

# The Intelligences Framework Scoping for Impact



## The Intelligences Framework: *Scoping for Impact*

### Why a new approach?

It is well known that the Muslim community is impoverished in most senses, perhaps even spiritually. Even when some young Muslims do take an interest in Islamic learning, too often, this overtakes interest in their holistic development and societal engagement, which can restrict their potential for good.

Muslims have tremendous potential to contribute towards the improvement of the world, inspired by the core teachings of their faith. Yet the idea that true piety rests in service and being a change-maker is poorly understood, despite it being highlighted by key verses of the Qur'an.

Shaykh Dr Umar Faruq Abd-Allah wisely counsels: "Actions and activities are not done for their sake alone; it is not enough to "go through the motions." Works must have direction and be carried out in a manner that is likely to achieve the rationales and objectives behind them." <sup>1</sup>

So let us take a step back to re-evaluate where young people's education and training is heading. Is it leading towards them reaching the right aspirations?

The three key questions our approach is hoping to answer is:

1. What do people need to know and do to earn God's pleasure and enter Jannah?
2. How can we help young people to be happy and 'successful' in themselves?
3. What knowledge and skills do young people need to become leaders of positive change?

It is by answering these key questions that we can begin to explore our wider aspirations...

Change-making  
For humanity



Focus on just  
one literacy

### What is a 'good' Muslim?

We could argue that the answer to this question is different today, than it was at the time of the Prophet (PBUH).

In 7<sup>th</sup> century Arabia, a good Muslim was suitably skilled to protect the interests of God's religion. This required mastery in war and peace, because seventh century Arabia was steeped in tribal warfare and Medina was constantly assaulted or under threat. So, a 'good' male Muslim would need to be skilled in swordsmanship, horse-riding, archery, the knowledge of tribal values, history, customs and tribal diplomacy, just to start with!

A 'good' Muslim today, would also be a person with a good heart who is able to bring about the right kind of good, using the best methods, planning for the best results. But today, this requires an altogether different array of skills and knowledge.

There is one paradox at play, which is worthy of mention, because it needs addressing.

We often hear celebratory exclamations about Islam's Golden Age, whether about the philosophy, science, arts or architecture.

How is it though, that we conduct lectures and study circles exalting the achievements of an Islamicate that became great by assimilating the learning of all the civilisations it encountered, yet when we discuss anything else in our circles and lectures today, we mention only Islamic sources and put aside the immense wisdoms and intellectual developments of the past two centuries? And we do this, even though at school, at university and in our working lives, it is only European wisdom and learning that we master and become successful with.

Islamic civilisation became great when it mastered all knowledge, filtered, and reconciled it and synthesised from it, yet today we somehow keep the two learnings distinctly separate, as if they are two alternate realities that are pulling in opposite directions. Surely, Islam can only have true meaning today, when our spiritual values can be interwoven into the fabric of mainstream civilisation...

### Multiple intelligences

As well as looking after themselves and their souls, emerging generations need to be able to master relations and interactions and be driven to realise good in the many diverse paths they choose to tread. With the right awareness, drive and skills they will be leaders by default, even if they do not take up formal leadership roles.

If lack of Islamic knowledge is our conventional 'known unknown' then what are our 'unknown unknowns'? If too much focus on one area of development ends up neglecting others, what are these 'other areas' that we are neglecting?

This document is an effort to answer this crucial question by scoping out a matrix of intelligences/ literacies/ capabilities that we can all aspire to, and work towards engendering in our coming generations.

By literacies/ intelligences we are referring to **proficiencies**

- that can be acquired by learning and training (practice)
- some people may be naturally gifted in one of these more than others
- however, everyone can progress with all of these, some faster than others, with the right training

Multiple intelligences are in common parlance nowadays, particularly in relation to emotional intelligence ('EQ vs. IQ'), thanks to the seminal works of Daniel Goleman.<sup>2</sup> However, the idea of *multiple* intelligences was first highlighted in recent times by the psychologist, Howard Gardner who published a work in 1983 (*Frames of Mind*) detailing eight intelligences that fulfilled his specific criteria. His focus was on defining an array of mental abilities that result in productive output.<sup>3</sup>

In fact, the realisation that intelligence can mean more than the ability to solve puzzles quickly, was explained over 1400 years ago, when the Prophet (S) eloquently described 'SQ vs. IQ' i.e., *Spiritual Intelligence* as applying to someone who intelligently prepares for spiritual success:

أي المؤمنين أكيس؟ قال: أكثرهم للموت ذكرا وأحسنهم له  
استعدادا قبل أن ينزل بهم أولئك من الأكياس

Allah's Messenger (SAWS) was asked, "Which of the Believers are the most intelligent?"

He replied, 'Those who remember death most frequently and who prepare for death in the best manner, before it comes upon them. Such are the intelligent.'

Ibn Majah, sahih <sup>4</sup>

Dr Umar Faruq Abd-Allah writes about the need for young Western Muslims to grow up equipped with *Islamic literacy* – sufficient Islamic training to know their faith, what it requires of them and how it can guide them through life. <sup>5</sup> The idea of literacy was expanded by the late American educationalist Dawud Tauhidi, as he described the need to rear young people with 'literacy' in the following domains: *spiritual, moral, intellectual, physical, interpersonal, cultural, and social*. <sup>6</sup>

There may be a fine line between an *intelligence* and *literacy* and debating this distinction is not really the purpose of this project. Although we are using the term 'intelligences' it would be perfectly reasonable to interchange with 'literacies'.

### A holistic aspiration

When we scope the sort of literacies and proficiencies, we would like our young people to develop, we are guided by aspirations for both their individual well-being and self-actualisation, as well as their effectiveness in fulfilling their wider role as believers and agents of good in their contemporary context.

You are the best community brought forth for (the good of) humankind,  
Enjoining and promoting the common good and preventing harm,  
And (this you do because) you believe in God.

(Qur'an 3:110)

If there is anything that history has taught us, it is that no amount of piety or Islamic knowledge alone will fix the Muslim condition, nor magic away the world's problems. Rather, true piety lies in taking on the world's problems and striving to make a change, mustering all the intellectual and physical effort the task demands.

Driven by this sense of purpose, our aim here is to scope, in outline form, those proficiencies young Muslims should embrace as they journey into their adult life...

## Disclaimer

We recognise that the following matrix will not be comprehensive, and we would be very happy for others to take it further or offer us suggestions on how to improve it.

We are also conscious that what we describe as an ‘intelligence’ would not satisfy Gardner’s criteria, but let’s bear in mind, Goleman’s criteria also differed since he grouped many intelligences together when he claimed that there are two key intelligences that determine a person’s success – IQ and EQ. Nabil Azami took this further and proposed that Gardner had missed a third: *Spiritual intelligence*.<sup>7</sup>

These discussions are however, outside our remit. We are also not too concerned about whether a particular topic would best fit under one intelligence or another. For example, much of the psychological proficiencies in *intrapersonal intelligence* should arguably be shifted over to *interpersonal intelligence*.

For us, the choices of group headings and even intelligences, are simply a convention that will help scaffold the broader ideas. Whether one section is a ‘true intelligence’ or not, whether one topic fits under one intelligence or another: these are discussions of semantics and will distract from our overall aim.

Finally, we must stress that in this document, we are not yet entering into the ‘*how*’ of implementing this education and training. Some of it will be didactic, some could be through structured scenario-based discussions; others could be through practical activities such as project work, and some could take the shape of self-directed learning. Furthermore, some issues such as discussions around news events, might in themselves, cover multiple topics and objectives.

## References

- [1] Abd-Allah, U. F. (2007) *Living Islam with Purpose*, Chicago: Nawawi Foundation.  
<https://www.theoasisinitiative.org/publications>
- [2] Goleman, D. (1996) *Emotional Intelligence – Why it Can Matter More than IQ*, London: Bloomsbury.
- [3] Gardner, H. (1983) *Frames of Mind: The Theory of Multiple Intelligences*, New York: Basic Books.
- [4] Imam Hakim declared the Hadith authentic and Dhahabi concurs, Ibn Majah (Hadith: 4259) with slight variations in wording (<https://hadithanswers.com/which-of-the-believers-are-the-most-intelligent/>)
- [5] Abd-Allah, U. F. (2007) *Living Islam with Purpose*, Chicago: Nawawi Foundation.  
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- [6] Tauhidi, D. (2001) *The Tarbiyah Project – A Holistic Vision of Islamic Education*, Canton: Tarbiyah Institute  
[http://www.islamicstudiesresources.com/uploads/1/9/8/1/19819855/a\\_holistic\\_view\\_of\\_islamic\\_education\\_-\\_dawud\\_tauhidi.pdf](http://www.islamicstudiesresources.com/uploads/1/9/8/1/19819855/a_holistic_view_of_islamic_education_-_dawud_tauhidi.pdf)
- [7] Al-Azami, N. (2021) *Muhammad (s): 11 Leadership Qualities That Changed The World*, Swansea Claritas Books



These are the broad intelligences/ literacies that we would like upcoming generations of Muslims to grow in:

#### Spiritual intelligence

The spiritually intelligent aspire to a friendship and deep connection to God, to success in the Hereafter and pleasing Him in this life; they understand that true faith transforms one's understanding of humanity and the world, and generates an urge to embellish them with love

#### Moral intelligence

Faith manifests in love and a desire for fairness. The morally intelligent recognise that a deeper understanding of Islam will inspire people with the highest moral and ethical standards; a desire for ethical consistency; and to uphold values that are recognised by humanity as a whole

#### Personal/ psychological intelligence

It is difficult to grow in faith when internally unwell. The personally intelligent are self-aware and motivated and equipped to look after themselves holistically

#### Emotional / social intelligence

Faith reflects in one's character and how one relates to others. The emotionally intelligent are considerate and caring and able to connect warmly with others

#### Organisational intelligence

Part of faith is the drive to effect positive change. To impact at scale, organisation is unavoidable. The organisationally intelligent person is an effective team worker and is motivated and skilled in realising projects effectively through collaboration and teamwork, whether as a leader or a team member

#### Cultural intelligence

The believer understands that all humans are honoured by virtue of their ruh and are individually on a spiritual journey, irrespective of their diversity in language, culture and history. The culturally intelligent celebrate their multiple identities and can connect deeply to people from different cultures

#### Societal intelligence

Believers are changemakers; they have a strong sense of social responsibility. They must but feel invested and engaged with the mainstream and know how to be positively impactful

#### Global intelligence

The believer is a global citizen. The globally intelligent are able to connect and be concerned about the whole of humanity, aware of human history in its diversity and hold a working respect for different faiths and worldviews and the challenges facing humanity

## Spiritual intelligence

The spiritually intelligent aspire to a friendship and deep connection to God, to success in the Hereafter and pleasing Him in this life; they understand that true faith transforms one's understanding of humanity and the world, and generates an urge to embellish them with love

Capacities/ aspirations	Subjects
Knowledge of God and Tawhid Love for God and all His Creation	Names and Attributes of Allah Dealing with philosophical questions around divinity Shirk Understanding God's Immanence- His love and closeness to us Feeling rooted and secure in God's love
Love for the Prophet (S)	Stories that reveal his character Stories that reveal his relationships with family, wives and companions His roles and how he conducted them The struggles he and his companions went through Overview of his life Why we believe him in his claim to be a prophet Risalah and history Muhammad in the Bible The authenticity of hadith – how do we know the Prophet (PBUH)?
Conviction in the Hereafter	Journey of the soul after death, the grave, the Judgement Heaven and Hell
Looking after the nafs	Praying with khushu' Understanding of the states of the soul Familiarity with key adhkar and du'as Connection to the Qur'an Aware of diseases of the heart and actively avoiding them Sins, risk and safety Taqwa Purification of the heart Sabr Niyah and Ikhlas Renunciation jihad as a struggle, Ihsan
Familiarity with and dedication to the core teachings of the religion	Five pillars Articles of faith Compassion, Adl, Fairness Halal and Haram The wisdom behind the teachings Sexual Morality, Modesty Navigating right, wrong and doubtful matters
Love of the Qur'an	How to appreciate the Qur'an How to read the Qur'an Familiarity with key Qur'anic verses Knowledge of tafsir of some sections of the Qur'an Authenticating the Qur'an



<p>Healthy conception of fate and suffering</p>	
<p>Confidence in the faith and that it makes sense</p>	<p>Reconciling faith with reason Able to reconcile faith against its challenges</p> <ul style="list-style-type: none"> <li>- Wisdom behinds Islam’s prohibitions and obligations</li> <li>- Accusations from atheists; the nature of evil</li> <li>- Accusations against the Prophet (S) e.g. age of Aisha</li> <li>- Evolution</li> <li>- Miracles vs. the Laws of Nature</li> <li>- “Shariah is fixed, medieval and cruel”</li> <li>- “God is harsh and impersonal”</li> <li>- When rules are culturally derived</li> <li>- Gender issues</li> <li>- Violence and jihad</li> <li>- Islam and rationalism</li> <li>- The Qur’an and science</li> <li>- When Hadith don’t make sense – context, validating chains and content</li> </ul>
<p>Healthy balance between the needs of this world/ materialism and those of the next ie the body and the soul</p>	<p>Salah and Zakat as epitomes of meeting the needs of one’s soul and society.</p>

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**Moral intelligence**

Faith manifests in love and a desire for fairness. The morally intelligent recognise that a deeper understanding of Islam will inspire people with the highest moral and ethical standards; a desire for ethical consistency; and to uphold values that are recognised by humanity as a whole

Capacities/ aspirations	Subjects
Upholding key moral teachings of the Qur'an (Spiritual Code)	<p><b>Spiritual Code:</b>                      Honour your parents                      Be generous to those in need                      Do not shed blood or take life                      Do not steal                      Do not come close to adultery / be faithful                      Be faithful to your promises and contracts (trustworthiness and honesty)</p> <p>Do not exploit with usury, doubled and multiplied                      Do not turn people out of their homes                      Integrity and courage</p>
Appreciating the Shari'ah	<p>Shariah's application to context                      Shari'ah and public benefit/maslahah                      Maqasid                      Wisdom, mercy, justice, reasonableness</p>
Understands the principles of fiqh and that Islamic Law aspires to the highest ethical standards	<p>Understanding Usul al Fiqh – jurisprudence- how sources become rules                      Interpreting the Qur'an                      Interpreting sunnah                      Other sources of Islamic law, analogy, welfare, juristic preference                      Understanding the Maxims of Fiqh</p>
Committed to ethical living	<p>Cultivating the conscience                      The need for ethical consistency                      Understanding enjoining 'the good' – defining 'good' and 'evil'</p>
Committed to the universal ethical teachings in Islam -	<p>The stages of existence – and equality of all souls                      Equality                      Gender ethics                      Honouring women                      Justice                      Compassion                      Universal freedoms and rights</p>
Reconciles apparent tensions between the Shari'ah and 'universal ethics'	<p>The universal tension between ethics and law                      Cognitive dissonance - can you champion universal ethics if you believe they are inconsistent with your religious teachings?                      What is an ideal 'Islamic State'?                      Can we campaign for values in our country which we would not want in our ideal Islamic state?</p>
Able to connect ethics to different contexts	<p>Recognition that values are sometimes based on cultural norms</p> <p>History of ethical shifts in Britain, e.g., race and gender                      Awareness of the concept of ethics in many institutions and settings, and how ethical principles manifest in rules based on context, e.g. organisational ethics, business ethics, etc.</p>

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**Personal / psychological intelligence**

It is difficult to grow in faith when internally unwell. The personally intelligent are self-aware and motivated and equipped to look after themselves holistically

Capacities/ aspirations	Subjects
Has a good self-knowledge	<p>Knowing oneself                      Dignity and self-confidence (our divine connection to God through the Ruh and hence our nobility)                      You are amazing – the unique human                      The workings of the mind, Self and Nafs                      Theories of character and personality</p>
Engages in effective self-care	<p>Self-care – physical, spiritual, mental, emotional                      Healthy eating, hygiene, recreation, hobbies, sleep, rest, social                      Recognising human needs – money, sex, mastery, autonomy, purpose                      Understanding the changes in psychology and biology through the phases of life                      Financial self-management                      Self-care through reaching out to others, enriching friendships</p> <p>Habits and addictions, psychological impact of good habits                      Impact of social media and digital devices                      Boundaries – when and why to saying ‘no’                      Understands and knows when to seek help with personal traumas</p>
Effective in self-development	<p>Understanding your personal needs &amp; self-actualisation, finding purpose                      Pursuing personal interests                      Personal development: growth-orientated, planning ahead                      Self-motivation and discipline; driven to achieve potential                      Being organised, dependable</p> <p>Jihad and juhd, himmah, being of the Sabiqoon                      Seeking balance                      Pursuit of Ihsan and the 80/20 rule</p> <p>Self-reflection and self-criticism (muhasabah), internal locus of control / taking responsibility and lessons from disappointments                      Scoping holistic development (tarbiyah) needs                      Seeking teachers/ coaches/ mentors</p>
Maintains mental wellbeing	<p>Resilience, coping with setbacks and trials                      Understanding protective factors; including through dhikr and du’a</p> <p>Understanding the impact of the unconscious mind                      Self-awareness of emotions and their underlying thoughts/ self-talk                      Awareness of how to manage emotions e.g., anger, resentment, jealousy                      Grief, loss                      Self-awareness of schemas                      Self-awareness of negative thoughts and how to tackle them                      Self-awareness of unhelpful behaviours                      Understanding what kinds of behaviours improve mental well-being                      Need for positive relationships</p>

	<p>Awareness of common mental health problems and how to manage them</p> <ul style="list-style-type: none"> <li>- e.g., stress, anxiety, social anxiety, OCD</li> <li>- depression, self-harm, suicide</li> <li>- body image, low self-esteem, eating disorders, gender dysphoria</li> <li>- substance misuse, toxic relationships and groups/gangs</li> <li>- recognising bipolar depression and psychosis</li> </ul> <p>Relaxation, mindfulness, prayer, dhikr, recitation and du'a          Understands the need to seek help, and when          The spiritual biopsychosocial approach to wellbeing          Awareness of psychological therapies</p> <p>Social media/ cyber-bullying          Impact of Islamophobia, race and gender discrimination on mental health</p>
<p>Engages in sound intellectual development</p>	<p>Developing a love for lifelong learning alongside practise          Epistemology - evidence vs. anecdote          Intellectual development - reading widely, loving learning- recognising useful knowledge, pursuing intellectual interests          Mental ability - seeing the wood for the trees, patterns          Learning habits /independent learners          Abstract vs concrete thinking          Applying critical thinking - logic and fallacies          Problem solving; reflection          Tribalism and prejudice in processing information; schemas          Theories and modes of learning; thinking; creativity          Uses and abuses of statistics, surveys          The effective educator</p>

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**Emotional/ Social intelligence**

Faith reflects in one’s character and how one relates to others. The emotionally intelligent are considerate and caring and able to connect warmly with others

Capacities/ aspirations	Subjects
Skilled in managing relationships, including unhealthy ones	<p>Strong family relations Honouring parents Building friendships Able to maintain good, enriching friendships Keeping family ties Healthy marriage and in-law relationships Parenting Brother/Sisterhood</p> <p>Managing toxic and abusive relationships Divorce and broken relationships How do we interact across genders - with honour and dignity Maintaining relationships through the good times and the bad</p>
Emotionally intelligent in interactions	<p>Recognising and regulating one's emotions Understanding that emotions add richness to interactions The Central role of love in Islam Recognising other people’s emotions Sensitivity to feelings of others Empathy and compassion (towards children, everyone, elders etc.) Dealing with hurt Anger management Husn al-dhann Understanding the importance of forgiveness</p>
Behaves with civility	<p>Akhlaq/ adab Adab on social media How to de-escalate conflict Apologetics – how to advise people wisely The golden rule Warmth and humility Generosity, hospitality Collectiveness /brotherhood /sisterhood Understanding others’ backgrounds and contexts</p>
Skilled in managing conflict	<p>Conflict management-importance of helping hearts reunite. Standing up to unjust relationships Aware of key interpersonal problems and how to avoid them and address them Giving and taking advice well</p>
Effective communicator (Balaghah)	<p>Emotionally intelligent communication vs. word games and scripts Awareness of the dangers of the tongue Dynamic communication – pitching to the level of the addressee The power of story Speaking to people with attention and concern Reading body language and non verbal cues Public speaking, effective presentations</p>

**Organisational intelligence**

Part of faith is the drive to effect positive change. To impact at scale, organisation is unavoidable. The organisationally intelligent person is an effective team worker and is motivated and skilled in realising projects effectively through collaboration and teamwork, whether as a leader or a team member

Capacities/ aspirations	Subjects
Has the personal skills to be effective in an organisation	<p>Sense of mission; proactivity vs being reactive</p> <p>Communication skills</p> <p>Recognising and calibrating your skillset</p> <p>Time management</p> <p>Self-accountability and managing ego</p> <p>Creativity/ recognising good ideas/ growing/ adapting</p> <p>Able to give feedback and advice; and receive it</p>
An effective team worker	<p>Project management:</p> <p>Delegation/ obstacles to delegation</p> <p>Power of consultation/ shura, is it advisory or binding?</p> <p>Sharing ownership/ gaining buy in</p> <p>Overcoming the bystander effect</p> <p>Being a team player</p> <p>How to relate to the leader and other team members</p> <p>Psychology of collective work - what makes people work and not work</p> <p>Supporting and encouraging the team ('bunyanun marsus', praise and thanks)</p> <p>Holding leadership accountable</p>
An effective leader	<p>Understanding the meaning of 'everyone is a leader' – that we all take on multiple roles</p> <p>Leadership skills; character, kindness, consultation, responsibility, fair-mindedness, being straightforward, imaginative</p> <p>Inspirational leadership; challenging, being proactive, inspiring shared vision, enabling others, modelling the way, encouraging the heart</p> <p>Leadership styles</p>
Skilled in organisational development	<p>Vision and values of organisations; calibrating vision with needs of society/ the target market</p> <p>Strategic working; from broad vision to low hanging fruit/ objectives</p> <p>Reflection, evaluation and appraisal</p> <p>Recruiting, training and organising staff /volunteers, mentoring</p> <p>Making the most of the team - paid vs volunteers</p> <p>Organisational culture - the positive and the toxic</p> <p>Focus on pastoral care, ready to debrief when things go wrong</p> <p>Persuasion and marketing</p> <p>Negotiation strategies</p>

Understands the need for systems, policies, procedures, protections	How to strengthen an institution - roles/ committees/ processes/ policies Systems to prevent abuse of power Understanding organisational policies: safeguarding, governance, risk analyses, complaints procedures that keep volunteers and staff safe
Effective at managing and mitigating interpersonal problems	Dangers of the ego when you get well-known, controlling the Nafs Burnout – need for boundaries  Dealing with common problems in teamwork Organisations can be a minefield when views clash. Learning to work with respect. Conflict management
Aware of the dangers of organisation	The abuse of power The impact of subcultures on organisations Being aware of 'Udwaan/ aggression Tribalism (Asabiyyah) vs organisation/ group identity Organisations as vehicles to jump on and off; loyalty to God, not the logo  Gentleness in disagreement as part of taqwa and shunning Realism and tolerance in judging organisations
Effective at reaching out and connecting organisations	How to choose from amongst the many activist organisations that exist/ who do you invest in? Recognising the value different organisations bring Networking Building bridges/ connecting organisations/ relating respectfully with organisations that we might differ with
Understands key Islamic concepts relating to activism	Collective work (jama'ah) Leadership and obedience (amarah and ta'ah) Pragmatism (waqe'iyah) Gradualism (Tadarruj) Expounding (da'wah) Witnessing (shahadah) Striving (jihad) Balance (tawazun)

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**Cultural intelligence**

The believer understands that all humans are honoured by virtue of their ruh and are individually on a spiritual journey, irrespective of their diversity in language, culture and history. The culturally intelligent celebrate their multiple identities and can connect deeply to people from different cultures

Capacities/ aspirations	Subjects
A confident identity	Identity - who are you? Identity crises; multiple identities; belonging Muslim and British; eastern and western Loyalty, duty, citizenship Imagining communities and ummahs
Familiarity with Islamic history and culture	Chronology and biographies of the Prophets (AS) The spiritual Golden Age – Chronology of the Seerah and Rightly Guided Caliphs Biographies of Leading companions – ummahat al mu’mineen and ‘asharat al mubashirah Leading figures and scholars in Islamic history Working understanding of Islamic history; states and empires The ‘Golden Ages’ - when we learnt from others, civilisationally The history of trends and movements; Sufi tariqas History of Islam in Europe, Arians and later Unitarians, Spain, Sicily, the Ottomans History of Islam in India History of Islam in Africa Islam in the Far East
Recent Muslim political history	Key movements of Islamic resurgence Colonialism and post colonialisation- impact on Islamic movements Post independence nation states: neocolonialism, democracy and despotism Flashpoints and suffering in the past century – Kashmir, Palestine, Bosnia, Chechnya, Rohingya, Uyghurs... The Arab Spring or Arab Winter?
Connected to Islamic culture	Islamic adab, e.g. shoes, respecting elders, greetings, clothing etc  The Islamic Calendar: Important dates and months  Feeling connected to Muslim cultural heritage; poetry, literature, art
Understands principles of fiqh and is able to respectfully navigate differences	Understanding Usul al Fiqh Ulum al hadith, validating hadith The Fiqh of balances Understanding and applying wisdom / phronesis Respecting, understanding, and working with differences
Able to contextualise Fiqh	Classical to contemporary; ability to contextualise teachings The role of culture in fiqh; concept of ‘Multi-Islams’ Minority fiqh, the Fiqh of Engagement; facilitation (taysir) Definitions, origins and management of extremism



	<p>Case studies:</p> <ul style="list-style-type: none"> <li>- 'Islamic' slavery</li> <li>- Jihad vs. international relations and treaties</li> <li>- Gender relations; revisiting patriarchy</li> <li>- Theories of an Islamic State</li> </ul>
Proficient in communicating with and connecting communities	<p>Multiculturalism in Islam  Diversity and intercommunity relations in the seerah  Why do we need to engage? Our wider purpose/ building bridges  Connecting communities/ community cohesion  Ability to share ideas and values in a language that different people can relate to  Understanding and contextualising da'wah  Engaging cultures with gentleness and wisdom  Shahadah – acting as witnesses to our values  Diversity and contact theory  Neighbourhoods and neighbourliness</p>
A sound awareness of the British Muslim scene	<ul style="list-style-type: none"> <li>- History of British Islam</li> <li>- Problems in the Muslim community</li> <li>- Pros and cons of the 'Muslim Quarter'</li> <li>- Perceptions of Muslims</li> <li>- Understanding the various groups and Muslim organisations and their different slants</li> <li>- Understanding difference of opinion and managing difference in the context of prioritisation of the foundations</li> <li>- Integration vs assimilation; a distinct cultural identity</li> </ul>
Awareness of relevant British History	<p>History of British Christianity  History of atheism and humanism  Liberal individualism and shifting values and beliefs  Hinduism, Sikhism etc  How did we get to where we are now?  - key periods e.g., Renaissance, Reformation, Enlightenment, IR, Colonialism and waves of post war migration etc...</p>
Culturally conversant	<p>Islam and the cultural imperative  Familiarity with key cultural references in society  Feeling connected with key cultural references</p> <ul style="list-style-type: none"> <li>- Sport</li> <li>- Music</li> <li>- Literature</li> <li>- The countryside</li> </ul>

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**Societal intelligence**

Believers are changemakers; they have a strong sense of social responsibility. They must but feel invested and engaged with the mainstream and know how to be positively impactful

Capacities/ aspirations	Subjects
Feels invested and engaged in society	<ul style="list-style-type: none"> <li>- Through an appreciation of the Islamic influences on mainstream British values and our present civilisation</li> <li>- Islam’s influence on Enlightenment liberal philosophy</li> <li>- The power of fitrah values and the examples of the prophets “O my people’</li> </ul>
Driven to uphold social justice	Our role in improving society – Ma’ruf and Munkar, charity, freeing the enslaved, social justice
Learns from the impact of ideologies, trends and movements in Britain	The Left wing, right wing The Suffrage Movement Environmental campaigns Anti-Fascist movements; BLM The LGBT movement Non-violent campaigns / civil disobedience
Able to effect change through societal institutions	Understanding the roles of key institutions in society, whether political, cultural, civic, charitable Confidence in engaging with these institutions Policymaking Influence of academia Models of democracy - the Holy grail of public engagement The Fiqh of Voting
Awareness of business, influence and Power	Business fundamentals and free markets Understanding who holds power in Britain Conspiracy theories and the politics of powerlessness Lobbying
Respectful familiarity with societal values	Awareness of values one would like to see embodied in society Understanding that our religion asks for engagement and betterment of society Good understanding of the makeup and values of mainstream British society
Familiarity with the scale of suffering in society	<ul style="list-style-type: none"> <li>- Loneliness</li> <li>- Poverty</li> <li>- Abuse, modern slavery</li> <li>- Refugees</li> <li>- Violence, crime</li> </ul>
Has a concern for key societal problems/ evils	<ul style="list-style-type: none"> <li>- Inequalities / structures of privilege</li> <li>- Exploitation/ abuse of power</li> <li>- Racism</li> <li>- Gender inequality</li> <li>- Religious prejudice/ Islamophobia</li> <li>- Lack of representation</li> </ul>

Awareness of how public opinion is shaped	The power of the media How information can be misrepresented; Fake News Influencing public opinion, the media vs. social media, campaigning, lobbying Awareness of key Muslim organisations engaged in changing public perceptions / challenging misinformation
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**Global intelligence**

The believer is a global citizen. The globally intelligent are able to connect and be concerned about the whole of humanity, aware of human history in its diversity and hold a working respect for different faiths and worldviews and the challenges facing humanity

Capacities/ aspirations	Subjects
Familiar with the main histories of humanity	Recognising the innate goodness of humans Islam and the meta-history of Homo sapiens Awareness of the transfer of ideas and cultures through civilisational crossroads History of China, US, sub-Saharan Africa, India History of Colonialism Post colonialism Intolerance and pogroms, the history of the Holocaust, pogroms of Partition How did Islam spread? The role of empires, merchants and Sufis
Familiar with the main religions and philosophies of the world and Islam's relation to them	History of Christianity and Islam History of Hinduism and Islam Islam and Chinese traditions
Understands the impact of global institutions	Multinationals - history, pros and cons History of global institutions and values - UN and declaration of Human Rights History of Islamic Slavery The shifting global power landscape
Familiar with leading movements in the world	The tension between human rights and imperialism and national interests Feminism Liberal Individualism The rising Far Right, Incel movements etc... Pre-genocide, dehumanisation today, Islamophobia across the globe Islamic violent extremism
Familiar with International development	Shariah index Happiness index Democratisation Human rights Industrialisation, health, poverty, education
Culture and Civilisation	Clash of Civilisations vs. the End of History The idea of a global civilisation Do we have a global culture?
Challenges	Future opportunities and threats - AI, climate crisis, new superpowers, terrorism, international hostilities, pandemics, multinationals, population and global resources
The Muslim world	Concept of ummah State of the Muslim ummah - strengths and challenges (poverty, totalitarianism, wars, abuses of human rights and minority rights, sectarianism, intolerance e.g., blasphemy laws and mob rule.) Meaning, abuses, manifestations of 'Islamism'

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