development)	Ability to shepherd your local congregation: assessment of spiritual health; promoting use of gifts and callings; and encouraging a concern for all, both in America and worldwide.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-The <i>Sirah</i> is our subject of study, which naturally lends itself to the search of Shepherding in the foundational sources. Demonstrate a deep understanding of this concept in this subject.
Diversity and Inclusion (Congregation stewardship)	Ability to interact within an institutional context, within the broader secular environment, and demonstrate a professional capacity to significantly make a positive impact for various public issues.	<p>Strong</p> <p>Moderate</p> <p>Minimal</p> <p>None</p>	-In on particular assigned text, students will be challenged to consider the application of <i>Sirah</i> based ethics in the context of your ministry.

REQUIRED TEXTS

1. Ramadan al-Buti, [The Jurisprudence of the Prophetic Biography](#), translated by Nancy Roberts (Damascus: Dar al-Fikr, 2006).
2. Karen Armstrong, [Muhammad: A Prophet for Our Time](#) (HarperOne, 2007). (Free online)
3. Ingrid Mattson, [The Story of The Qur'an: It's History and Place in Muslim Life](#) (Blackwell Publishing, 2008).
4. Leon Zolondek, [Revival of Religious Sciences, Book XX](#), translation of Al-Ghazali (E.J. Brill Leiden, 1963). (Free online)
5. Duncan Black Macdonald, [Aspects of Islam](#) (Palala Press, 2016). (Chapter provided)
6. Robert C. Dykstra, [Images of Pastoral Care: Classic Readings](#) (Chalice Press, 2005). (Chapters provided)
7. Aisha Bewley, [Muhammad: Messenger of Allah: Ash-Shifa of Qadi 'Iyad](#), translation of Qadi 'Iyad. (Free online)
8. Sherman Jackson, [On the Boundaries of Theological Tolerance in Islam](#), translation of Al-Ghazali. (Oxford University Press, 2007) (Free online)

- Chapter provided will be on the Canvas and textbooks provided in the Hartford Seminary Library Reference shelf.

RECOMMENDED TEXTS

1. Martin Lings, Muhammad: His Life Based on the Earliest Sources (Rochester, Vt.: Inner Traditions, 2006).
2. Tariq Ramadan, The Messenger: The Meanings of the Life of Muhammad (London: Allen Lane, 2007).
3. Tariq Ramadan, In the Footsteps of the Prophet: Lessons from the Life of Muhammad (Oxford: Oxford University Press, 2007).
4. Annemarie Schimmel, And Muhammad is His Messenger (Chapel Hill: The University of North Carolina Press, 1985).
5. Khalid Tarifi, Images of Muhammad: Narratives of the Prophet in Islam Across the Centuries (New York: Doubleday, 2009).
6. Meraj Mohiuddin, Revelation: The Story of Muhammad (Whiteboard Press, 2015).

CLASS TIME LAYOUT

SYLLABUS: TH-627

Class Time Layout (Reading average of 166 pages/week)

Week 1	Week 2	Week 3	Week 4	Week 5	Week 6
Revelation (Covenant)	Early Mecca	Late Mecca	Early Medina	Late Medina	Models of Care
Jackson: Faysal al Tafriqa Pgs. 85-132	Mattson: Chap. One Pgs. 1-21	Zolondek: Chap. Four Pgs. 18-45	MacDonald: Lecture II Pgs. 46-76	Qadi 'Iyad Appendices Pgs. 449-509	Dykstra: Intros. inary I, II, III
Armstrong: Intro. & Mecca Pgs. 1-40	Armstrong: Jahiliyyah Pgs. 41-110	Armstrong: Hijrah Pgs. 77-111	Armstrong: Jihad Pgs. 113-152	Jihad Continued	Armstrong: Salaam Pgs. 153-202

al-Buti: Section I Pg. 34-91	al-Buti: Section II Pg. 93-130	al-Buti: Section III & IV Pgs. 133-247 Pgs. 252-270	al-Buti: Section V Pgs. 273-397	al-Buti: Section V Pgs. 401-578	al-Buti: Section VI Pgs. 581-603 Pgs. 604-654
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