Towards a Traditional Islamically Integrated Chaplaincy: A Book Review of *With the Heart in Mind* and *When Hearing Becomes Listening* by Mikaeel Ahmed Smith

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In my chaplaincy journey from Master of Divinity (MDiv) studies to Clinical Pastoral Education (CPE), and then to full time as a hospital staff chaplain, a common thread has emerged: listening and basic attending skills form the basis of any spiritual care visit and assessment. Sometimes staff will comment: "We're so glad you're here, Chaplain… we don't know what to say… it's all yours," indicating the medical team's discomfort with navigating human emotions as well as social and cultural issues, and not knowing how to address wider spiritual and existential concerns at the end of life. This discomfort comes from not being adequately trained in deep listening and attending skills, including emotional intelligence. Deep listening and emotional intelligence entails attention to the internal conversations within ourselves, exploring our own insecurities and needs as well as the external social pressures on us through the expectations of others, whether they be family, friends, work colleagues, community members or society at large.

That is why Shaykh Mikaeel Ahmed Smith's two books, *With the Heart in Mind: The Moral and Emotional Intelligence of the Prophet (S)* (2021) and *When Hearing Becomes Listening: Prophetic Listening and How It Can Transform the World Within Us and Around Us* (2023), are so important for not only the development of Islamic chaplaincy programs in North America, but also Clinical Pastoral Education programs seeking to be more inclusive. In *With the Heart in Mind*, Shaykh Mikaeel, an Islamic scholar (*ʿālim*), starts from a place of profound self-awareness when he writes:

> I realized that one's ability to cause change and influence others is based solely on this [emotional] intelligence. I was further encouraged to write this particular section after witnessing a problem within myself. I noticed that I lacked the ability to deeply connect with the people around me. I lacked the ability to understand the ones whom I claimed to love the most. I wondered why I struggled with this problem. The shallowness of my relationships was even more troublesome because I claimed to follow a Prophet, who through research and based on the testimony of thousands of eyewitnesses, was a master of deep connection and understanding. How could I follow in his footsteps and inspire change in the hearts of others

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> without fixing this problem? So, I began studying the life of the Prophet (s) solely from the perspective of Emotional Intelligence. (p. 21)

Chaplaincy in North America: Spiritual Care Integrated with the Social Sciences

In section I of *With the Heart in Mind*, before diving into the book's main theme, Shaykh Mikaeel starts in an unexpected place by addressing the philosophical implications of the modern Western worldview. He writes how philosophers John Locke and Baruch Spinoza "attempted to divorce rationality from the soul" and replaced it with a focus on the mind as the seat of the psyche and intellect (*With the Heart in Mind*, pp. 14–15). Shaykh Mikaeel then contrasts modern thinkers such as René Descartes and Francis Bacon with Aristotle and pre-modern Islamic thinkers such as Fakhr al-Dīn al-Rāzī, Abū Ḥāmid al-Ghazālī, Ibn Sīnā, and Abū Zayd al-Balkhī (pp. 15–18). Due to the influence of modern and post-modern thought in conceptualizing the approaches and frameworks of contemporary chaplaincy programs, Shaykh Mikaeel's address of these philosophical underpinnings is necessary and important, especially for Muslim chaplaincy students sincerely seeking to understand how to reach the desired outcome of professional chaplaincy, which necessitates integrating the Islamic tradition with theories of psychology and the social sciences.

The word "chaplain" typically conjures up images of Christian clergy members working at a hospital, leading to assumptions that it is not relevant for Muslim patients, families, or staff. However, the professionalization of chaplaincy over the past few decades moved the field closer towards the values of compassionate non-judgmental listening and presence, more inclusive views of interfaith engagement, and an integration with other academic sciences. As an example, the Board of Chaplaincy Certification Inc—which is currently the national standard for professional chaplains to demonstrate competency and ethical standards in chaplaincy—outlines twenty-nine specific competencies required to become a board certified chaplain. Those seeking board certification are required to demonstrate these competencies in four main areas of chaplaincy and spiritual care: 1) Integration of Theory and Practice; 2) Professional Identity and Conduct; 3) Professional Practice Skills; and 4) Organizational Leadership (Board of Chaplaincy Certification Inc, n.d.). In particular, the essay for the Integration of Theory and Practice section asks applicants to "articulate an approach to spiritual care, rooted in one's faith/spiritual tradition, that is integrated with a theory of professional practice" (Board of Chaplaincy Certification Inc, n.d.). The integration of these theories includes a "working knowledge of psychological and sociological disciplines *and* religious beliefs and practices in the provision of spiritual care" (emphasis mine), incorporating the "spiritual and emotional dimensions of human development into one's practice of care," as well as "working knowledge of different ethical theories appropriate to one's professional context" and "conceptual understanding of group dynamics and organizational behavior" (Board of Chaplaincy Certification Inc, n.d.).

Interpersonal Emotional Intelligence

As we move into section II of *With the Heart in Mind*, which focuses on the book's main theme of emotional intelligence, Shaykh Mikaeel bases his examination of the Prophet's life and characteristics on Howard Gardner's theory of multiple intelligences (pp. 21, 25–26). Similar to the goals of Clinical Pastoral Education, the goal of studying the emotional intelligence of the Prophet Muhammad—according to the author—is for it to be used as a "tool for change" (p. 57). With this goal in mind, he then names two key areas of emotional intelligence: "emotional awareness" which includes "intrapersonal awareness or self-knowledge" (p. 61) and "interpersonal emotional awareness: we are wired to connect" (p. 63). Intrapersonal awareness is given a thorough treatment in his second book, *When Hearing Becomes Listening*, while in *With the Heart in Mind* he focuses much of the discussion on body language as part of the language of emotion.

The author synthesizes what Gardner calls "bodily intelligence" with a story about a companion who walked into the Prophet's masjid. Although the mosque was mostly empty, the Prophet's interpersonal awareness was so keen that he moved in a way to indicate he was making space for the entering companion, and later told the man: "It is the right of a Muslim that when his brother sees him approach that the former at least makes some movement for him" (p. 80–81; *Shuʿab al-Īmān* of Bayhaqī, vol. 11, p. 273). Shaykh Mikaeel describes how "some people seem to lack the emotional awareness necessary for positive interaction with others because they simply don't understand the language of emotions" (p. 80). This is something that chaplains who have gone through CPE learn as part of the journey in developing better attending skills: how "slight eye movements, body positioning, and verbal inflection are gestures that can communicate pain, anxiety, and joy" (p. 80).

Related to emotional awareness is "emotional understanding." The author narrates a fable about an angry lion who frightens a village of people, the plot twist being that the lion had a thorn in its paw which caused it to act in this way. Shaykh Mikaeel shares how the lion in this fable "knew [what] the source of his pain was but was unable to communicate his need for help" and how an emotionally intelligent person "has to delicately remove the psychological or emotional thorn" (p. 91). In my work as a healthcare chaplain, there are many instances when a "scary" or intimidating patient may frighten the staff. Through the process of de-escalating the situation, which includes listening and understanding the distressed person's story, we can learn "why people feel and act the way they do" (p. 90) so that the emotional thorn that Shaykh Mikaeel describes is removed, leading to better care *for* the patient from the medical team, contributing to overall healing.

The author also mentions an aspect of the Prophet Muhammad's emotional and social intelligence that is not often considered, describing how the Prophet "regularly used physical touch to communicate love and to comfort those who were in pain and suffering" (p. 84). He discusses several instances where the Prophet Muhammad used physical touch in order to connect to those around him, such as hugging and kissing his grandsons, running his hand over the head of young children, and intimate moments with his wives. The author also quotes the Prophet's advice on hand shaking: "Shake hands with one another because it removes malice from the hearts" (*al-Muwaṭṭaʾ* of Imām Mālik, chapter 47, ḥadīth no.

16), and how a companion described the quality of the Prophet's handshake: "Whenever a person would shake his hand, the Prophet would not let go until the other person let go first… he was always the first to shake a person's hand" (p. 85; *al-Shifāʾ* of Qāḍī ʿIyāḍ). Shaykh Mikaeel weaves these snapshots of the Prophet Muhammad's interactions with quotes from social science books and studies as well as a personal childhood memory, sharing how, "A warm touch sets off a release of oxytocin, a hormone that helps create a sensation of trust, and reduces levels of the stress hormone, cortisol" (p. 89). The author relates a powerful story of how the companion Fuḍāla initially intended to murder the Prophet as the latter made *ṭawāf* (circumambulated around the Kaʿba in worship), but was then shocked by the Prophet addressing him, expressing his knowledge of Fuḍāla's thoughts. This narration culminates with the Prophet touching Fuḍāla's chest in such a way that the anger and intention for murder left his heart.[1] Shaykh Mikaeel implores the reader regarding the special significance of touch in relation to the Prophet's emotional intelligence:

> We have to learn how to touch those in need similarly to the way the Prophet touched people. Fudalah's heart was filled with rage and anger and it knew no other recourse to alleviating that rage than through bloodshed. It was a touch of peace and love that removed those noxious emotions from his heart. (p. 90; Smith's transliteration)

Although Shaykh Mikaeel describes the beneficial and healing aspects of touch, if we look closely, we can observe that the instances of physical touch that he highlights between the Prophet Muhammad and others are those that are widely understood by scholars to be Islamically permissible: they occurred with men, or youth who had not yet reached the age of puberty, or his wives. In other words, the women that he touched were those to whom he was a *maḥram* (those he was related to through close kinship, breastfeeding, or marriage) (Hirani 2019, 22–24). In his book *Principles of Men-Women Interaction in Islam*, Dr. Asif Hirani shares guidelines, based on Islamic sources, around several types of interactions that can occur between men and women. In it, he mentions a narration attributed to the Prophet Muhammad: "Indeed, I do not shake hands with women" (*Sunan al-Nisāʾī*, no. 4181; *Sunan Ibn Māja*, no. 2874), pointing out that he did not hold the hand of women when he took their *bayʿa* (oath of allegiance) at ʿAqaba in the same way that he held the hand of each man (Hirani 2019, 47). While Hirani addresses several other topics of cross-gender interactions, such as the *ʿawra*, respectful gaze and conversation, and avoiding meeting in private, the topic of physical touch is an area of particular difficulty that Muslim chaplains navigating the norms of largely non-Muslim institutions encounter as they serve both Muslim and non-Muslim care seekers.

Intrapersonal Emotional Intelligence

In contrast to his opening *With the Heart in Mind* with the philosophical underpinnings of Western and Islamic thinkers, Shaykh Mikaeel starts his second book, *When Hearing*

[1] This incident is narrated in *Sīrat Ibn Hishām* 2/417 and Ibn Kathīr's *al-Bidāya wa-l-nihāya* 6/585.

Becomes Listening, with the Islamic theological foundations for listening, taken from the Qurʾān and Sunna, and rooted in the names and attributes of God—attributes which can be reflected within our human capacities (*When Hearing Becomes Listening*, p. 5). Building upon this foundation, he emphasizes that to nurture healthy and successful intra- and interpersonal attachments, we must not only listen to ourselves (self-awareness) and others (interpersonal awareness), but listen to and attach to God. In chapter 2, entitled "Reclaiming Deep Listening Today," the author seamlessly blends the Islamic tradition with contemporary theories of attachment and social brain theory. He highlights the connection between *words* and *feelings* by sharing insights from commentators of the Qurʾān on the Qurʾānic term *bayān* found in Sūrat al-Raḥmān. Some examples include al-Ālūsī ("the meaning of the fourth verse is that Allah gave the children of Adam the ability to express what is within them and to comprehend what is within others") and Ibn ʿĀshūr ("*bayān* means articulation of that which is within a person's heart," transliteration mine) (p. 34). Shaykh Mikaeel takes attachment theory concepts which speak on how the depth or shallowness of our cognitive investments affect our development of trust and our ability to connect with others—beginning in childhood with our parents—and extends them to show how this also shapes the quality of our connection and attachment to Allah (pp. 49–51).

Going back to his definition of emotional intelligence as consisting of both intrapersonal and interpersonal awareness (*With the Heart in Mind*, pp. 61, 63), within *When Hearing Becomes Listening*, the author provides greater depth into the former. He does this by focusing on the internal barriers and disruptions to deep listening—this is especially important for Muslim chaplains, as deep listening forms the basis of any relational encounter and is the very nature of chaplaincy. In chapters 3 and 4, entitled "Understanding Communication" and "Noise Detox Process," Shaykh Mikaeel unpacks how the internal world of each person can reduce his or her ability to listen and can lead to miscommunication: "The person who fails to become a listener of themself will hear the words that others are saying, not as they are intended to be heard, but rather through the filter of his or her own misunderstood emotions" (p. 86). The author invites the reader to "think of your feelings, emotions, inclinations, and thoughts as instruments in an orchestra," which he says can get out of tune without spiritual purification, descending from a professional orchestra into a school band with "nothing but a noisy heart, unable to focus, confused, and worst of all inaccurately filtering all that we hear and see" (p. 87). Infusing Islamic spirituality into the conversation, Shaykh Mikaeel connects internal self-awareness and listening to the "process of working on yourself or *tazkiyah*" (Smith's transliteration) and explains that the "spiritual ailments that we have, whether anger, greed, or jealousy, are the noises that distort what we hear" (pp. 88–89). He also frames the popular current discourse on narcissism in terms of its underlying spiritual disease, using a compound Arabic word as a descriptor: *ananiyya*, "composed of two words, ana (I) and niyya (intention)" (p. 91). Shaykh Mikaeel applies this concept to the Qurʾānic story of Iblīs (Satan), who, out of his jealousy of Adam, said to Allah, "I am better than him" (Qurʾān 7:12). According to the author, "His full statement shows us that the most destructive type of noise preventing us from correctly receiving the messages that come to us is excessive self-love" (p. 91). This is also a critique of modern societal trends in the

Western world that focus self-help spirituality towards the self, which in excess is blameworthy and part of the noise that prevents us from getting outside of ourselves when listening to others.

Shaykh Mikaeel presents the works of two classical Islamic scholars—Ibn al-Qayyim's *Madārij al-Sālikīn* and ʿIzz al-Dīn ʿAbd al-Salām's commentary on Imām al-Muḥāsibī's *al-Riʿāya*—as examples documenting deep listening, presence, and attending skills from the Qurʾān and Sunna (pp. 97, 117). As a counterweight to haste in our human interactions, a quality which can diminish listening, Shaykh Mikaeel says that ʿIzz al-Dīn ʿAbd al-Salām speaks about "spiritual transformation" (p. 97). He describes deep listening as a tangible attending skill and names listening presence as a command in the Qurʾān. Shaykh Mikaeel appears to offer two different translations of the same Qurʾānic verse (50:37), perhaps as a demonstration of deeper listening and reflection: "Truly in all that is a mighty reminder for whoever has a sapient heart or listens with all he has, while present and aware" as part of 'Izz al-Dīn's longer quote, and then restating it again as a part of his analysis of the same quote: "Indeed in that is a reminder for those who listen closely while being present" (pp. 97–98). In chapter 5, Shaykh Mikaeel uses Ibn al-Qayyim's three levels of listening to create an Islamic deep listening framework: 1) *samaʿ ʿidrak* ("hearing with the ears"); 2) *samaʿ fahm* ("listening for understanding"); and 3) *samaʿ ijāba* ("listening to respond") (p. 117). Here the author notes the common refrain of today that listening to respond is frowned upon as not good listening. However, he clarifies that what Ibn al-Qayyim means by listening to respond is what chaplaincy students would recognize as a form of attending skills taught in pastoral care and counseling courses: where one gives prompting statements, asks clarifying questions, and paraphrases what was shared in order to demonstrate to the care seeker that they are in fact listening and that they are attempting to go further by clarifying their understanding of the speaker (pp. 124–125). A crucial point that Shaykh Mikaeel makes is how listening to respond also entails taking people's context and circumstances into consideration. As an example, he shares how the Prophet Muhammad responded to the question, "What is the best deed in Islam?" with different answers each time he was asked, noting that Islamic scholars interpret this as the Prophet's listening to the context of the person in front of him and responding by meeting them where they were. Shaykh Mikaeel explains that the multifaith context of Medina meant that responding adeptly was important, as the Prophet "was not only surrounded by sincere believers but also staunch enemies and shameless hypocrites" and "His ability to shift responses based on the person allowed for many potentially dangerous situations to be defused" (p. 126). As Muslim chaplains also find themselves in the multifaith and multicultural environments of the institutions they serve, the ability to engage in deep listening and attending skills that de-escalate potential violence and misunderstanding is an essential part of a Prophetic spiritual care that extends to all.

After describing the process of detoxing internal noise, cultivating presence, and listening for understanding, Shaykh Mikaeel asks the reader a poignant question: "What Do We Gain From Deep Listening?" His answer is a product similar to that of the CPE chaplain formation process. What he refers to as "inner silence" corresponds to the non-anxious presence that my own CPE educators would often remind us is a necessary ingredient for a successful spiritual care intervention with patients, families, and staff (pp.

131–132). Chapter 6 of *When Hearing Becomes Listening* both summarizes and provides a justification for the field of Islamic chaplaincy, with references to "empathic confidants as helpers and healers," how "connection through listening is the only cure for loneliness," and the value of "close confidants at the time of death"—all important roles that chaplains are trained in and should embody (pp. 137–138, 143). In terms of "empathic confidants as helpers and healers," Shaykh Mikaeel quotes research from a study by Thomas Wills and his team which found that "having a close confidant and a functional support network can even help a person heal from severe medical problems" (p. 137).[2] He also highlights four levels of listening, theorized by Stephen Covey in his book *The Seven Habits of Highly Effective People: Restoring the Character Ethic* (Simon and Schuster, 1989), which culminate in "empathic listening"—and correlates this with teachings within Prophet Muhammad's first speech to the believers upon immigrating to Medina: "O people, spread greetings of peace. Feed one another. Establish the bonds of kinship and pray at night when others are sleeping! You will enter paradise with peace" (pp. 138–140). Shaykh Mikaeel shows the connection between listening and empathy, emphasizing: "It is empathetic listening that is the most effective agent for fostering personal growth and improving our relationships. So when Allah repeatedly tells us in the Quran and through the words of the Prophet that we must join the bonds of connection between us, we are essentially being told to develop the willingness to listen" (p. 139, Smith's transliteration).

Addressing how "connection through listening is the only cure for loneliness," Shaykh Mikaeel connects feelings of loneliness in ourselves and within others to a disruption in the listening relationship "with self, others, and our Creator" (p. 138). He argues that loneliness is not only a product of human social interaction, but also a spiritual interaction (or lack thereof) between individuals and God.

As it relates to "close confidants at the time of death," Shaykh Mikaeel identifies how "Being in places we have never been before can be overwhelming and even scary without the presence of another person," and he presents how the Prophet Muhammad's instruction about "Reading Quran, talking to them, and praying for them helps them easily and comfortably transition to the next realm of existence" (pp. 143–144, Smith's transliteration).

Through the above descriptions, the author helps articulate why the role of chaplains is so important. Muslim chaplains provide essential comfort and healing to others when they serve as empathic and attentive companions, locating those within institutions who are lonely and lacking social support networks, and facilitating much-needed spiritual interventions at the end of life for patients and their families, to witness as smooth and comforting a death as possible.

What Shaykh Mikaeel demonstrates when it comes to the importance of emotional intelligence and deep listening from an Islamic perspective reflects the goals of CPE curriculums, which include a focus on the development of greater self-awareness in trainees, through the "action-reflection-action model," in order to provide better spiritual

[2] See the study at: Thomas A. Wills, Erin O'Carroll Bantum, and Michael G. Ainette, "Social Support," in *Assessment in Health Psychology*, ed. Yael Benyamini, Marie Johnston, and Evangelos C. Karademas (Hogrefe, 2016), 131–146.

care and emotional support (Mai 2022). In my past experiences as a CPE intern and resident, this self-awareness entails practicing deep listening and embodying a non-anxious presence with patients, families, and staff, often in tragic moments when they may feel the most vulnerable they have ever felt in their lives. Training in these skills is accomplished through verbatims: recounting dialogue between the chaplain intern or resident and the care seeker. The chaplain intern or resident creates footnotes of the dialogue, noting how he or she was feeling and his or her internal dialogue during the care encounter, and this is then presented to and reflected upon with the CPE cohort, allowing all in the group to learn from this process of self-discovery. Training also includes individual supervision with a CPE educator, who helps facilitate the personal growth goals of each CPE participant, supervising their 300 hours of clinical time (providing spiritual care and emotional support to hospital patients, families, and staff) and 100 hours of education time (learning didactics from interdisciplinary teams, such as palliative care and social work, as well as topics that include social science theories on grief, group dynamics, cultural competency, interfaith awareness, and ethics) for each unit of CPE—with a chaplain residency program consisting of four CPE units (a total of 1200 clinical hours and 400 education hours).

Moral Intelligence

In section III of *With the Heart in Mind*, Shaykh Mikaeel presents "moral intelligence" as a balance to emotional and social intelligence. He defines moral intelligence as "the capacity to process moral information and to manage the self in a way that realizes the moral ideal" (p. 111). Elaborating on the statement widely attributed to Dostoyevsky, "If there is no God, everything is permissible," he explains that the "Islamic understanding of the *'aql* in relation to Allah's command is profound in that the authority of conscience depends on the Authority of Allah" (p. 115). In other words, the absence of God leads to moral relativity with no moral accountability. While emotional and social intelligence focus on the "messenger" and how the message is conveyed, moral intelligence focuses on the message itself and how the messenger aligns with the truth and values of that message (p. 111). Shaykh Mikaeel is calling on us to integrate together all of these forms of intelligence—emotional, social, and moral. He highlights the dangers of a robust emotional and social intelligence that lacks moral intelligence, referring to "moral blindness and weakness" when he writes that a "person may possess a working moral compass, but it is simply not calibrated to revelation. This leads to incorrect judgments and leads a person astray unknowingly" (pp. 128–129).

This is why in the multifaith settings where chaplains work, moral intelligence is necessary in order to serve all compassionately, regardless of religious affiliation or non-affiliation, while also staying true to one's faith tradition. Shaykh Mikaeel describes five aspects of moral intelligence: 1) a moral compass "calibrated to the Prophetic ideals"; 2) conviction and commitment to following one's ideals; 3) moral sensitivity (the "ability to recognize right from wrong"); 4) moral problem solving (the "ability to apply moral reasoning to problems that arise in life"); and 5) moral assertiveness (the "courage to promote and defend which is right)" (p. 141). As Muslim chaplains navigate the public institutions where they serve, moral dilemmas present themselves in a variety of ways—

from requests for religious rituals to ethical decision making at the end of life. One example is that of requests from families to baptize their deceased baby or fetus. I can recall being the only chaplain overnight at a large hospital when I received news about a miscarriage. The nurse said that the parents were requesting for the dead fetus to be baptized. As I entered the room, the grief was silent and stifling. What do you say to comfort the parents of a deceased child?

When we apply Shaykh Mikaeel's moral intelligence from a Muslim chaplain perspective, we understand that having moral sensitivity includes emotional sensitivity, displaying empathy and compassion in supporting parents faced with loss and grief (p. 149). It also includes a sense of honesty and transparency to respect the faith tradition of the family as well as the chaplain's own faith tradition. The moral compass developed by Muslim chaplains through their faith, education, and training is rooted in the Qurʾān and Sunna, which is clear about *tawḥīd* (the complete oneness of God) and clearly expresses disagreement with the Christian Trinity (as shown in Qurʾān 4:171). Thus, choosing to baptize a child in the name of the Father, the Son, and the Holy Spirit would not be in line with the message of the Qurʾān or the practice of the Prophet Muhammad, and would not be consistent with me holding on to my conviction and commitment as a Muslim chaplain. Moral problem solving in this situation includes considering not only my personal moral commitments, but also the *amāna* (trust and responsibility) I take on, as a staff chaplain, to facilitate the ritual needs of patients, families, and staff throughout the entire hospital. This requires that I make an effort to serve as a bridge to meet this family's spiritual needs in their time of intense grief.

There are multiple ways for a Muslim chaplain who finds himself or herself in such a situation to serve as this bridge, while still staying committed to his or her moral ideals. This may look like connecting the grieving parents to another chaplain or community clergy member, or inviting a Christian nurse to help do the ritual, while providing the elements needed. For me, moral assertiveness in this situation looked like compassionately informing the parents of my religious affiliation as a Muslim and that Christian clergy had informed me that in an emergency situation, any Christian can perform a baptism. In these cases, I have invited families—through compassion and empowering choice through options—to think on how special it might be for them or another family member to baptize their child, or for a Christian staff member to perform the baptism. This has often been met with appreciation from the parents, as they may not want someone who is not Christian to perform a religious ritual they hold sacred, and it gives them agency to make their own decision on the matter.

Towards a Traditional Islamically Integrated Chaplaincy in North America

In one of my earliest chaplaincy courses on the basic listening and attending skills expected of chaplains, we covered books from Christian authors in the field of chaplaincy and pastoral theology, such as *Hearing Beyond the Words: How to Become a Listening Pastor* by Emma J. Justes. In her book, she highlights Christian hospitality, invoking the "biblical images of hospitality for a theological grounding of the practice of listening" (Justes 2006, 1). Muslims and Christians share in common many of the biblical stories invoked by Justes,

such as the Prophet Lot (Lūṭ) and the "antihospitable attitude of the people of Sodom," as well as reference to Abraham and Sarah hosting strangers who turned out to be angels (Justes 2006, 8–11). She also makes references to a New Testament passage from the Gospel of Matthew (25:35–40) (Justes 2006, 7), which is very similar to the *ḥadīth qudsi*[3] where the Prophet Muhammad quotes God:

> Allah Almighty will say on the Day of Resurrection: "O son of Adam, I was sick but you did not visit Me." He [the person] will say: "My Lord, how can I visit You when You are the Lord of the worlds?" Allah will say: "Did you not know that My servant was sick and you did not visit him, and had you visited him you would have found Me with him? O son of Adam, I asked you for food but you did not feed Me." He [the person] will say: "My Lord, how can I feed You when You are the Lord of the worlds?" Allah will say: "Did you not know that My servant asked you for food but you did not feed him, and had you fed him you would have found Me with him? O son of Adam, I asked you for drink but you did not provide for Me." He [the person] will say: "My Lord, how can I give You drink when You are the Lord of the worlds?" Allah will say: "My servant asked you for a drink but you did not provide for him, and had you given it to him you would have found Me with him." (*Ṣaḥīḥ Muslim*, no. 2569)

Muslim chaplaincy students, though presented with many helpful tools and perspectives on listening and hospitality within Justes's book, also face several challenges bringing the Islamic tradition into conversation with the book's contents. The passage from the Gospel of Matthew quoted by Justes ends with a statement from Jesus, who references the "king." This "king" says that when someone was fed, given drink, and visited, "Truly I tell you just as you did it to one of the least of these who are members of my family, *you did it to me*." In contrast, the *ḥadīth qudsi* above instead quotes God at a future moment on the Day of Judgment, with no parable imagery. It offers an alternative message: "had you visited him" or "had you fed him" or "had you given [drink] to him, *you would have found Me with him*." These two views of similar passages are an example of how subtle differences highlight profound theological implications: the "King" (representing God the Father in this parable) in the Christian tradition is the *recipient* of the care we give; whereas in the Islamic tradition, God makes a distinction between the servant that was fed, given drink, or visited as the recipient and how God's *presence* in that moment was the blessing for the care provider.

It is in this vein that Shaykh Mikaeel Ahmed Smith's two books, *With the Heart in Mind* and *When Hearing Becomes Listening*, are a welcome addition to the professionalization of North American Islamic chaplaincy. In these works, he beautifully integrates the Arabic language and message of the Qurʾān through *tafsīr*, as well as the life biography of the Prophet Muhammad (Sīra) and his descriptions and characteristics (*shamāʾil*), with psychological and social science theories. Muslim chaplaincy students often need to translate Christian-rooted spiritual care books into concepts and parameters

[3] A category of narration of the Prophet Muhammad, in which he quotes God, but this quotation is not part of the Qurʾān.

from the Islamic tradition, in order to carve out spiritual care models and paradigms for themselves that are authentic to Islam while being accessible to humanity at large. Through their books, Christian authors provide pastoral and spiritual care models rooted in the social and behavioral sciences as well as their spiritual and religious traditions. Shaykh Mikaeel serves as an example of an Islamic scholar engaged in the same process. Clinical Pastoral Education programs with Muslim interns and residents would greatly benefit from CPE educators engaging with Shaykh Mikaeel's books as part of the development of their Muslim CPE students. In fact, there are some who wonder if Muslims should consider formulating a fully Islamically integrated CPE program, with curriculum that includes the kind of quality and vetted integration of the Islamic tradition with the psychological and social sciences that Shaykh Mikaeel demonstrates in his books. These books serve as a model for other Islamic scholars and Muslim chaplains to further explore areas of chaplaincy and spiritual self-reflection through an integration of academic theories with the Islamic tradition.

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