

Leading with Intelligences

MARK OF A MU'MIN

Leading with Intelligences



OPPORTUNITIES



TRANSCENDENCE



IMAN AND
ACTION



BEING
ASPIRATIONAL



INTELLIGENCES

Our challenge

We are an underprivileged community – in fact impoverished in every way

The world is in a mess – there is so much injustice and suffering out there

There is so much to do!

As educated, British Muslims we have a world of opportunity open to us . . .

But what should we focus on?

Shall we focus on our relationship with Allah and then He will do the rest?

Let's explore the psychology of iman – belief in God . . .

Leading with Intelligences



OPPORTUNITIES



TRANSCENDENCE



IMAN AND
ACTION

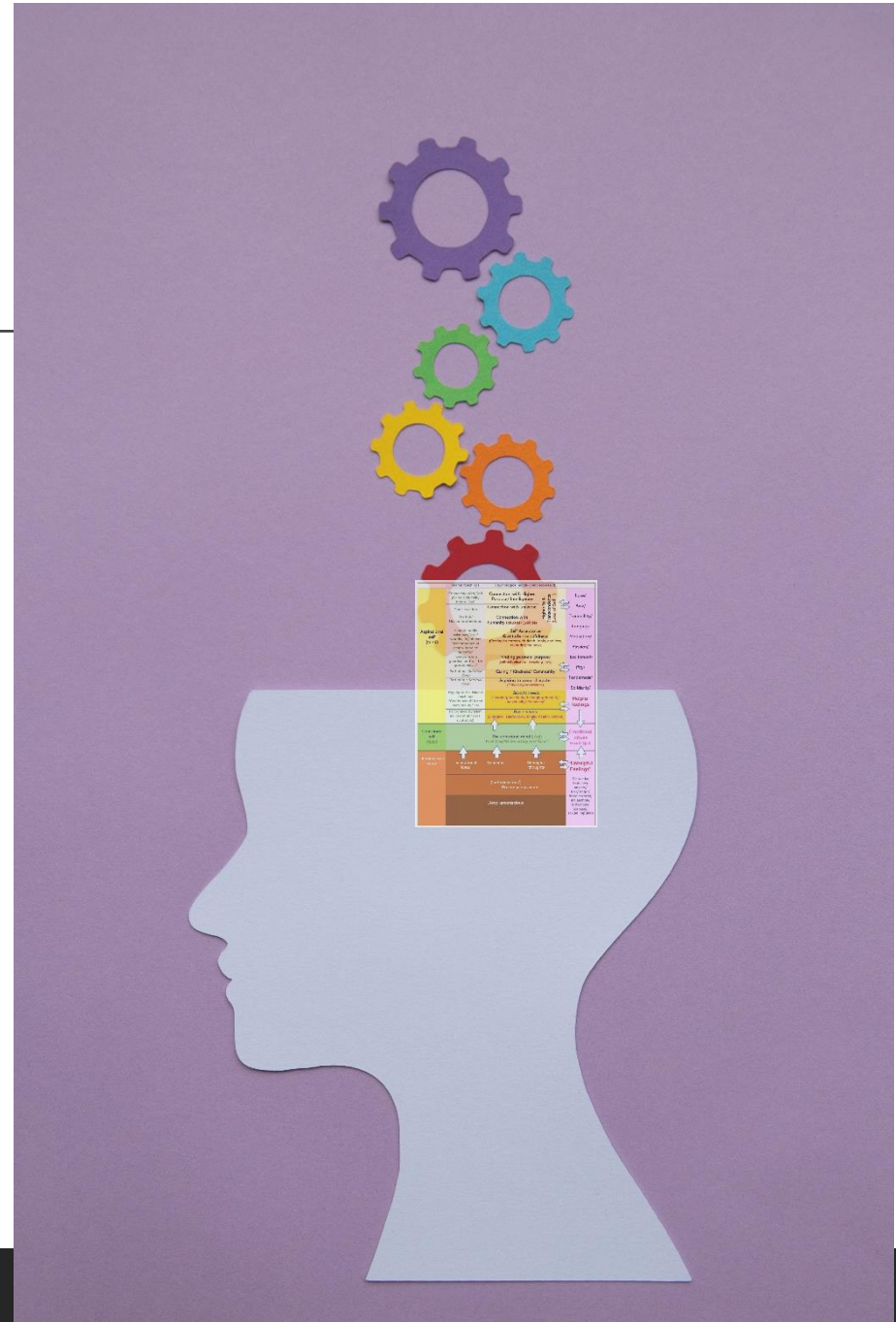


BEING
ASPIRATIONAL

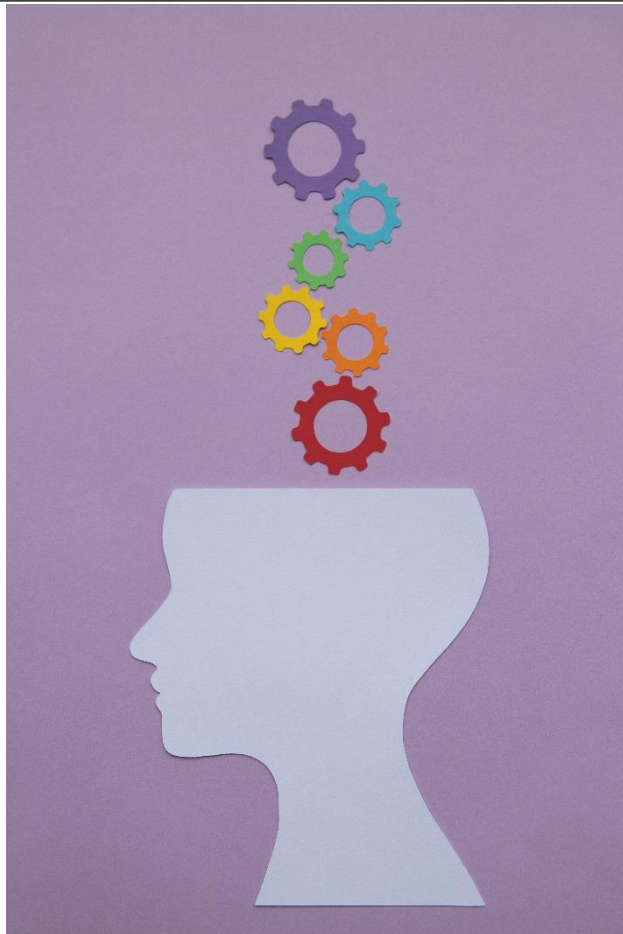


INTELLIGENCES

Map of the Mind

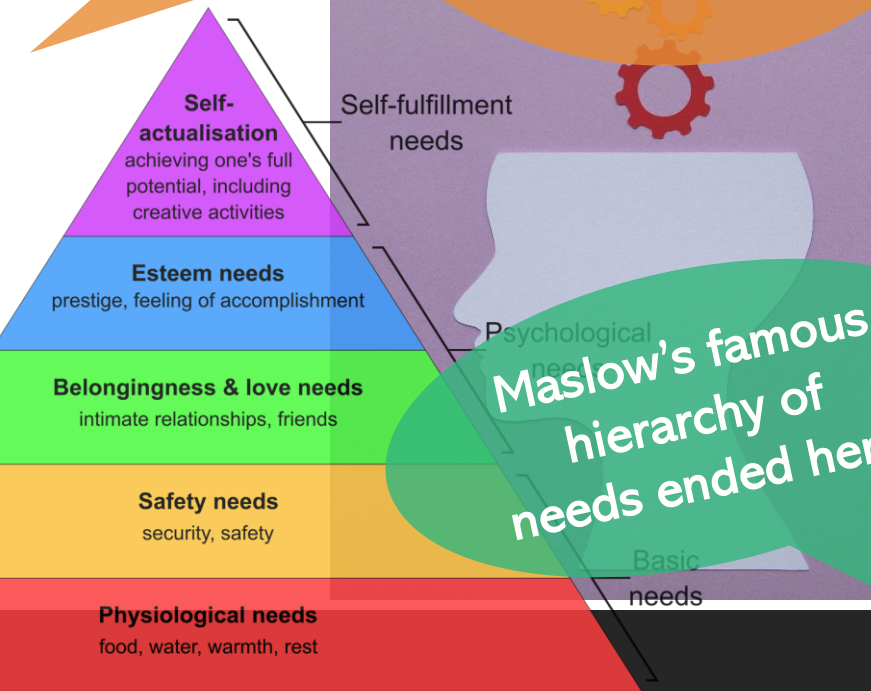


Map of the Mind



	Islamic teachings	Psychological needs (evidence-based)		
Aspirational self (mind)	Connecting with God (Dhikr & Humility before God)	Connection with Higher Purpose/ Intelligence	Higher Self-Transcendence (Loss of Self)	Love/ Awe/ Tranquillity/ Longing/ Motivation/ Passion/ Excitement/ Pity/ Tenderness/ Solidarity/ Helpful feelings
	God's creation	Connection with universe		
	The Ruh/ Human brotherhood	Connection with humanity (causes/ justice)		
	Humble bodily existence/ brief worldly life/ shukr/ Remembrance of death/ hope of hereafter	Self-Acceptance Gratitude / mindfulness (Coming to terms with death, trials, and loss, savouring the now)		
	"Everyone is a guardian and will be questioned..."	Finding personal purpose (self-actualisation, reaching flow)		
	Part of our <i>Spiritual Code</i>	Caring / Kindness/ Community		
	Part of our <i>Spiritual Code</i>	Aspiring to good character (Driven by conscience)		
	Highlighted in Islamic teachings "God is beautiful and loves beauty" etc.	Growth needs (Learning/ aesthetic/ belonging/ identity/ individuality/ friendship)		
Recognised by Islam as 'essential needs' (Dururiyat)	Basic needs (Biological, safety, love/ family/ health/ esteem)			
Conscious self (Nafs)	The conscious mind ('Aql) <i>What thoughts will occupy your mind?</i>			Emotional drives Heart/ Qalb
Unconscious mind	Inspirational ideas	Concerns	Unhelpful thoughts	"Unhelpful Feelings"
	("subconscious") Preconscious mind			Distractive impulses/ anxiety/ fear/ anger/ hopelessness/ melancholy/ bitterness/ jealousy/ sexual impulses
	Deep unconscious			

There is a lot of evidence for all these psychological needs - and Islam addresses them too!



	Islamic teachings	Psychological needs (evidence-based)	
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"This is the book we've all been waiting for—nothing less than a breathtaking new psychology of humanity."
 —SUSAN CAIN, New York Times bestselling author of Quiet

TRANSCEND

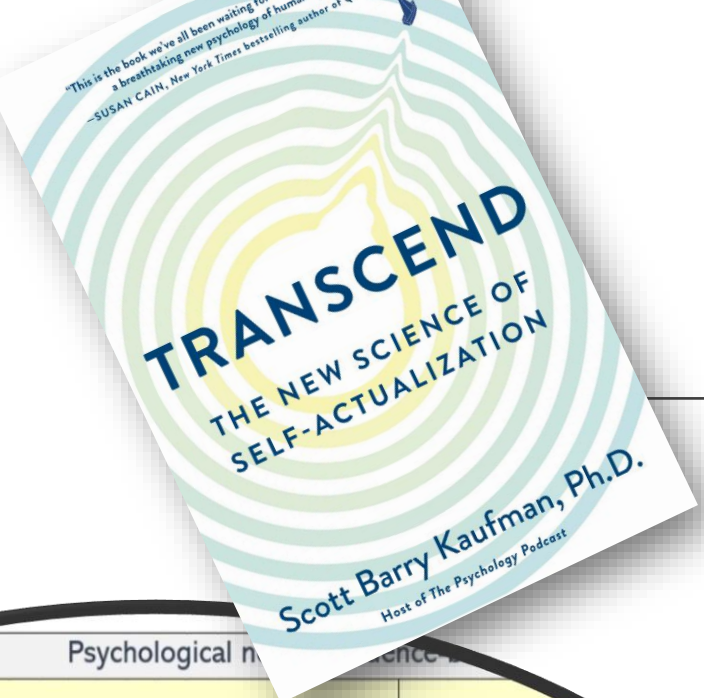
THE NEW SCIENCE OF SELF-ACTUALIZATION

Scott Barry Kaufman, Ph.D.
 Host of The Psychology Podcast

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	God's creation	Connection with universe	
	The Ruh/ Human brotherhood	Connection with humanity (causes/ justice)	
Humble bodily existence/ brief worldly life/ shukr/ Remembrance of death/ hope of hereafter	"Everyone is a guardian and will be questioned..."	Part of our <i>Spiritual Code</i>	

There is a growing appreciation amongst psychologists that humans need to 'self-transcend' – connect to something greater than themselves

- Love/
- Awe/
- Tranquility/
- Longing/
- Motivation/
- Passion/
- Excitement/
- Pity/
- Tenderness/



Experiencing transcendence...

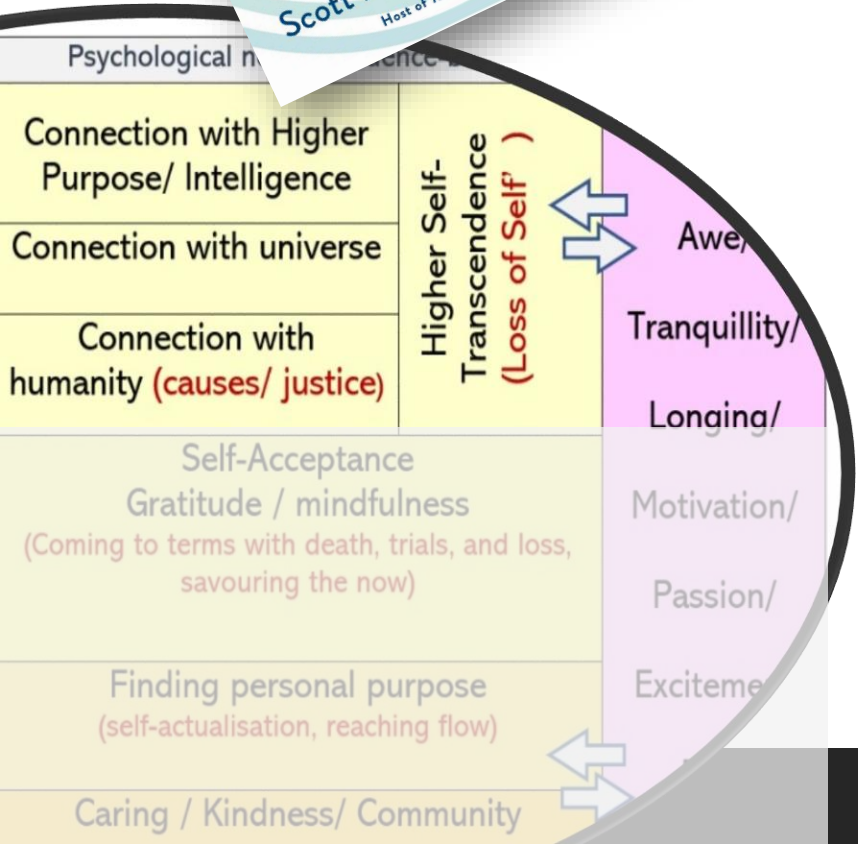
Maslow wrote about transcendence:

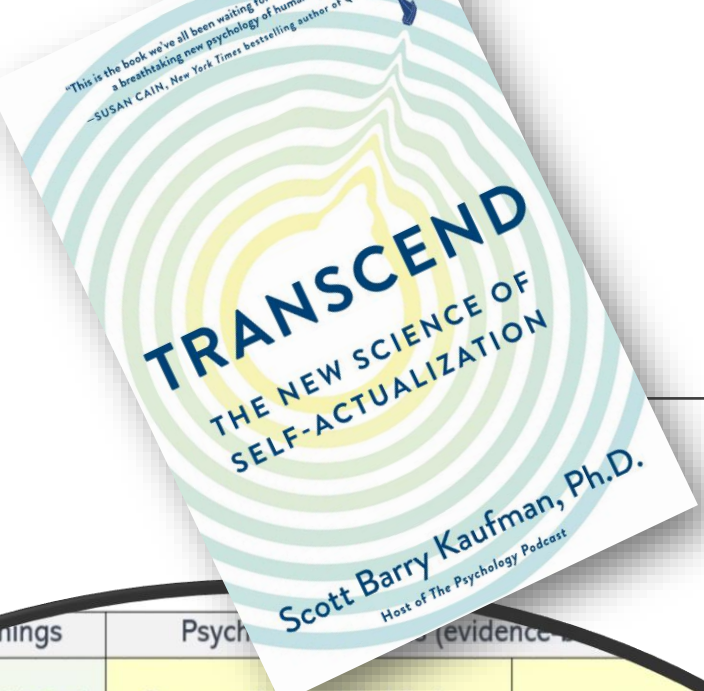
- ❑ Maslow, final writings
- ❑ ultimate self-actualisers - people who can transcend the ego
- ❑ He called "transcenders"
- ❑ "The ones who are struggling & reaching upward really have a better prognosis than the ones who rest perfectly content at the [self-actualization] level."

peak experiences and plateau experiences become the most important things in their lives, the high spots, the validators of life, the most precious aspect of life.

... perceive the sacred within the secular, i.e., the sacredness in all things at the same time that they also see them at the practical, everyday level. They can sacralize everything at will, i.e., perceive it under the aspect of eternity.

... are much more consciously and deliberately motivated by ...values, such as perfection, truth, beauty, goodness, unity...





Experiencing transcendence...

□ Maslow, final writings

Transcenders:

... transcend the ego more often and more easily.

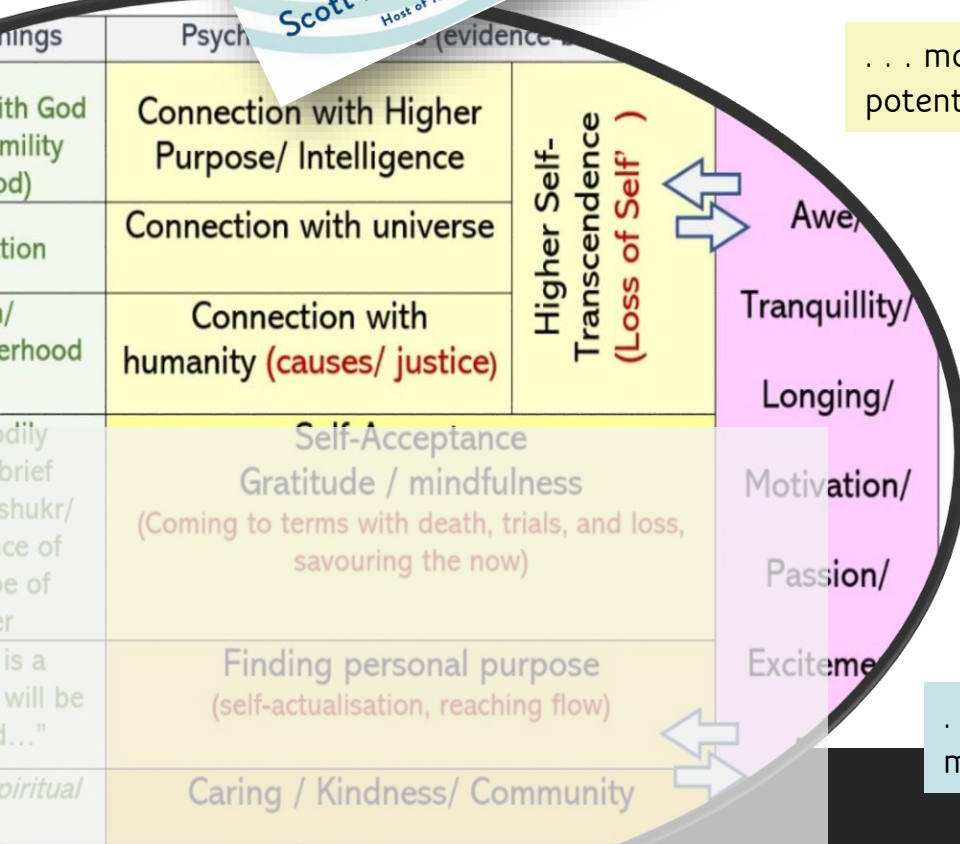
... more apt to be innovators, discoverers of the new, of what actually could be, what exists in potential—and therefore of what might be brought to pass.

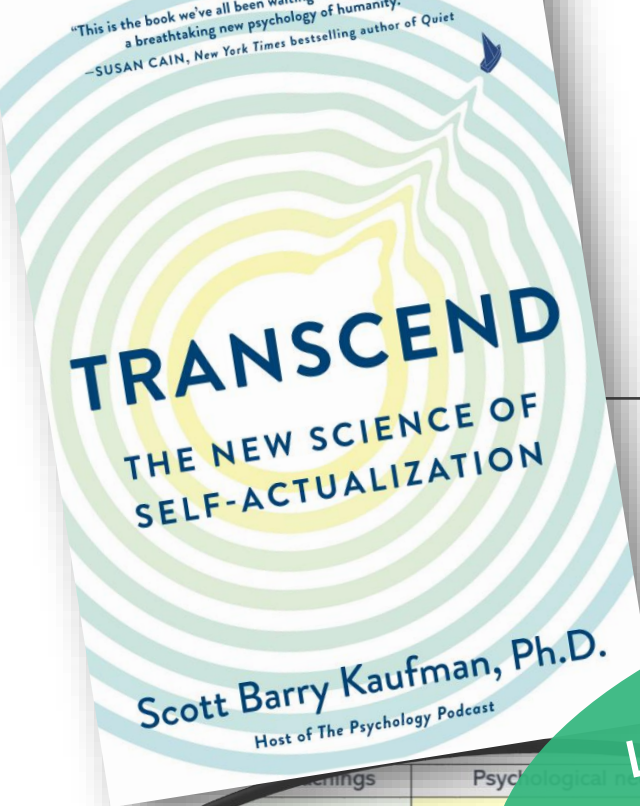
... Less content with the world because... their direct seeing of the beauty of the world, of the saintly possibilities in human nature, of the nonnecessity of so much of human evil, of the seemingly obvious necessities for a good world;

... find that increasing knowledge is associated with an increased sense of mystery, awe, humility, ultimate ignorance, reverence, and a sense of oblation.

... are more apt to be profoundly "religious" or "spiritual" in either the theistic or nontheistic sense...

... speak easily, naturally, and unconsciously the language of Being, the language of poets, of mystics, of seers, of profoundly religious people, of those who live under the aspect of eternity.





Experiencing transcendence...

A healthy transcendence is when you use peak experiences to make a difference

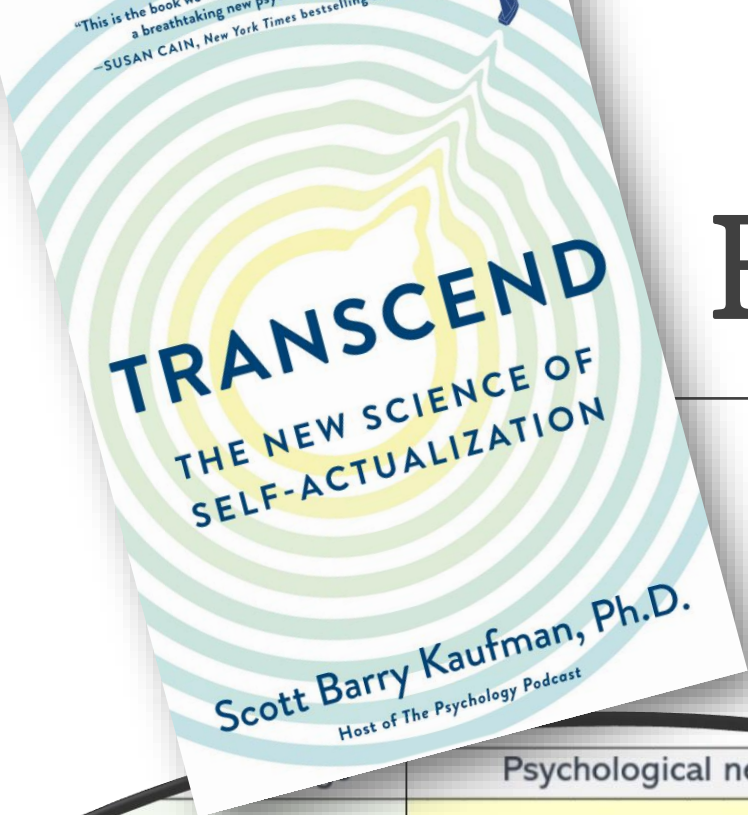
- Peak experiences
- Healthy transcendence:

...just as important as the question "How can we increase transcendent experiences?" may be the question, "How can we integrate transcendent experiences into the ongoing stream of everyday life?"
 Kaufman, Scott Barry. *Transcend* (p. 215)

Healthy transcendence is an emergent phenomenon resulting from the harmonious integration of one's whole self in the service of cultivating the good society.
 Kaufman, Scott Barry. *Transcend* (p. 218)

Lift your mind out of your self, your body, your immediate concerns, e.g. sajdah with khushu'a

Aspirational self (mind)	Connecting with God (Dhikr & Humility before God)	Connection with Higher Purpose/ Intelligence	Longing/ Motivation/ Passion/ Excitement
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	"Everyone is a guardian and will be questioned..."	Finding personal purpose (self-actualisation, reaching flow)	
Part of our Spiritual Code	Caring / Kindness/ Community		
	Aspiring to good character		



Experiencing transcendence...

- Peak experiences
- Healthy transcendence

Peak experiences give us a 'high' and create a sense of calm. Islam offers that through salah and dhikr.

But what does Islam have to say about healthy transcendence?

Psychological needs (evidence-based)			
Connecting with God (Dhikr & Humility before God)	Connection with Higher Purpose/ Intelligence	Higher Self-Transcendence (Loss of Self)	Av...
God's creation	Connection with universe		
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Humble bodily existence/ brief worldly life/ shukr/ Remembrance of death/ hope of hereafter	Self-Acceptance Gratitude / mindfulness (Coming to terms with death, trials, and loss, savouring the now)		Motivation/ Passion/

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Healthy use of Peak Experiences

Famous Indian Sufi (15th/16th Century):

“Muhammad of Arabia ascended the highest Heaven and returned.
I swear by God that if I had reached that point, I should never have
returned”

So why did the Prophet (s) return?

Mohammed Iqbal,
Reconstruction of Religious Thought

Healthy use of Peak Experiences

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I swear by God that if I had
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have returned”

So why did the Prophet (s) return?

“The mystic does not wish to return from the repose of
“unitary experience”; and even when he does return, as he
must, his return does not mean much for mankind at large.

The prophet’s return is creative. He returns to insert himself
into the sweep of time with a view to control the forces of
history, and thereby to create a fresh world of ideals.

For the mystic the repose of “unitary experience” is
something final; for the prophet it is the awakening, within
him, of world-shaking psychological forces, calculated to
completely transform the human world.”

- Peak experiences
- Healthy transcendence

What does Islam have to say?

2:2-5 'The <i>muttaqun</i> ' - Pious Sura Baqarah	2:83-84 Covenant with Children of Israel Sura Baqarah	2:177 <i>Ayat al Birr</i> (The Piety Verse) Sura Baqarah	3:130-136 <i>Al 'Amileen</i> (Those who work and strive) Sura Ale-'Imran
4:36-40 'A great reward, multiplied over' Sura Nisa	6:150-154 God's Path, leading straight Sura An'am	16:90 'God's instruction' to us Sura Nahl	17:19-39 Wisdom and Commandments not to be violated Sura Isra
23:1-11 Characteristics of <i>Al Mu'minun</i> (True believers) Sura Mu'minun	25:63-76 Characteristics of <i>'Ibad Ul Rahman</i> (God's devotees) Sura Furqan	31:12-22 The wisdom of Luqman Sura Luqman	42:36-43 <i>The mutawakkilun</i> (Who trust in God) Sura Shuraa
60:12 The Pledge with the Prophet Sura Mumtahinah	70:22-35 The <i>Mukramun</i> (held in honour) Sura Ma'arij	90:11-18 The steep path Sura Balad	103:1-3 Those who will not lose out Sura 'Asr

Places in the Qur'an
That tell us what Islam is really about
"This is Islam in a nutshell" ...



Surah Al Mu'minoon 23:1-11

23:1. The believers will be successful,-

23:2. Those who **humble themselves in their prayers**;

23:3. Who **avoid vain talk**;

23:4. And those who **pay the Zakat** .

23:5. And those who **guard their chastity** (i.e. private parts, from illegal sexual acts)

23:6. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;

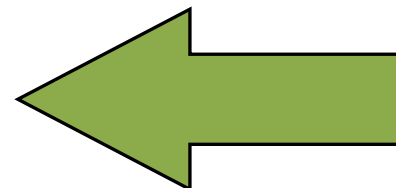
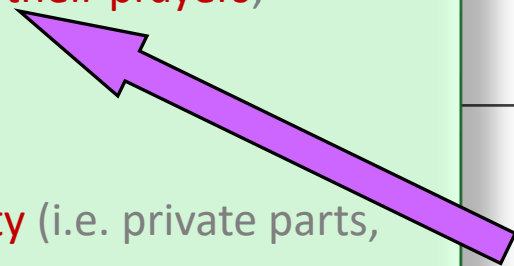
23:7. But whoever seeks beyond that, then those are the transgressors;

23:8. Those who **faithfully observe their trusts and their covenants**;

23:9. And **who (strictly) guard their prayers**;-

23:10. These will be the inheritors.

23:11. Who will inherit Paradise: they will dwell therein (for ever).



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Khushu' is peak experience type of transcendence

- Especially sajdah!

Surah Al Mu'minoon 23:1-11 (Yusuf Ali translation)

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۴ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

Who are active in deeds of charity;

— English Translation (Yusuf Ali)

1. Not “yu'tuna az- zakata”

= “Pay zakah”

Fa'iloon = doers of zakah

2. Meccan surah, revealed before the citizens' 2.5% 'zakat tax'

Believers balance peak experiences and service to humanity!

2:2-5	'The muttaqun' - Pious	Sura Baqarah
4:36-40	'A great reward, multiplied over'	Sura Nisa
23:1-11	Characteristics of Al Mu'minun (True believers)	Sura Mu'minun
60:12	The Pledge with the Prophet	Sura Mumtahirah

وَٱلَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾

Who are active in deeds of charity;

— English Translation (Yusuf Ali)

1. Not “yu’tuna az- zakata” = “Pay zakah”

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ
وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

O you who believe! Bow down, and prostrate yourselves, and worship your Lord

and do good that you may be successful

(S. Hajj 22:77)

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Who are active in deeds of charity;

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١٨ فَكَيْهِنَ بِمَا آتَاهُم رَّبُّهُمْ وَوَقَّهَهُم رَّبُّهُمْ عَذَابَ الْجَحِيمِ

rejoicing in their Lord's gifts: He has saved them from the torment of the Blaze,

١٩ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ

[They will be told], "Eat and drink in satisfaction for what you used to do."

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Sura Balad 93:12-18

12 And what will explain to thee the path that is steep?

13 (It is:) **freeing the bondman**;

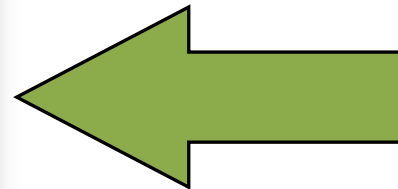
14 Or the **giving of food in a day of privation**

15 To the orphan with claims of relationship

16 Or to the indigent (down) in the dust.

17 Then will he be of **those who believe** and enjoin **patience** (constancy and self-restraint) and **enjoin deeds of kindness and compassion**.

18 Such are the Companions of the Right Hand.



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يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

Sura Luqman 31

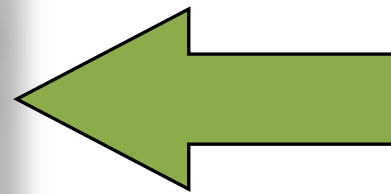
31:13. Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah. for false worship is indeed the highest wrong-doing."

...

31:17 **Keep up the prayer, my son; command what is good; forbid the wrong; bear anything that happens to you steadfastly:** these are things to be aspired to.

...

31:22. **Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.**



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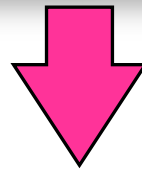
MAKE POSITIVE
CHANGE

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصَدِّقُونَ
أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ

Sura Baqarah 2:12-13

When they are told, “Do not spread corruption in the land,” they reply, “We are only putting things right.”

Indeed, it is they who are the corruptors, but they fail to perceive it.



So who is supposed to better the world? (Muslihoon)

MAKE POSITIVE CHANGE

So who is supposed to better the world? (Islah)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ

Sura Al 'Imran 3:110

You are the best of peoples,
evolved for mankind,
enjoining the common good,
preventing wrongs,
whilst believing in God.

MAKE POSITIVE CHANGE

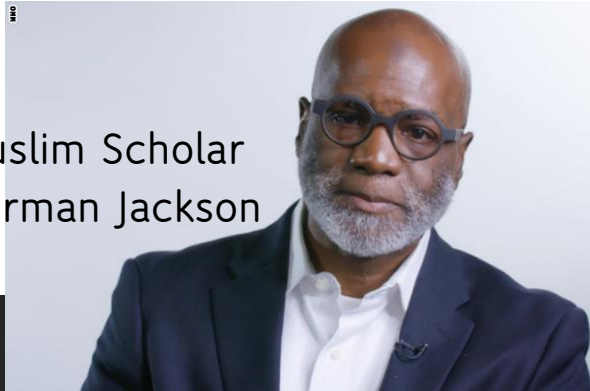
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وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

- "...the Prophet never ceased to identify as a member of his society and to seek to enhance and preserve Arabia's common good.
- ❖ This is clearly captured in the Qur'an's repeated command to the Muslims to act in accordance with what it terms "al-ma'rūf," which literally means
 - ❖ "that which is known by convention to be good, wholesome, and sound."

Sura Ale 'Imran 3:110

You are the best of peoples,
evolved for mankind,
enjoining the common good,
preventing wrongs,
whilst believing in God.

American Muslim Scholar
Prof. Sherman Jackson



The Qur'an chooses 'munkar' rather than 'shar' which is literally 'evil' because munkar means rejected, i.e. what everyone knows as harmful and wrong – not just what one religious community sees as such.

MAKE POSITIVE CHANGE

Abu Sa'id al-Khudri reported: The Messenger of Allah, (S) said,

“Whoever among you sees a wrong, let him change it with his hand.

If he is unable to do so, then with his tongue.

If he is unable to do so, then with his heart, and that is the weakest level of faith.”

Ṣaḥīḥ Muslim 49

❖ “All of this is another way of saying that in terms of concrete manners of proceeding in the full panoply of life, shari'ah is demonstrably limited in scope. And beyond the scope of shari'ah's proper jurisdiction,

❖ **Muslims must rely on forms of reasoning, knowledge and deliberation that are not dictated by the religious law** and are generically indistinguishable from those relied upon by their non-Muslim compatriots.



American Muslim Scholar
Prof. Sherman Jackson:

Leading with Intelligences



OPPORTUNITIES



TRANSCENDENCE



IMAN AND
ACTION



BEING
ASPIRATIONAL



INTELLIGENCES

Believers are aspirational...

Fix the world

They are restless!!

Not settled with the world as it is

Right the wrongs

Free the enslaved

“They will be given pure wine out of sealed containers
The seal thereof will be musk:

And for this let those aspire, who have aspirations”

(Qur’an 83:25-26)

“Is the reward for excellence anything but excellent?”

(Qur’an 55:60)

“And those Foremost (in Faith) will be Foremost (in the Hereafter).”

(Qur’an 56:10)

Being aspirational is that... You do your utmost to succeed – that's the Sunnah!

The **strongest manifestation** of iman is when you **effect change**

Mediocre manifestation is when you just **shake your fist and make noise** about the problems

And the **weakest manifestation** is to **just feel bad**

and moan at the news from the comfort of the living room!

e.g. for battle the Prophet (s) was instructed,
“And against them make ready your strength
to the utmost of your power...”

Qur'an 8:60



Abu Sa'id al-Khudri reported: The Messenger of Allah, (S) said,

“Whoever among you sees a wrong,
let him change it with his hand.

If he is unable to do so, then with his
tongue.

If he is unable to do so, then with his
heart, and that is the **weakest level of
faith.**”

Ṣaḥīḥ Muslim 49

“Muslims must rely on forms of
reasoning, knowledge and
deliberation...”

What knowledge / skills did they need 1400 yrs ago?

“Muslims must rely on forms of reasoning, knowledge and deliberation...”

What knowledge / skills did they need 1400 yrs ago?

Warfare, archery, swordsmanship, horse-riding

War strategy e.g. Battle of the Ditch, tracking, scouting

Languages and dialects

The qualities of each tribe – Hajj in Meccan phase

Tribal diplomacy

How to survive deserts

How to buy and sell

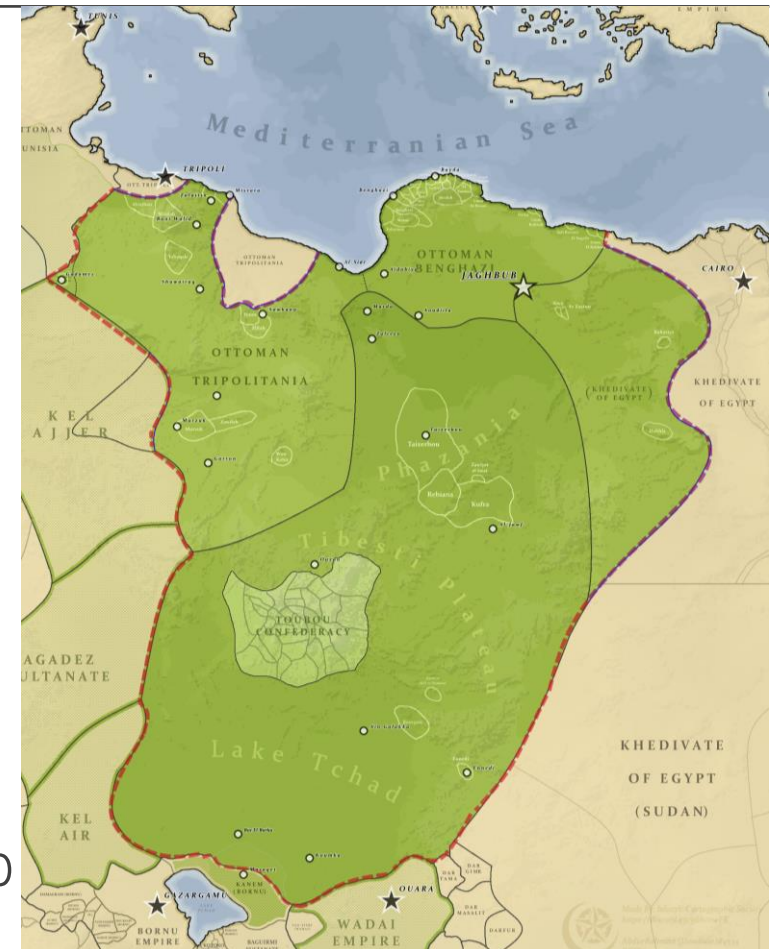
**“Muslims must
rely on forms
of reasoning,
knowledge and
deliberation...”**

e.g. Sanussi Movement – Libya, late 1800s

Fought to resist Italian colonisers, e.g.
Umar Al Mukhtar

But shunned all things Western

Sanussi territory 1880



Sanussi Movement – Libya, late 1800s

. . . the zawiyas of the Sanussi perform numerous functions: they are schools, commercial centres, social centres, forts, courts of law, banks, storehouses, poor houses, sanctuary and burial grounds besides being channels through which runs a generous stream of God's blessings.



Sanussi Movement

ATTITUDE TO WEST

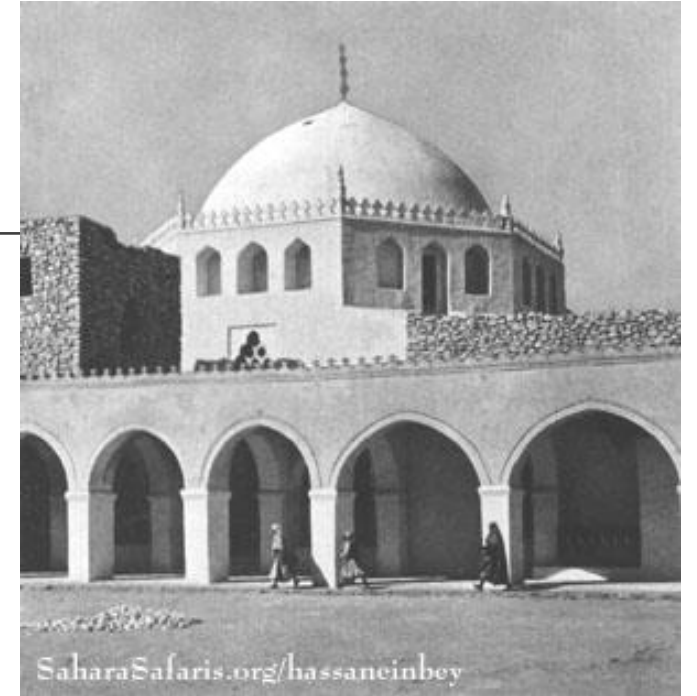
French encroaching from west, Italians from the North

Saw the west as an evil, corrupt entity and rejected it outright.

Interview with the last Sanussi / King of Libya (1890)

Why are you opposed to modern culture?

“The Sanussi only aim at piety and nobility of heart. And how shall this be achieved? By excluding everything but God from our thoughts, by moderation and by abstaining from all enjoyments which do not bring us nearer to God.”



Sanussi Movement

“Why then, do the Italians take action against the Sanussi?”

“Because the man who follows our teaching becomes healthy in body and mind. The Italian fascists are interested in making the entire population degenerate as in so many other places in the world of Islam. If that happens, the Italian civilization can advance more rapidly. So long as our teaching rules, it will not happen.”

“It overestimates outward technical progress; it makes external splendour and power the ruling factor in the judgement of a person or nation and it despises inner development. I can only tell you that where the Sanussi rule, there is peace and contentment on all sides.”

Futile Resistance – Fall of Kufra

Muhammad Asad, "Road to Mecca": 1931

"...We defended house after house but they were too strong for us. Our rifles were useless against their armoured cars so in the end they overwhelmed us. Only a few of us escaped...

And on the next day he commanded that some of our elders and ulema be taken up in an airplane and they were hurled out of the plane high above the ground to their deaths. And all through the second night I heard from my hiding-place the cries of our helpless women and the laughter of the soldiers and their rifle shots.



Totally Different World Today!!

We are western

Citizens with equal rights (on paper at least!)

We don't see that dichotomy:

- Eastern vs. Western
- Islamic vs. Modern

Our country has challenges that affect everyone

Global challenges

- Need to embrace all the knowledge and skills to effect positive change



“Muslims must rely on forms of reasoning, knowledge and deliberation that are not dictated by the religious law”

Leading with Intelligences



OPPORTUNITIES



TRANSCENDENCE



IMAN AND
ACTION



BEING
ASPIRATIONAL



INTELLIGENCES

Totally Different World Today: Training for Impact



“Muslims must rely on forms of reasoning, knowledge and deliberation that are not dictated by the religious law”

We are western

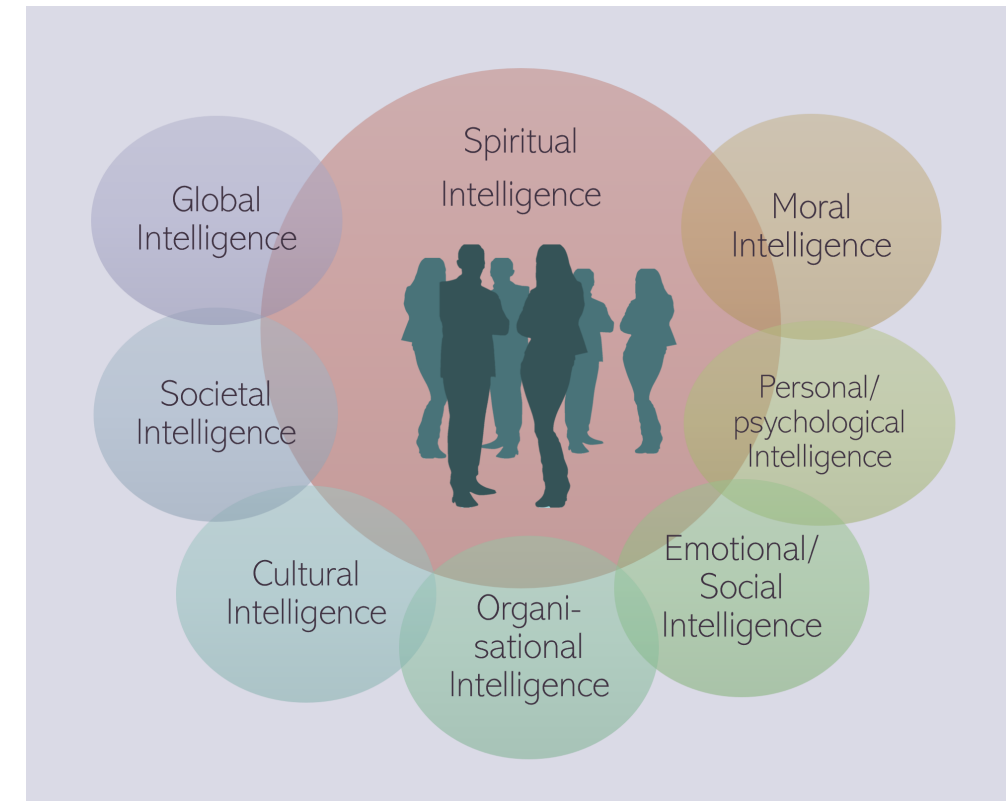
Citizens with equal rights (on paper at least!)

We don't see that dichotomy:

- Eastern vs. Western
- Islamic vs. Modern

So, in our mission to change the world for the better . . .

what kinds of knowledge and training will empower us to be most impactful?





Secure iman

Appreciation of Islam

How do you answer the objections?

How can we be sure Islam is true?

How do we love God?

The Prophet?

The Qur'an?

Spiritual
Intelligence

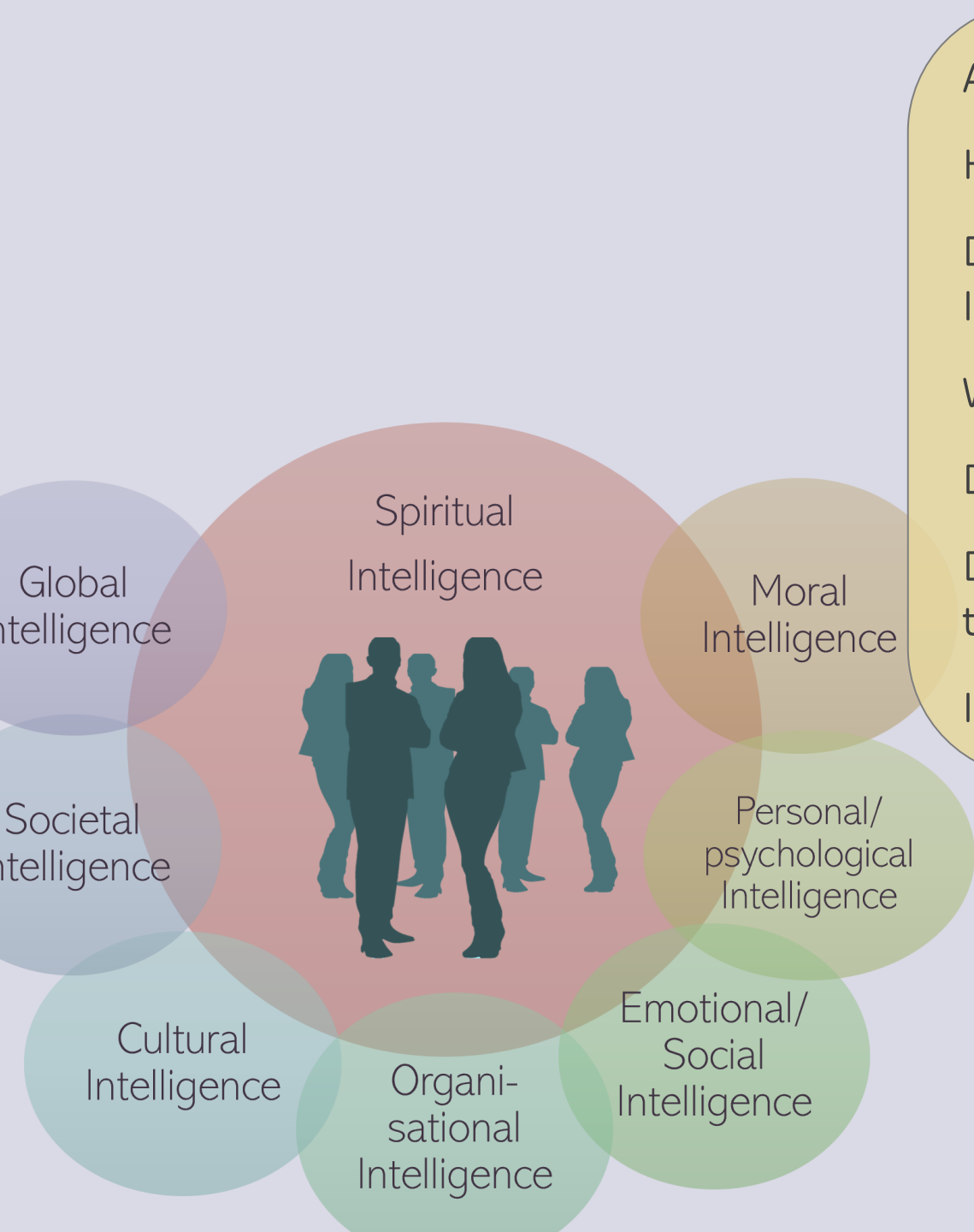
Moral
Intelligence

Global
Intelligence

Societal
Intelligence

Personal/
psychological
Intelligence





A believer is driven to do good consistently

How do we define good?

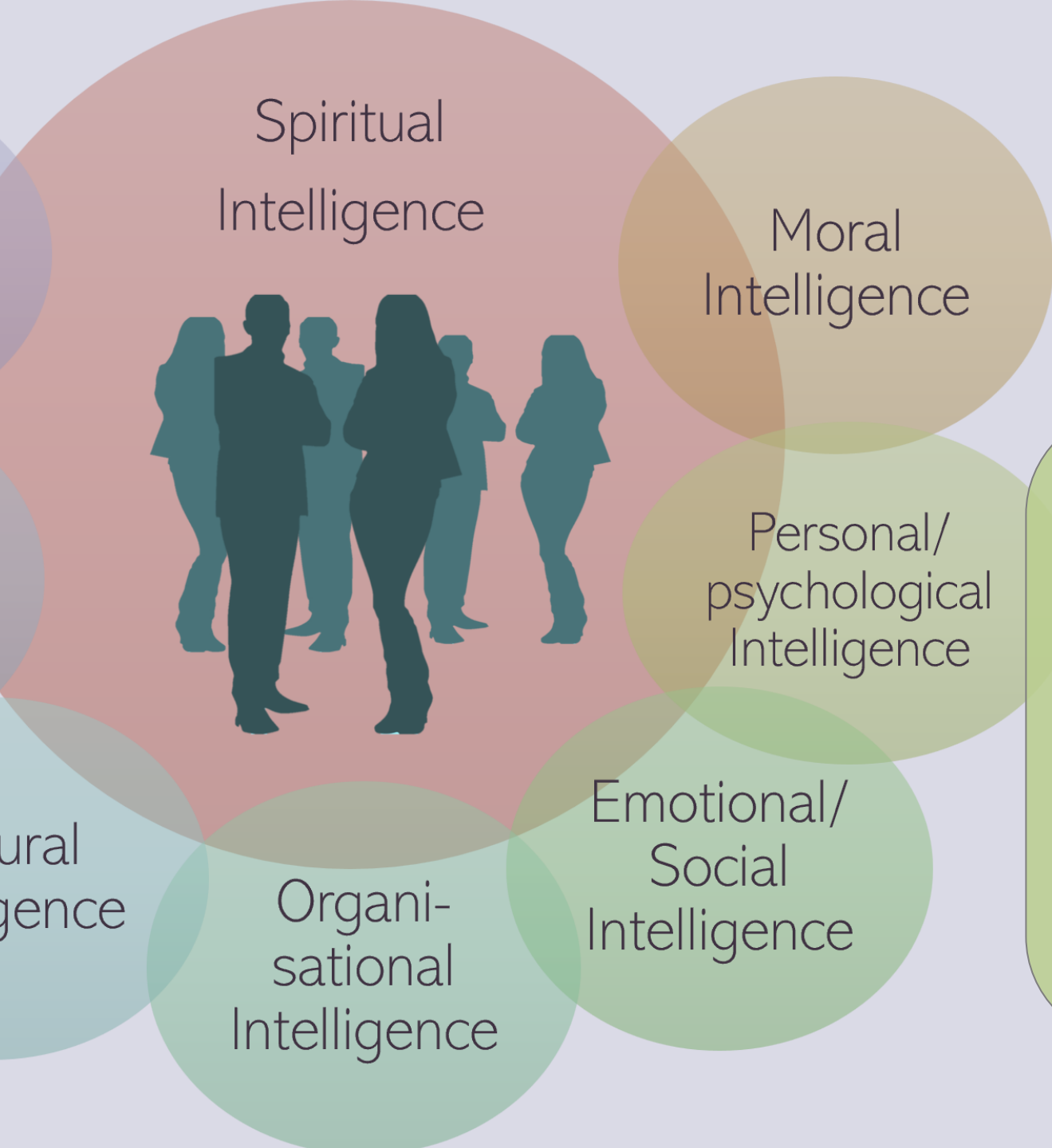
Do Islamic laws ensure justice? How do we validate Islamic rulings?

What are universal ethics?

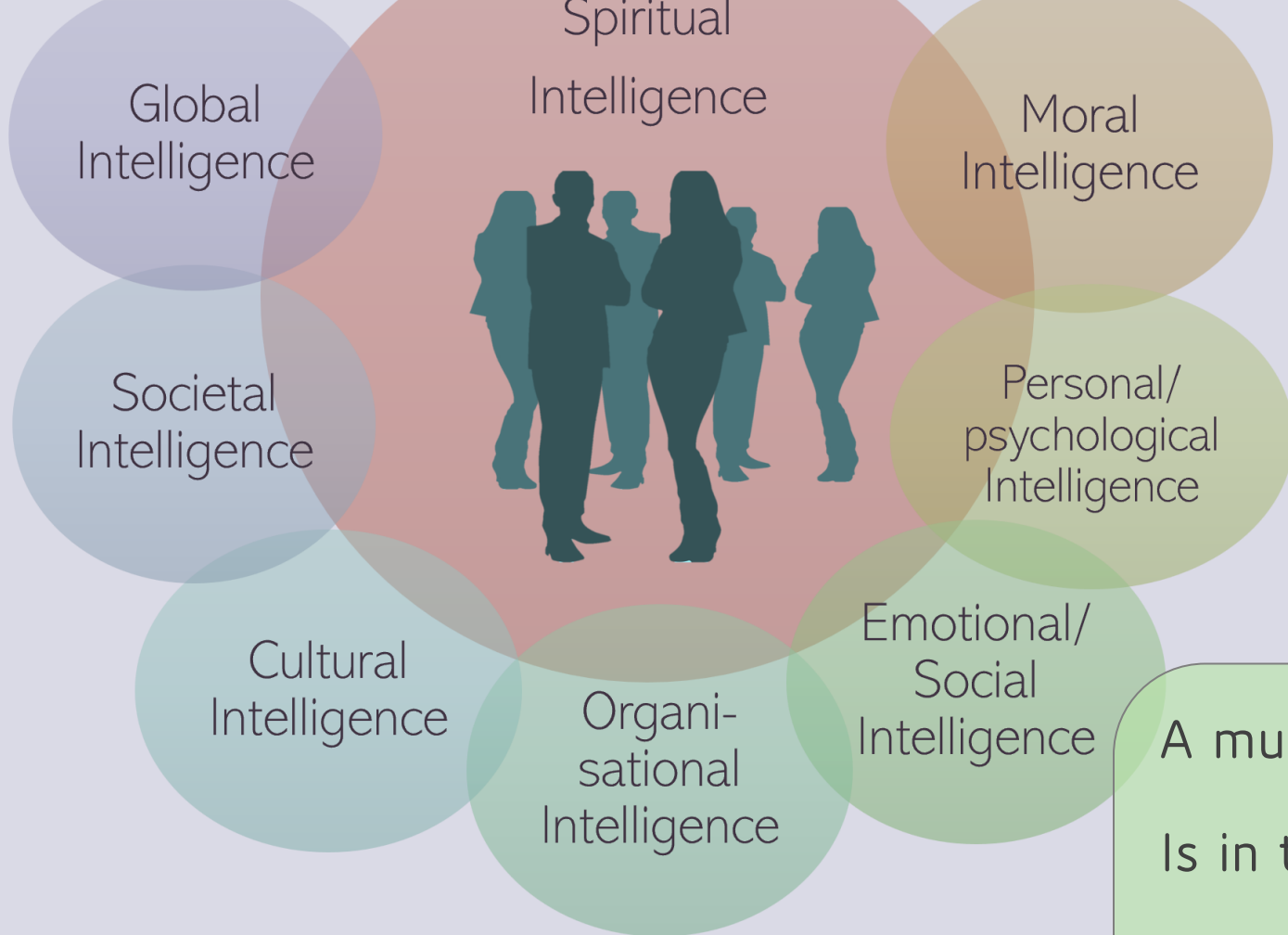
Does Islam value them too?

Do ethics evolve with context? What is an ethical life today?

Is law always ethical or is it constantly playing catchup?



To grow in iman,
You also need to feel secure in yourself
How to look after your person
Holistically, your physical and mental wellbeing
Resilience
Growth orientated

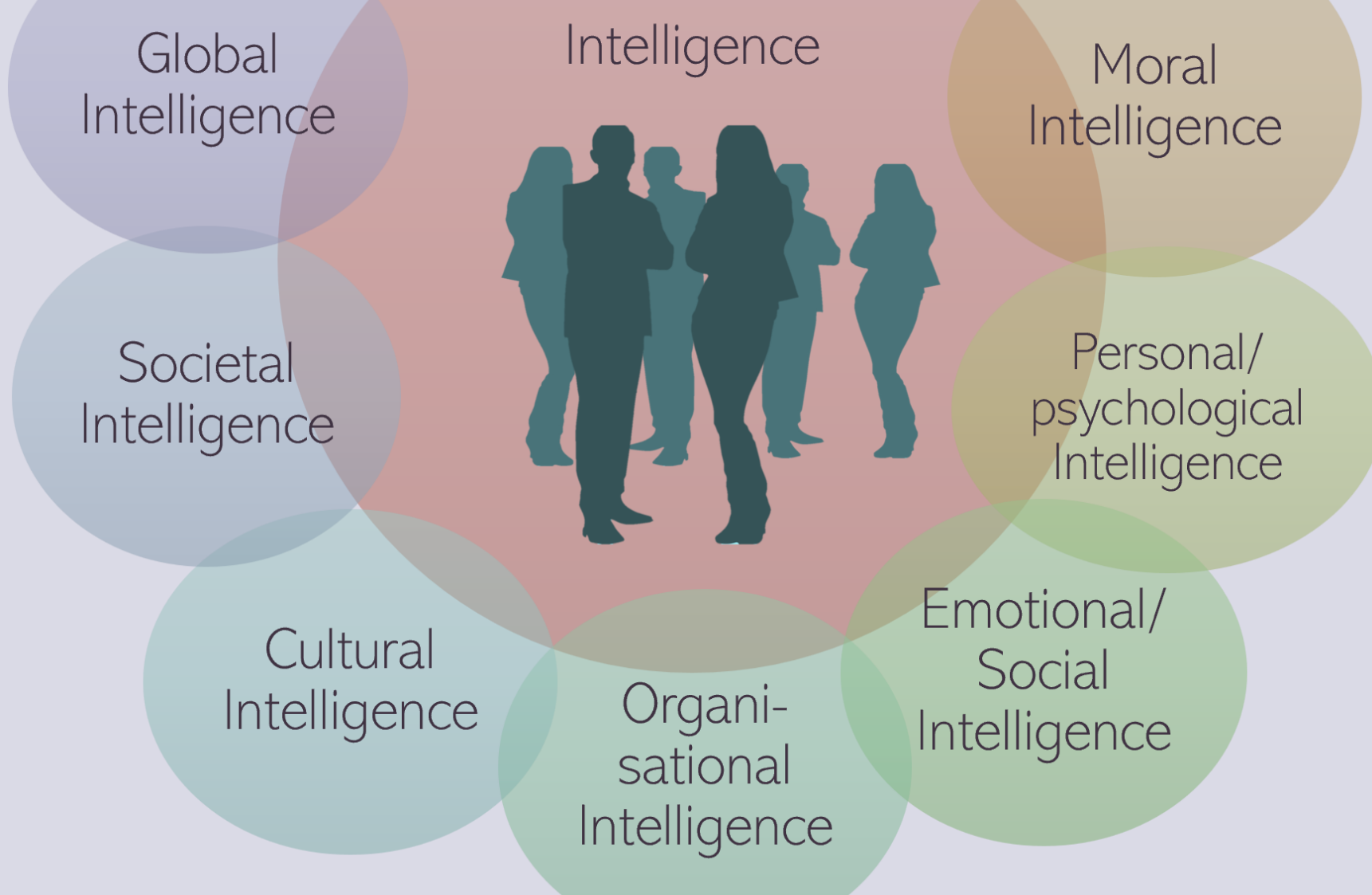


A mu'min is a master of adab

Is in the business of relationships

How do we become successful in this?

What are the dangers to be aware of?



Global Intelligence

Intelligence

Moral Intelligence

Societal Intelligence

Personal/
psychological
Intelligence

Cultural Intelligence

Emotional/
Social
Intelligence

Organi-
sational
Intelligence

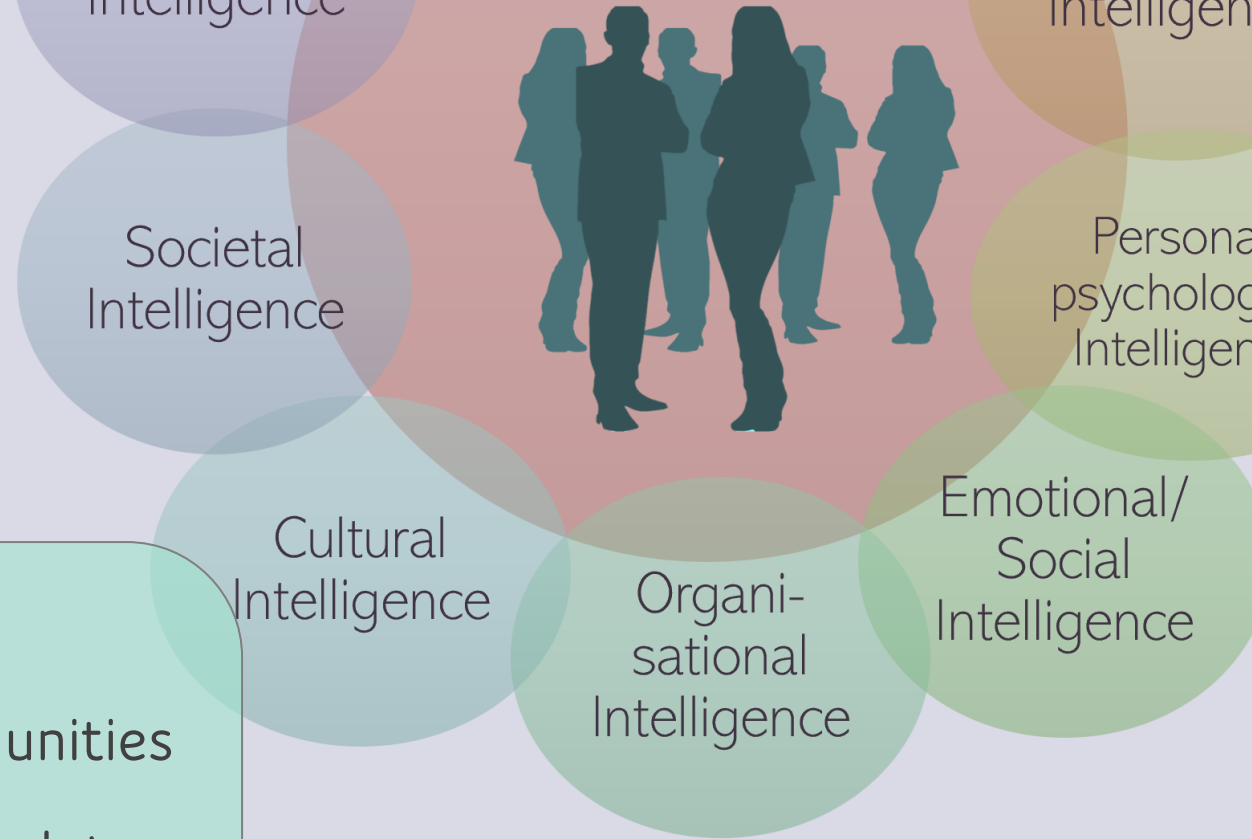
As a changemaker,
Have a responsibility to be effective
Change at scale requires organisation
How do organisations work well?

Our faith is not eastern or western

But culture is important to human communities

We have multiple identities that help us relate to diverse people

What knowledge can help secure these identities?



Global Intelligence

Spiritual Intelligence

Moral Intelligence

Societal Intelligence

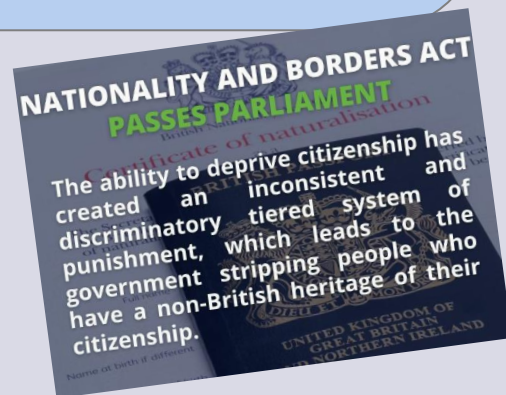
Personal/
psychological
Intelligence

Cultural Intelligence

Organisational Intelligence

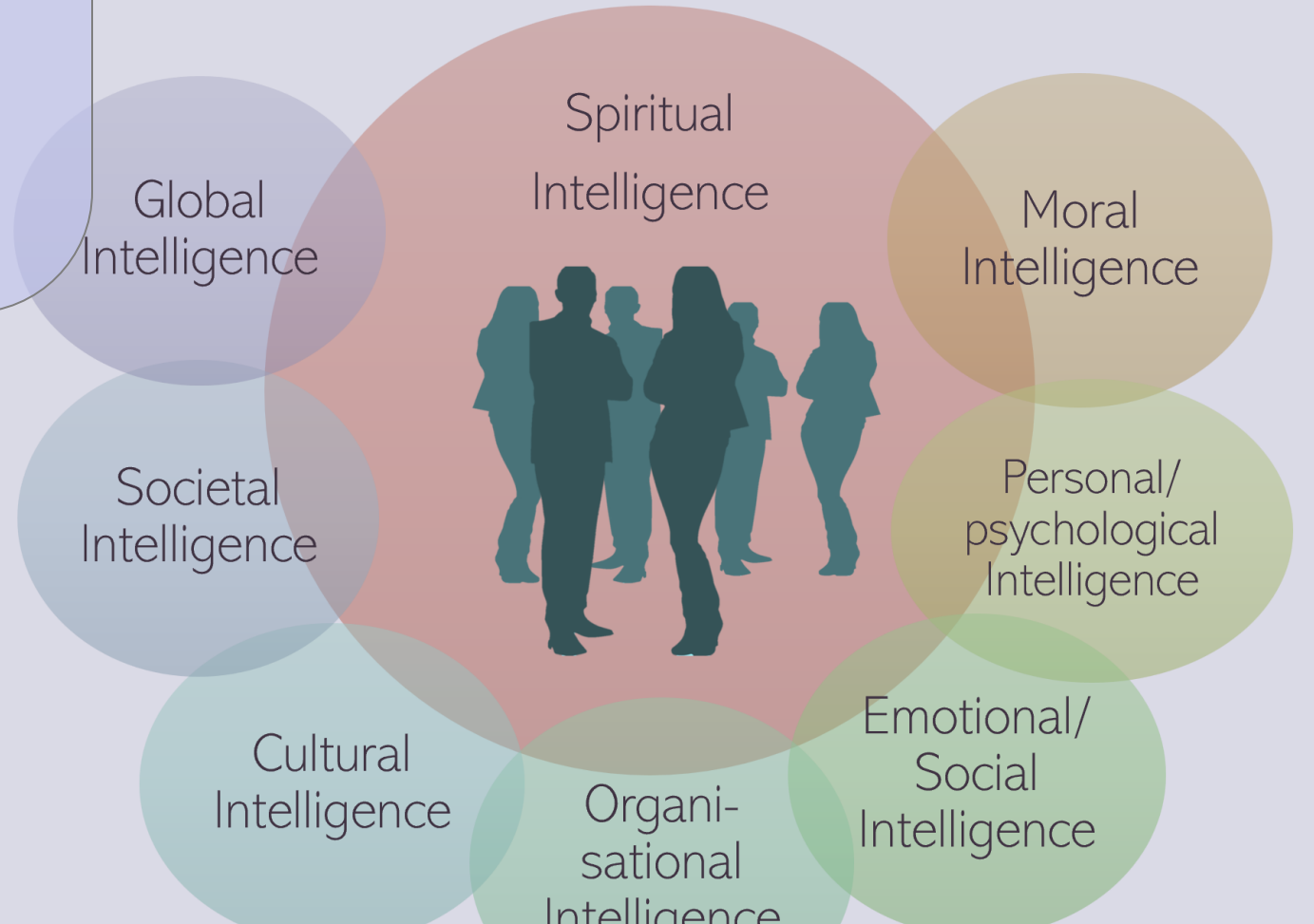
Emotional/
Social Intelligence

As believers we are driven to help
What are the problems in society?
What is the map of suffering?
Where does power actually lie?
What institutions do we approach to effect change?



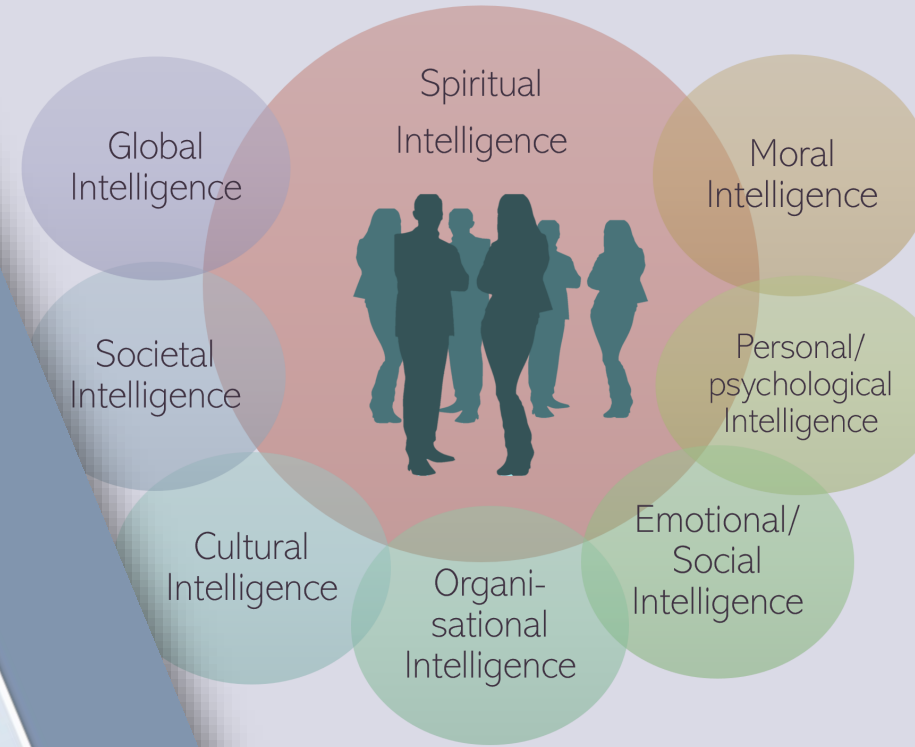
The world is increasingly a global village
Making you global citizens, communicating
and influencing distant people
What institutions govern the world?
What is the map of shifting power?
What are the global threats?
What are the histories that can connect
diverse peoples?

I don't talk about politics at all, but this is a reflection.
15 hours ago: Russia shuts down gas pipeline on Poland and
Bulgaria for refusing to pay in rubles.
13 hours ago: Poland agrees to pay for gas in rubles.
9 hours ago: Austria and Bulgaria agree to pay for gas in
rubles
8 hours ago: The European Commission authorizes
European countries to buy gas in rubles.
What happened proved that the world knows only one
language: power.



What do we need to learn to gain all these skills and insights??

The ISB Intelligences framework proposes the sorts of topics that can help . . .



The Intelligences Framework

Scoping for Impact



Training Department
Islamic Society of Britain 2022

Excerpts. . . **Spiritual intelligence**

The spiritually intelligent aspire to a friendship and deep connection to God, to success in 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

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 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 and Ikhlas



The Intelligences Framework

Scoping for Impact



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Excerpts. . .

Moral intelligence
Faith manifests in love and a desire for fairness. The morally intelligent recognise the understanding of Islam will inspire people with the highest moral and ethical standards, 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>Spiritual Code:</p> <ul style="list-style-type: none"> 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 integrity) Do not exploit with usury, doubled and multiplied Do not turn people out of their homes
Appreciating the Shari'ah	<ul style="list-style-type: none"> Shariah's application to context Shari'ah and public benefit/maslahah Maqasid Wisdom, mercy, justice, reasonableness
Understands the principles of fiqh and that Islamic Law aspires to the highest ethical standards	<ul style="list-style-type: none"> Understanding Usul al Fiqh – jurisprudence- how sources become Interpreting the Qur'an Interpreting sunnah Other sources of Islamic law, analogy, welfare, juristic preference Understanding the Maxims of Fiqh
Committed to ethical living	<ul style="list-style-type: none"> Cultivating the conscience The need for ethical consistency Understanding enjoining 'the good' – defining 'good' and 'evil'
Committed to the universal ethical teachings in Islam -	<ul style="list-style-type: none"> The stages of existence – and equality of all souls Equality Gender ethics Honouring women Justice Compassion

Spiritual Intelligence

Moral Intelligence



The Intelligences Framework

Scoping for Impact



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Excerpts. . .

Personal / psychological intelligence

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

Capacities/ aspirations	Subjects
Has a good self-knowledge	<p>Knowing oneself</p> <p>Dignity and self-confidence (our divine connection to God through and hence our nobility)</p> <p>You are amazing – the unique human</p> <p>The workings of the mind, Self and Nafs</p> <p>Theories of character and personality</p>
Engages in effective self-care	<p>Self-care – physical, spiritual, mental, emotional</p> <p>Healthy eating, hygiene, recreation, hobbies, sleep, rest, social</p> <p>Recognising human needs – money, sex, mastery, autonomy, purpose</p> <p>Understanding the changes in psychology and biology through the course of life</p> <p>Financial self-management</p> <p>Self-care through reaching out to others, enriching friendships</p> <p>Habits and addictions, psychological impact of good habits</p> <p>Impact of social media and digital devices</p> <p>Boundaries – when and why to saying ‘no’</p> <p>Understands and knows when to seek help with personal trauma</p>
Effective in self-development	<p>Understanding your personal needs & self-actualisation, finding purpose</p> <p>Pursuing personal interests</p> <p>Personal development: growth-orientated, planning ahead</p> <p>Self-motivation and discipline; driven to achieve potential</p> <p>Being organised, dependable</p> <p>Jihad and juhud, himmah, being of the Sabiqoon</p> <p>Seeking balance</p> <p>Pursuit of Ihsan and the 80/20 rule</p> <p>Self-reflection and self-criticism (muhasabah), internal locus of control</p> <p>taking responsibility and lessons from disappointments</p> <p>Scoping holistic development (tarbiyah) needs</p>

Personal/
psychological
Intelligence

Emotional/

The Intelligences Framework

Scoping for Impact



Training Department
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Excerpts. . .

Emotional/ Social intelligence

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

Capacities/ aspirations	Subjects
Skilled in managing relationships, including unhealthy ones	<ul style="list-style-type: none"> 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
Emotionally intelligent in interactions	<ul style="list-style-type: none"> Managing toxic and abusive relationships Divorce and broken relationships How do we interact across genders - with honour Maintaining relationships through the good times 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, even if they are difficult) Dealing with hurt Anger management Husn al-dhann Understanding the importance of forgiveness
Behaves with civility	<ul style="list-style-type: none"> 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

Personal/ Psychological Intelligence

Emotional/ Social Intelligence

Organisational Intelligence

The Intelligences Framework

Scoping for Impact

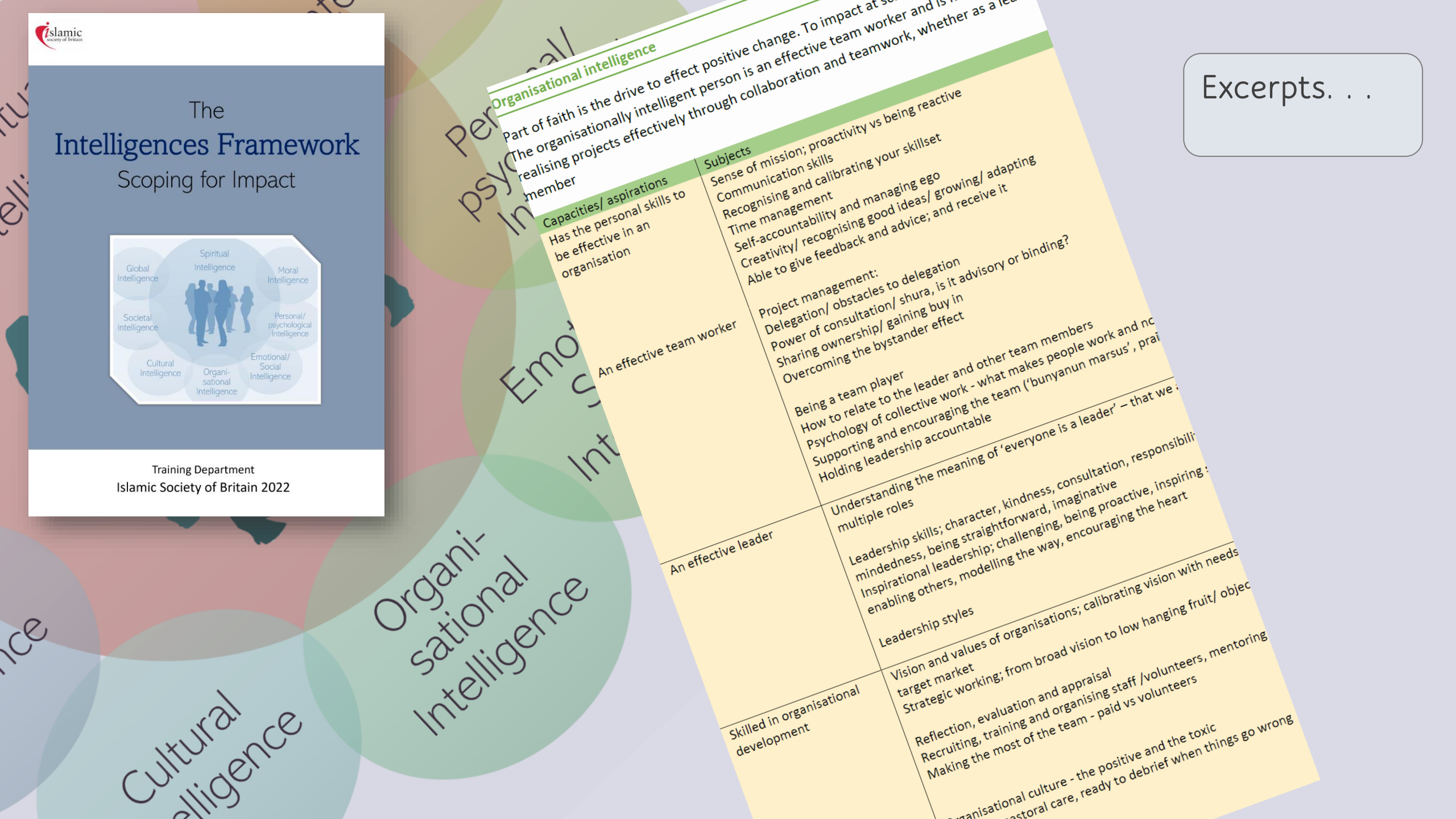


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Excerpts...

Organisational intelligence
Part of faith is the drive to effect positive change. To impact at scale
The organisationally intelligent person is an effective team worker and is realising projects effectively through collaboration and teamwork, whether as a team member

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



Excerpts. . .

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

The Intelligences Framework

Scoping for Impact



Training Department
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Global Intelligence

Societal Intelligence

Excerpts. . .

The Intelligences Framework

Scoping for Impact



Training Department
Islamic Society of Britain 2022

Global Intelligence

Global intelligence

The believer is a global citizen. The globally intelligent are able to connect and be the whole of humanity, aware of human history in its diversity and hold a working 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 civilis History of China, US, sub-Saharan Africa, India History of Colonialism Post colonialism Intolerance and pogroms, the history of the Holocaust, pogrom How did Islam spread? The role of empires, merchants and Su
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 History of Islamic Slavery The shifting global power landscape
Familiar with leading movements in the world	The tension between human rights and imperialism and natio Feminism Liberal Individualism The rising Far Right, Incel movements etc... Pre-genocide, dehumanisation today, Islamophobia across the 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 supe international hostilities, pandemics, multinationals, ne
The Muslim world	Concept