Intellectual Discourse

Intellectual Discourse

Volume 31   Number 2   2023

Intellectual Discourse is a highly respected, academic refereed journal of the International Islamic University Malaysia (IIUM). It is published twice a year by the IIUM Press, IIUM, and contains reflections, articles, research notes and review articles representing the disciplines, methods and viewpoints of the Muslim world.

Intellectual Discourse is abstracted in *SCOPUS, ProQuest, International Political Science Abstracts, Peace Research Abstracts Journal, Muslim World Book Review, Bibliography of Asian Studies, Index Islamicus, Religious and Theological Abstracts, ATLA Religion Database, MyCite, ISC* and *EBSCO*.

Intellectual Discourse
Vol. 31, No. 2, 2023

Contents

Review Article

Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	b		ط	ṭ
ت	t		ظ	ẓ
ث	th		ع	ʻ
ج	j		غ	gh
ح	ḥ		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	dh		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	ṣ		ء	ʼ
ض	ḍ		ي	y

Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
◌َ	a		◌َا، ◌َى	an
◌ُ	u		◌ُّو	un
◌ِ	i		◌ِّي	in
◌َا، ◌ٰ، ◌َى،	ā		◌َوْ	aw
◌ُو	ū		◌َيْ	ay
◌ِي	ī		◌ُّو	uww, ū (in final position)
			◌ِّي	iyy, ī (in final position)

Source: ROTAS Transliteration Kit: http://rotas.iium.edu.my

Examining the Relationship between Prophetic Leadership and Cultural Intelligence (CQ): Lessons from the Cultural Diplomacy of *Anṣār* and *Muhājirūn*

Faizah Idrus[*]
Zurina Abdul Ghani[**]

Abstract: The Muslim world is at a crossroads in that genuine leadership is almost obliterated. Research has shown that there were leaders who lacked values-based competencies which are paramount in any leadership style. Although a handful of Muslim worlds/nations are making progress in nurturing and managing leaders, the over-arching picture is incredibly worrying and depressing. Undoubtedly, understanding Cultural Intelligence (CQ) can benefit leadership, and cognisance of others' cultural practices is pertinent. The greatest leadership practices that we could strive to follow is the leadership of our Prophet Muhammad (PBUH) and how the Caliphates learned from the Prophet (PBUH) to build not only human civilisation but also the personalities that form a unique culture for a sustainable society, especially during the time of Sayyidina Umar Al-Khattab. A dearth of studies on the relationship among CQ, Values-Based Competencies (VBR) and Prophetic Leadership is apparent. Thus, the main purpose of this article is to examine the relationship between prophetic leadership and Cultural Intelligence and most importantly to unveil how leaders can grasp and learn from the diplomacy shown by the *Anṣār* and *Muhājirūn*; in that, the prophetic leadership qualities were aptly applied. Additionally, there is an urgent need for education, cultivation, and coaching of current and emerging leaders at all levels, from socio-political to organisational leaders, on how to be quality, judicious, and diplomatic leaders, if we are to build better organisations, societies, and a better world. Prophetic leadership

---

[*] Professor, Department of Language and Literacy, Kulliyyah of Education, International Islamic University Malaysia. Email: ifaizah@iium.edu.my.
[**] Deputy Director, Office for Strategy and Institutional Change (OSIC), International Islamic University Malaysia. Email: zag@iium.edu.my.

Ways in which the brotherhood between the Anṣār and Muhājirūn reflects the prophetic leadership and the notion of Cultural Intelligence and values-based competencies.

The Prophet Muhammad (PBUH) motivated the two groups to work together, support each other, and entrenched a strong Islamic community based on the principles of brotherhood and compassion, by exemplifying prophetic leadership. This emphasises the importance of building a strong relationship based on trust, empathy, and mutual respect. His leadership style was characterized by his ability to inspire and influence his followers, his commitment to justice and fairness, and his emphasis on creating a supportive and inclusive community.

In the same vein, the brotherhood between the *Anṣār* and *Muhājirūn* reflected the notion of Cultural Intelligence, which can be traced back to their ability to understand, appreciate, and adapt to different cultural norms and values. The *Muhājirūn* came from a different cultural background than the *Anṣār*, and it was essential for them to learn and adapt to the customs and traditions of the Madinian community. The *Anṣār*, on the other hand, welcomed the *Muhājirūn* and were willing to integrate them into their community, despite their cultural difference. This reflects the importance of cultural intelligence in leadership, which requires leaders to be aware of, and sensitive to, cultural diversity and to create an inclusive and supportive environment that promotes cultural understanding and acceptance. Their brotherhood authentically reflects values-based competencies, such as empathy, compassion, and respect.

Prophetic Leadership

Prophetic leadership refers to the leadership style and qualities demonstrated by the Prophet Muhammad (PBUH) in his role as the pillar of Islam and leader of the Muslim ummah (Abd, Rahman, 2016; Adil, 2018; Al Aidros & Abd Wahab, 2017; Al Tamimi, 2013). This type of leadership is based on the principles and values of Islam and is considered an ideal model of leadership for Muslims and undoubtedly for the world. Prophetic leadership is characterised by qualities such as humility, compassion, justice, wisdom, and courage (Al Aidros & Abd Wahab, 2017). The Prophet Muhammad (PBUH) was known for his ability to inspire and motivate people through his actions, words, and personal examples. He was also known for his ability to build strong

qualities are authentic, timeless, and universal. It genuinely involved the social, economic, and political realities of the communities they serve.

Keywords: Prophetic Leadership, Cultural Intelligence, *Anṣār* and *Muhājirūn*, Cultural Diplomacy, Values-Based Competencies, Leadership

Abstrak: Dunia Islam kini berada pada persimpangan jalan di mana kepimpinan sejati hampir terhapus. Kajian lalu telah menunjukkan bahawa terdapat pemimpin yang kurang mempunyai kompetensi berasaskan nilai yang sangat penting dalam mana-mana gaya kepimpinan. Walaupun beberapa negara Islam sedang membuat kemajuan dalam membina pemimpin yang cekap dan berwibawa, gambaran keseluruhan sangat membimbangkan dan membingungkan. Memahami Kecerdasan Budaya (CQ) boleh memberi manfaat kepada kepimpinan secara keseluruhan, dan kesedaran terhadap amalan budaya lain adalah sangat penting. Amalan kepimpinan terbaik yang perlu kita ikuti adalah kepimpinan Nabi Muhammad SAAS dan bagaimana Khilafah mempelajari dari Nabi SAAS untuk membina bukan sahaja peradaban manusia tetapi juga personaliti yang membentuk budaya unik untuk masyarakat yang mampan, terutama semasa zaman Sayyidina Umar Al-Khattab. Kekurangan kajian tentang hubungan antara CQ dan Kepimpinan Nabi amat nyata. Oleh itu, tujuan utama artikel ini adalah untuk mengkaji hubungan antara kepimpinan nubuwwah dan Kecerdasan Budaya, dan yang paling penting, untuk mendedahkan bagaimana pemimpin dapat memahami dan belajar dari diplomasi yang ditunjukkan oleh golongan *Anṣār* dan *Muhājirūn*; di mana sifat-sifat kepimpinan nubuwwah diaplikasikan dengan baik. Selain itu, terdapat keperluan mendesak untuk pendidikan dan latihan pemimpin semasa pada semua peringkat, dari pemimpin sosio-politik hingga pemimpin organisasi, tentang bagaimana menjadi pemimpin berkualiti, bijaksana dan diplomatis; ke arah organisasi yang lebih baik, masyarakat dan dunia yang lebih baik. Sifat-sifat kepimpinan nubuwwah adalah autentik, abadi dan universal. Ia melibatkan realiti sosial, ekonomi, dan politik masyarakat.

Kata Kunci: Kepimpinan Nubuwwah, Kecerdasan Budaya, *Anṣār Muhājirūn*, Diplomacy Budaya, Kecekapan Berlandaskan Nilai, Kepimpinan.

Introduction

Who were the Anṣār and Muhājirūn?

The *Anṣār* and *Muhājirūn* were two important groups in the early Islamic community. The *Muhājirūn* were the early Muslim converts who migrated from Makkah to Madinah in 622 CE, due to the persecution and oppression they faced in Makkah. The term *Muhājirūn* means "the emigrants" in Arabic, and they played a crucial role in establishing the first Islamic community in Madinah (Esposito, 1998; Watt,1953; Ibn Kathir (1370 CE) in Salahi, 1998)

The *Anṣār* were the inhabitants of Madinah who welcomed and supported the *Muhajjrun* upon their arrival. The term *Anṣār* means "the helpers" in Arabic, and they provided the *Muhājirūn* with shelter, food, and protection, and helped them integrate into the Madinah community (Nasr, 1975, Khan, 1998). The *Anṣār* was crucial in building a strong foundation for the early Muslim community in Madinah and played a significant role in the early Islamic conquests. Together, the *Anṣār* and *Muhājirūn* formed the core of the early Islamic community and established a strong bond based on their shared faith and commitment to the teachings of Islam. The relationship between the two groups is regarded as an example of Islamic brotherhood, and their cooperation and solidarity are praises as a model for future generations of Muslims.

The complex Relationships Between Prophetic Leadership, CQ, and Values-Based Competencies in Light of the Anṣār and Muhājirūn

One way in which leaders can learn from the diplomacy shown by the *Anṣār* and *Muhājirūn* is by studying the examples set by Prophet Muhammad (PBUH) in his interactions with these groups. The Prophet's leadership style involved building strong relationships based on mutual respect and trust, and he was able to bridge cultural and social differences between these groups through his diplomacy approach.

The relationship between prophetic leadership and the *Anṣār* and *Muhājirūn* is deemed significant as it exemplifies the leadership style of Prophet Muhammad (PBUH) and the principles of Islamic leadership. The Prophet Muhammad (PBUH) was an exemplary leader who established a strong sense of brotherhood between the *Anṣār* and *Muhājirūn* based on their shared faith in Islam. The Prophet recognised the importance of building a cohesive and inclusive community based

on mutual respect, empathy, and compassion. He emphasised the importance of creating a supportive and nurturing environment where individuals can thrive, grow, and realize their full potential.

In essence, the relationship between the *Anṣār* and *Muhājirūn* demonstrates the principles of prophetic leadership in several ways. Most importantly, the Prophet Muhammad (PBUH) inspired and motivated his followers to work together towards a common goal of establishing a strong Islamic community. He encouraged the two groups to support each other, learn from each other's experiences, and overcome their differences through mutual understanding and respect.

The relationship between the *Anṣār* and *Muhājirūn* reflects the principles of prophetic leadership in terms of fairness and justice. The Prophet Muhammad (PBUH) treated both groups equally, and he ensured that the *Muhājirūn* received the same rights and opportunities as the *Anṣār*. He promoted social justice by encouraging the redistribution of wealth and resources to ensure that everyone in the community had their basic needs met.

Ultimately, the relationship between the *Anṣār* and *Muhājirūn* exemplified the principles of prophetic leadership by showing compassion and empathy. The Prophet Muhammad (PBUH) showed concern for the well-being of his followers, and he encouraged them to be compassionate and empathetic towards each other. He taught his followers to listen to each other, respect each other's opinions and work together to create a supportive and nurturing community. Thus, it is not surprising that the relationship between the prophetic leadership and the *Anṣār* and *Muhājirūn* exhibits the principles of Islamic leadership, including the importance of building a cohesive and inclusive community, promoting fairness and justice, and showing compassion and empathy towards each other.

Therefore, it can be said that the relationship between prophetic leadership and cultural intelligence is an important area of study for Muslim leaders, as it can help them to navigate the complexities of multicultural societies and to build strong and effective relationships with people from different cultural backgrounds. By observing the examples set by the Prophet and his followers, and by developing their own CQ and leadership qualities, Muslim leaders can contribute to building harmonious and sustainable societies.

relationships based on trust and respect and for his commitment to social justice and equality.

Prophetic leadership emphasises the importance of serving others and working towards the common good, rather than seeking personal gain or power (Farooq, 2016; Hossain, 2019). It also stresses the importance of leading by example and treating others with kindness, respect, and empathy. Prophetic leadership has had a significant impact on Muslim societies throughout history and continues to be an important model of leadership for many Muslims today. Therefore, it suggests that there is a significant leadership crisis within the Muslim world, with the lack of competent and effective leaders (Javed & Javed, 2015; Khattak et al., 2016).

Despite the centrality of Prophetic leadership in Muslim societies, there is a dearth of research examining the relationship between Prophetic leadership, values-based competencies, and Cultural Intelligence (CQ). This is concerning, given the pressing need for competent, ethical, and culturally-sensitive leaders who can navigate the complexities of the modern world.

Therefore, the purpose of this study is to explore the extent to which values-based competencies and Cultural Intelligence are integral to Prophetic leadership in light of the brotherhood of the *Anṣār* and *Muhājirūn*. It also seeks to identify strategies for cultivating these competencies among Muslim leaders. Thus, we aspire to address the following research questions: (1) What are the key values-based competencies and CQ skills demonstrated by Prophetic leadership? (2) To what extent do Muslim leaders exhibit these competencies in their leadership roles? (3) What strategies can be implemented to enhance the development of values-based competencies and CQ among Muslim leaders?

By addressing these questions, the study aims to contribute to a better understanding of Prophetic leadership and to provide practical recommendations for developing effective, culturally sensitive, ethical leadership within Muslim societies.

The challenges of the Muslim world have been compounded by factors such as terrorism, sectarianism, and foreign intervention, which have had a destabilizing effect on many Muslim societies (Javed &

Javed, 2015). One of the key factors contributing to the leadership crisis within the Muslim world is the lack of values-based competencies among many leaders. Research has shown that many leaders lack the qualities and skills necessary to lead effectively, including integrity, empathy, and cultural intelligence (Derakshan & Farsi, 2019; El Sayed & Tawfik, 2015). Furthermore, while there are some examples of Muslim nations making progress in nurturing and developing effective leaders, the overall picture is concerning. The lack of genuine leadership within the Muslim world has led to a sense of disillusionment and despair among many people, who feel that their leaders are not able to address the pressing issues facing the societies.

Values-based competencies are skills, qualities, and behaviours that are rooted in ethical principles and values, and are critical for effective leadership (Kim, 2019). They include a range of qualities such as integrity, empathy, CQ, fairness, honesty, and accountability. According to Kim and Joo (2019: 351):

> Values-based leadership is defined as leaders' behavior and decision-making process that is influenced by their own values and belief systems. The values-based leadership approach is more people-oriented and ethical in nature and is fundamentally different from the traditional leadership approach that focuses on the bottom line. Leaders who possess values-based leadership competencies are able to identify and articulate their own values, and apply those values in their decision-making processes to create a more sustainable and ethical organization.

In the same vein, integrity is an essential values-based competency that involves being honest, ethical, and consistent in one's actions and decisions. It also involves being transparent and adhering to ethical principles and values, even in the face of pressure or opposition. Empathy is another values-based competency that involves being able to understand and appreciate the perspectives and feelings of others. This necessitates being able to put oneself in someone else's shoes and to see situations from their perspective.

Cultural Intelligence (CQ) is also a values-based competency that involves the ability to understand, appreciate, and adapt to different cultural norms, values, beliefs, and behaviours. It implies recognising and valuing the contributions of people from different cultures, promoting

inclusivity and respect, and challenging bias and discrimination when they arise. Fairness is another CQ element that demands treating people equitably and impartially, regardless of their backgrounds or status. This entails being objective and making decisions based on merit and evidence, rather than personal bias or prejudice. Similarly, honesty involves being truthful and transparent in all interactions. This requires being accountable for one's actions and decisions and willing to admit mistakes and take responsibility for them. Therefore, values-based competencies are critical for effective leadership and involve a range of qualities such as integrity, empathy, CQ, fairness, honesty, and accountability. By developing these competencies, leaders can effectively lead and serve their organisations and communities, and contribute to building a better world.

Additionally, CQ is a concept that refers to an individual's ability to adapt and function effectively in culturally diverse settings. Ang, et al.,(2007) mentioned:

> Cultural intelligence (CQ) is the capability to function effectively in culturally diverse situations. CQ involves a set of interrelated skills that include the ability to detect, understand, and adapt to the values, beliefs, norms, and behaviours of people from different cultural backgrounds (p.2).

It is the capability to understand and appreciate the values, beliefs, norms, customs, and behaviours of individuals and groups from different cultural backgrounds, and to adapt one's own behaviour and communication style accordingly. It is a multidimensional construct that includes cognitive, behavioural, and motivational components. The cognitive component involves knowledge about different cultural norms, values, and behaviours, as well as an understanding of how culture shapes human behaviour and communication. The behavioural component involves the ability to adapt one's behaviour and communication style to fit different cultural contexts and to effectively navigate cultural differences. The motivational component involves the willingness and openness to engage with individuals from different cultural backgrounds and to learn from their perspectives.

CQ is becoming increasingly important in today's globalised and interconnected world, as individuals and organisations are faced with the

challenge of working and interacting with people from diverse cultural backgrounds. Developing and enhancing CQ can help individuals and organizations to build stronger relationships, promote cross-cultural understanding, and achieve greater success in multicultural settings

From a theoretical perspective, it could be argued that individuals who possess higher levels of cultural intelligence are better equipped to understand and navigate cultural differences in the context of prophetic leadership. For example, a leader who is highly culturally intelligent may be able to more effectively communicate and build relationships with individuals from diverse cultural backgrounds, which could facilitate the spread of prophetic teachings and the growth of religious communities.

However, empirical research on the relationship between CQ and prophetic leadership is relatively limited. Some studies have examined the impact of prophetic leadership on cultural intelligence and related constructs. Cemaloglu and Aktas (2015) found that individuals who perceived their religious leaders as exhibiting more transformational leadership behaviours (which are often associated with prophetic leadership) reported higher levels of cultural intelligence and a greater willingness to interact with people from different cultural backgrounds. Other research has suggested that religious leaders who possess higher levels of cultural intelligence may be better equipped to promote interfaith dialogue, facilitate cross-cultural understanding and cooperation, and foster greater levels of social cohesion and harmony (Ang, et al, 2007; Aamir, 2017; Abdi & Colakoglu,2018; Ahmed, et al, 2016; Karam & Lichtigfeld,2015).

CQ is a critical skill for Muslim leaders who operate in an increasingly globalised and multicultural world (Abdi & Colakoglu, 2018). It requires recognising and valuing the contributions of people from different cultures, promoting inclusivity and respect, and challenges in navigating cultural differences, given the diversity of Muslim communities and the complexity of Muslim cultural practices and traditions. Muslim leaders must be able to communicate effectively with people from different cultural backgrounds, build trust and positive relationships, and leverage to drive creativity and innovation. By developing CQ, Muslim leaders can effectively lead diverse communities, promote inclusivity and respect, and contribute to a more peaceful and prosperous world.

With these in mind, the study aims to explore the key values-based competencies and CQ skills demonstrated by Prophetic leadership, examine the extent to which Muslim leaders exhibit these competencies in their leadership roles, and identify strategies that can be implemented to enhance the development of values-based competencies and CQ among Muslim leaders. All these will be examined in light of *Anṣār* and *Muhājirūn*'s diplomacy.

Methodology

This study involved a qualitative inquiry involving the analysis of Muslim leaders' discourse from a webinar entitled "Cultural Intelligence: The Case of *Anṣār* and *Muhājirūn*." In the webinar, nine speakers were invited, who included selected Muslim leaders, Muslim community members, and experts in Muslim leadership. This webinar intended to explore their experiences, perceptions, and attitudes towards Prophetic leadership, CQ, and values-based competencies in light of the *Anṣār* and *Muhājirūn*. These qualitative data would provide in-depth insights into the complex and context-specific nature of leadership within Muslim societies and enables the exploration of complex phenomena such as leadership style, cultural norms, and social structures.

The participants in the one-day webinar included (1) Muslim leaders from different backgrounds including politics, business, education, and religious sectors, who held different leadership position levels, starting from middle management to top management leaders; (2) Muslim community members. This included those who have had experiences working with Muslim leaders or those who are knowledgeable on Prophetic leadership, CQ, or values-based competencies; and (3) Experts in Muslim leadership. This included experts, academicians, consultants, and trainers.

The audio of the speakers was transcribed, analysed, and synthesised. Thematic analysis was conducted based on the data compiled and collated from the speakers of the webinar.

Table 1: Participants

SPEAKERS FOR THE WEBINAR	CODES		
Muslim Leaders	ML1	ML2	ML3
Muslim Community Members	MCM 1	MCM 2	MCM 3
Experts in Muslim Leadership	EML 1	EML 2	EML 3

Note: The webinar speakers consisted of three females and six males; four local and five international speakers

Themes derived from data collected

1. Prophetic leadership, CQ and values-based competencies
2. Character education
3. Educational institutions' roles
4. Spiritual intelligence (SQ)
5. Safeguarding rights in conflicts

Findings and Discussion

1. Prophetic Leadership, CQ and Values-based Competencies

The analysis of the data collected in this study has revealed several key findings that shed light on the research question. Overall, the results from the interview with the Subject Matter Experts as highlighted in the methodology part, indicated that there were a few main points that need to be addressed in ensuring values-based competency (VBC) is applied and how to strategise to enhance the VBC among Muslim leaders in order to develop effective, culturally-sensitive and ethical leaders.

The first important issue is to understand the sacrifices, struggles, and context of the *Muhājirūn* and *Anṣār* to develop personal values, ethical principles, emotional intelligence, and social responsibility. According to ML1, the sacrifices and struggles of the *Muhājirūn* and *Anṣār* have been a subject of admiration and inspiration for Muslims throughout history. Their stories illustrate the importance of values such as perseverance, loyalty, and compassion, which are central to Islamic ethics. He continued by saying that the experiences of the *Muhājirūn* and *Anṣār* can also be seen as a source of wisdom and guidance for developing personal values, ethical principles, emotional intelligence, and social responsibility.

ML 2 added that the story of *Anṣār*'s generosity and kindness towards the *Muhājirūn* exemplifies the values of hospitality, generosity, and community. The *Anṣār* welcomed the migrants into their homes and shared their resources with them, even though they were not wealthy or powerful. He quoted from the Quran:

> "And [they] give food, in spite of their love for it (or for the love of Him), to the *Miskīn* (the poor), the orphan, and the captive, (Saying) 'We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.'" (Quran 76:8-9)

This act of selflessness and compassion created a bond of brotherhood between the *Muhājirūn* and *Anṣār* that endured for generations.

In the context of Prophetic Leadership, EML 3 shared his opinion by saying understanding the sacrifices and struggles is essential to develop personal values, ethical principles, emotional intelligence, and social responsibility. Prophet Muhammad (PBUH) had a deep understanding of the situation of *Muhājirūn* and *Anṣār* and the challenges they faced during their migration and integration into the Madinah community. He recognised their sacrifices, hard work, and contributions to the Islamic community and encouraged his followers to learn from their example.

EML 2 on the other hand stated his point on CQ and society by saying that:

> People are the makers or breakers of the society, hence, the nature of the people living in the society will determine the nature of the society itself and it is very important to address the people through education i.e. Cultural Intelligence (CQ) (EML2,58)

In addition to that, all the speakers of the webinar agreed that there is a need to foster positive moral characters in education to face community challenges. MC 3 clarified that Prophetic Leadership taught us that the development of personal values, ethical principles, emotional intelligence, and social responsibility is rooted in the ability to empathise with others and to understand their experiences. She continued by saying the example of the *Muhājirūn* and *Anṣār* demonstrated that personal growth and development are not just individual pursuits but are deeply connected to the community and the society in which one lives. It enables leaders to develop a deeper sense of empathy and compassion

and to use this understanding to guide their interactions with others. By developing these qualities, leaders can inspire their followers to work towards the betterment of society, to be more socially responsible, and to embody the values of the Islamic faith.

ML 3, MC 1 and EML 2 shared several *Aḥādith* in relation to the importance of understanding the sacrifices, struggles, and context of the *Muhājirūn* and *Anṣār* in developing personal values, ethical principles, cultural intelligence, and social responsibility:

> The Prophet Muhammad (PBUH) said, "The best of people are those living in my generation, then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking an oath and take an oath before bearing witness." (Bukhari).

This *Ḥadīth* highlights the importance of learning from the example of the earlier generations, including the *Muhājirūn* and *Anṣār*, in developing personal values and ethical principles.

Another *Ḥadīth* mentions: The Prophet Muhammad (PBUH) said, "The believers, in their mutual kindness, compassion, and sympathy, are like one body; when one part of it feels pain, the rest of the body responds with sleeplessness and fever." (Muslim).

This *Ḥadīth* emphasises the importance of cultural and emotional intelligence and social responsibility in the Muslim community, which can be developed through understanding and empathising with the struggles and challenges faced by the *Muhājirūn* and *Anṣār*. It highlighted the interconnectedness and solidarity that should exist within a community, and how individuals should support and care for one another in times of need.

The Prophet Muhammad (PBUH) said, "None of you will have faith till he loves me more than his father, his children, and all mankind." (Sahih Bukhari 15 narrated by Anas).

This *Ḥadīth* highlights the importance of love and compassion in the Islamic faith, which can be exemplified by the sacrifices and struggles of the *Muhājirūn* and *Anṣār*. By understanding their context and experiences, Muslims can develop a deeper sense of love and compassion for one another and for humanity.

2. Character Education

Fostering positive moral characters in education is essential for developing strong and effective leaders who can face the challenges of their communities with compassion, empathy, and integrity. ML 3 is of the opinion that these positive moral characters include honesty, humility, responsibility, kindness, respect, and self-discipline. He claimed that one approach to fostering these qualities is through modelling, where leaders demonstrate these qualities themselves and encourage others to do the same. She quoted a *Ḥadīth* from *Ṣaḥīḥ* Muslim:

> Whoever among you sees an evil action, let him change it with his hand; if he cannot, then with his tongue; and if he cannot, then with his heart, and that is the weakest faith." (*Ṣaḥīḥ* Muslim) (ML3,102).

All these, she continued, can be achieved through educational programmes and training that emphasise the importance of ethical leadership and positive character development. He added another approach which is to incorporate ethical principles and character development into the curriculum, particularly in subjects such as history, literature, and religious studies. By examining the stories and experiences of individuals who exemplify positive moral characters, such as the *Muhājirūn* and *Anṣār*, we can learn from their examples and develop a deeper understanding of the importance of these qualities.

ML3 further explained that character education can also involve experiential learning opportunities, such as community service projects and internships, that allow us to put our learning into practice and develop leadership skills in real-world settings. These experiences can help future leaders to build empathy, compassion, and a sense of social responsibility, which are critical qualities for effective leaders.

In addition to these approaches, it is also important for educational institutions to create a culture of trust, respect, and accountability, where everyone feels safe to express themselves and to take risks in their learning. This can be achieved through positive discipline strategies that focus on problem-solving, dialogue, and conflict resolution, rather than punishment and negative reinforcement.

3. The Role of Education Institutions

The third highlight from the findings was the integration of *Muhājirūn* and *Anṣār* as a new model of community that translated the Quranic concept of ummah or society. According to ML1, the integration of *Muhājirūn* and *Anṣār* as a new model of community that translated the Qur'anic concept of the *Ummah*, or society can be found in various Quranic verses and *Aḥādith*.

One of the most significant Quranic verses regarding the integration of Muhajirin and *Anṣār* is found in Surah Al- Ḥashr, verse 8:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

And those who have taken up residence [in Medina] and believed before them love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation. And whoever is protected from the stinginess of his soul - it is those who will be the successful.

He shared that this verse highlighted the love and compassion that the *Anṣār* had for the *Muhājirūn*, and how they prioritised the needs of others over their own, which is a key characteristic of ethical and effective leadership.

4. Spiritual Intelligence

EML1 further emphasised the importance of cultural and spiritual intelligence in manifesting Islamic values in actions. She said, "the world is a global village. Whether we are interacting physically face to face or virtually, the ability to function effectively in multi-cultural settings is in fact CQ and SQ complements it perfectly" (EML1,132). She then added that "spiritual intelligence encourages individuals to align their actions with ethical and moral values derived from religious teachings. This can contribute to a more principled and ethical *Ummah*, fostering a sense of integrity and responsibility" (EML1, 155).

Spiritual intelligence (SQ) and cultural intelligence (CQ) are both important aspects of leadership competencies, but they differ in their

focus and scope. Spiritual intelligence refers to the ability to understand and apply spiritual and ethical principles in one's personal and professional life (Farook & Yusoff, 2016). It involves being aware of one's own spiritual beliefs and values and using these to guide decision-making and behaviour. EML3 believes that spiritual intelligence also involves developing a sense of purpose, meaning, and direction in life, and using this to motivate oneself and others. He clarifies that CQ, on the other hand, refers to the ability to understand and adapt to different cultural contexts. It involves being aware of one's own cultural biases and assumptions and being able to adjust these to interact effectively with people from different cultures.

To reiterate, CQ also involves understanding the norms, values, and beliefs of other cultures, and being able to communicate and work effectively with people from these cultures. Both SQ and CQ are important for effective leadership in diverse and complex environments. A leader with strong SQ can provide moral guidance and direction, inspire others with a sense of purpose and meaning, and promote ethical behaviour and decision-making.

Al-Swidi and Mahmood (2015) investigated the relationship between spiritual intelligence, cultural intelligence, and transformational leadership, that in a globalised business environment, leaders need to possess not only technical skills but also spiritual intelligence to effectively manage diverse teams and create a positive work culture. The findings of the study suggested that spiritual intelligence and cultural intelligence are positively related, and both have significant effects on transformational leadership behaviours.

5. Safeguarding Rights in Conflicts

Another finding mentioned by MCM3 and EML3 was safeguarding rights in conflicts. This refers to the importance of upholding the rights and interests of all parties involved in a conflict while working to find a just and equitable resolution. Both of them said that it is important to approach conflicts with a mindset of empathy and compassion, recognising that all parties involved are human beings with their own fears, hopes, and dreams. By safeguarding the rights of all parties involved, we can work towards a peaceful and equitable resolution that promotes long-term stability and prosperity for all.

In the same vein, overcoming Muslims' inward-looking tendencies through education and cultural exchange was underlined. One way to overcome Muslims' inward-looking tendencies was through education and cultural exchange. By providing opportunities for Muslims to learn about other cultures and perspectives, they can develop a broader understanding of the world around them and become more outward-looking (ML3, MCM1, EML1). Research has shown that cultural exchange programmes can have a positive impact on intercultural attitudes and empathy. A study by Jackson and Csizmadia (2017) found that study-abroad programmes increased students' intercultural competence and cultural empathy. Another study by Jones et al. (2018) found that short-term study abroad programmes can positively impact cultural intelligence and intercultural communication skills. In addition to cultural exchange programmes, education can play a crucial role in fostering a more outward-looking mindset. By incorporating multicultural perspectives and diverse voices into the curriculum, students can develop a greater appreciation for diversity and learn to think critically about issues related to culture and identity. Furthermore, leadership education can also emphasise the importance of developing an outward-looking perspective. A study by Kim and colleagues (2018) found that leadership development programmes can positively impact intercultural competence and global leadership skills. Thus, providing opportunities for education and cultural exchange can help Muslims overcome inward-looking tendencies and develop a more outward-looking perspective. Incorporating multicultural perspectives into the curriculum and emphasising the importance of intercultural competence in leadership development programs can also help promote a more diverse and inclusive society.

Discussion of Findings

The key leadership competencies and qualities highlighted by this study are closely related to the concept of Prophetic Leadership in Islam. Prophetic Leadership emphasises the importance of embodying the values of the Islamic faith, such as compassion, empathy, and social responsibility, in one's leadership style. This style of leadership is based on the example set by Prophet Muhammad (PBUH) and his companions, including the *Muhājirūn* and *Anṣār*, who exemplified these qualities in their daily lives.

The first competency highlighted by this study, understanding the sacrifices, struggles, and context of individuals like the *Muhājirūn* and *Anṣār*, is an important aspect of Prophetic Leadership. Prophet Muhammad (PBUH) had a deep understanding of the situation of the *Muhājirūn* and *Anṣār*, and the challenges they faced during their migration and integration into the Madinian community. He recognised their sacrifices, hard work, and contributions to the Islamic community and encouraged his followers to learn from their example. By understanding the experiences of the *Muhājirūn* and *Anṣār*, leaders in Islamic context can develop a deeper sense of empathy and compassion and use this understanding to guide their interactions with others.

A leader with strong CQ can navigate different cultural contexts with ease, build relationships and rapport with people from diverse backgrounds, and lead teams that are culturally diverse through the love, compassion, and solidarity that existed. Leaders with strong spiritual intelligence focus on one's own spiritual and ethical principles, and cultural intelligence focus on understanding and adapting to the cultural norms and values of others. Both are important for effective leadership in today's global and diverse world.   Understanding the sacrifices, in the context of individuals like the *Muhājirūn* and *Anṣār* is essential to develop personal values, ethical principles, emotional intelligence, and social responsibility. Leaders who possess this competency are able to empathise with the experiences of others and draw on those experiences to inform their decision-making and behaviour. This quality is particularly important in the Islamic context where leaders are expected to embody the values of the Islamic faith.

The second competency highlighted by this study, fostering positive moral characters in education, is also an important aspect of Prophetic Leadership. Prophet Muhammad (PBUH) was known for his exemplary moral character and encouraged his followers to develop positive moral behaviours such as honesty, humility, and kindness. By modelling positive moral behaviours and encouraging others to do the same, leaders in the Islamic context can inspire and motivate their followers to embody the values of the Islamic faith. Fostering positive moral characters in education is crucial for developing strong and effective leaders. Leaders who possess this competency are able to model positive moral behaviours and encourage others to do the same. This quality is important in any context, as leaders who demonstrate positive moral

behaviours are more likely to inspire and motivate their followers and promote ethical decision-making and behaviour.

Subsequently, leaders must possess spiritual and cultural intelligence to effectively manage diverse teams and create a positive work culture. Leaders who possess this competency can understand and apply spiritual and ethical principles in their personal and professional lives, as well as to adapt to different cultural contexts. This quality is particularly important in globalised and diverse environments, where leaders must be able to interact effectively with people from different cultural backgrounds. This emphasised the fact that possessing spiritual and cultural intelligence is also important in the context of Prophetic Leadership. Prophet Muhammad (PBUH) was known for his spiritual and ethical wisdom and encouraged his followers to develop their own spiritual intelligence. Similarly, the concept of cultural intelligence is closely related to the Islamic concept of intercultural understanding, which emphasises the importance of understanding and respecting the customs and traditions of other cultures.

The fourth competency highlighted by this study, approaching conflicts with empathy and compassion, is also an important aspect of Prophetic Leadership. Prophet Muhammad (PBUH) was known for his ability to resolve conflicts in a just and equitable manner, and for his emphasis on forgiveness and reconciliation. By approaching conflicts with empathy and compassion, leaders in the Islamic world can work towards a resolution that takes into account the needs and interests of all parties involved and promotes long-term stability and prosperity. These leaders need to safeguard the rights of all parties involved while working toward a just and equitable resolution. They who possess this competency can see conflicts from multiple perspectives and work towards a resolution that takes into account the needs and interests of all parties involved. This quality is particularly important in situations where conflicts can escalate quickly and have significant consequences for all involved.

Conclusion

To conclude, it can be said that education and cultural exchange is also closely related to the concept of Prophetic Leadership. Prophet Muhammad (PBUH) emphasised the importance of education and lifelong learning and encouraged his followers to seek knowledge

from diverse sources. By promoting education and cultural exchange, leaders in the Islamic context can help overcome inward-looking tendencies and promote a more diverse and inclusive society, in line with the values of the Islamic faith. They can appreciate diversity, and equity and promote a culture of inclusivity (DEI), where everyone is able to express themselves and contribute to their full potential. This quality is particularly important in a world that is becoming increasingly interconnected and diverse, where leaders must be able to work effectively with people from different cultural backgrounds and perspectives.

In summary, having the required leadership competencies are essential for promoting ethical and effective leadership, regardless of the context in which leaders operate. By possessing these competencies, leaders can inspire and motivate their followers, promote ethical decision-making and behaviour, manage diverse teams effectively, resolve conflicts in a just and equitable manner, and create a more inclusive and diverse society. The sacrifices and struggles learned from the *Muhājirūn* and *Anṣār* offer a rich source of insights and lessons for developing personal values, ethical principles, emotional intelligence, and social responsibility. By analysing and reflecting on their stories, we can learn from their wisdom and apply it to our own lives and communities. The leadership competencies qualities highlighted in this study are closely related to the concept of Prophetic Leadership which is timeless and universal. By embodying these competencies, Muslim leaders will promote ethical and effective leadership and inspire and motivate their followers to embody the values of the Islamic faith for a sustainable society.

References

Aamir, A. (2017). Cultural intelligence and intercultural communication competence of Muslim religious leaders in Western societies. *International Journal of Intercultural Relations*, 61, 1-10. doi: 10.1016/j.ijintrel.2017.06.00

Abdi, M., & Colakoglu, S. (2018). Cultural intelligence of imams: An exploratory study. *Journal of Muslim Minority Affairs*, 38(2), 255-270. doi: 10.1080/13602004.2017.1412348

Abdul-Rahman, A. H. (2018). Prophetic leadership: The role of ethical behavior in leadership according to Islam. *Journal of Business Ethics*, 148(4), 679-692. doi: 10.1007/s10551-015-3009-1

Adil, M. S. (2018). The Leadership Qualities of Prophet Muhammad (PBUH): A Model for Contemporary Leadership. *Journal of Management Development*, 37(3), 223-234.

Ahmed, S. A., Ahmed, F., & Islam, S. (2016). Leadership styles of religious leaders: An analysis of cultural intelligence. *Journal of Business and Leadership: Research, Practice, and Teaching*, 12(1), 63-74.

Al-Aidros, A.R. & Abdul Wahab, N. (2017). Prophetic Leadership Style as a Key for Organizational Success: A Review Study: *International Journal of Academic Research in Business and Social Sciences*, 7(12), 283-292

Al-Debei, M. M., & Avison, D. (2010). Developing a unified framework of the business model concept. *European Journal of Information Systems*, 19(3), 359-376.

Al-Shehabat, M. S., Al-Jarrah, I. M., & Al-Hyari, K. (2019). The Relationship between Cultural Intelligence and Transformational Leadership among Faculty Members in Jordanian Universities. *Journal of Education and Practice*, 10(24), 105-114.

Al-Swidi, A. K., & Mahmood, R. (2015). The relationship between spiritual intelligence, cultural intelligence and transformational leadership. *Journal of Business Studies Quarterly*, 7(1), 1-16.

Al-Tabari, M. (1987). *The history of al-Tabari: The foundation of the community* (Vol. 7). State University of New York Press.

Al-Tamimi, S. A. H. (2013). Prophetic leadership: A study of the Prophet Muhammad's leadership style. *Journal of Applied Sciences Research*, 9(5), 3345-3353.

Al-Tamimi, S. A. H. (2015). The impact of the Prophet's leadership on modern leadership concepts. *Journal of Business and Management Sciences*, 3(1), 18-22.

Ang, S., Van Dyne, L., Koh, C., Ng, K. Y., Templer, K. J., Tay, C., & Chandrasekar, N. A. (2007). Cultural intelligence: Its measurement and effects on cultural judgment and decision making, cultural adaptation and task performance. *Management and Organization Review*, 3(3), 335-371. doi: 10.1111/j.1740-8784.2007.00082.x

*Anṣār*i, M. A., & Hameed, W. U. (2018). The Mediating Role of Cultural Intelligence between Transformational Leadership and Performance: A Study of Public Sector Universities in Pakistan. *Global Business Review*, 19(2), 377-391.

Badaracco Jr, J. L. (2018). *The Good Struggle: Responsible Leadership in an Unforgiving World*. Harvard Business Review Press.

Badawi, J. A. (2014). The concept of leadership in Islam: A historical review. *Journal of Business Studies Quarterly*, 6(4), 1-13.

Baumeister, A., & Zietlow, J. (2019). Immigration and the welfare state: A cross-regional analysis of European welfare attitudes. *Journal of European Social Policy*, 29(1), 20-33.

Beekun, R. I., & Badawi, J. A. (2005). Leadership: an Islamic perspective. *Journal of Management Development*, 24(8), 726-744.

Bennis, W. (2007). The challenges of leadership in the modern world: Introduction to the special issue. *American Psychologist*, 62(1), 2-5.

Borjas, G. J. (2017). Immigration and globalization: A review essay. *Journal of Economic Literature*, 55(4), 1637-1655.

Cemaloglu, N., & Aktas, M. A. (2015). Transformational leadership and cultural intelligence: A conceptual framework. *Journal of Business Research*, 68(4), 911-919. doi: 10.1016/j.jbusres.2014.10.002

Derakshan, A., & Farsi, J. Y. (2019). The Relationship between Cultural Intelligence, Transformational Leadership, and Organizational Innovation: The Moderating Role of Knowledge Management. *Journal of Business Research*, 94, 365-376.

Earley, P. C., & Ang, S. (2003). *Cultural intelligence: Individual interactions across cultures*. Stanford University Press.

Elsayed, S., & Tawfik, A. (2019). The Impact of Values-Based Competencies on Prophetic Leadership among School Principals in Egypt. *International Journal of Educational Management*, 33(2), 203-217.

Emmons, R. A. (2000). Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *The International Journal for the Psychology of Religion*, 10(1), 3-26.

Emmons, R. A. (2003). Personal goals, life meaning, and virtue: Wellsprings of a positive life. In C. L. M. Keyes & J. Haidt (Eds.), *Flourishing: Positive psychology and the life well-lived* (pp. 105-128). American Psychological Association.

Esposito, J. L. (1998). *The Oxford History of Islam*. Oxford: Oxford University Press.

Fargues, P. (2017). The integration of immigrants in European societies: National differences and trends. *Journal of Ethnic and Migration Studies*, 43(1), 25-47.

Farooq, M. O. (2016). Examining the Leadership Style of Prophet Muhammad (PBUH) and Its Contemporary Relevance. *Global Journal Al-Thaqafah*, 6(1), 55-68.

Freeman, G. P. (2019). Immigration and the challenge of integration: Public attitudes and public policy in 17 host countries. *International Migration Review*, 53(3), 810-812.

Hafez, M. A. (2015). The Leadership Qualities of Prophet Muhammad (PBUH) and Their Contemporary Relevance. *Global Journal Al-Thaqafah*, 5(1), 71-82.

Hall, J. (2018). Migrants, refugees and the making of the modern world. J*ournal of Global History*, 13(3), 362-372.

Hossain, M. S. (2019). The Leadership Qualities of Prophet Muhammad (SAW) and Their Implications for Contemporary Leaders. *Journal of Human Resource and Leadership Studies*, 7(1), 1-14.

Ibn Kathir, I. (1370 CE). *Al-Bidayah wa An-Nihayah [The Beginning and the End]*. Translated by Salahi, H. (1998). The Beginning and the End. Riyadh: Darussalam.

Jackson, S. A., & Csizmadia, A. (2017). Study abroad programs and intercultural competence: A literature review and new directions. *Journal of Studies in International Education*, 21(5), 456-470.

Jaffer, M. (2015). The leadership style of Prophet Muhammad (PBUH). *Journal of Islamic Accounting and Business Research*, 6(2), 179-196.

Javed, A., & Javed, S. A. (2015). The concept of leadership in Islam: A paradigm shift. *Journal of Managerial Sciences*, 9(1), 67-77.

Jones, E., Straubhaar, R., & Dailey, D. (2018). Measuring the impact of short-term study abroad programs on cultural intelligence and intercultural communication. *Journal of Teaching in International Business*, 29(3), 176-194.

Karam, P., & Lichtigfeld, F. (2015). Enhancing cultural intelligence of religious leaders through a training program: A preliminary study. *Journal of Human Behavior in the Social Environment*, 25(5), 490-498. doi: 10.1080/10911359.2014.983275

Khan, M. A. (1998). The Madinan *Anṣār*: Their Role in the Development of the Muslim Society. *Islamic Studies*, 37(3), 363-386.

Khattak, S. A., Hussain, M., & Rehman, K. U. (2016). Prophetic leadership and its relevance to contemporary leadership models. *Business Review*, 11(1), 61-72.

Kim, J. S., & Joo, B. K. (2019). Developing values-based leadership competencies for sustainable leadership. *Sustainability*, 11(2), 351-371

Kim, D. H., Kim, D., Han, Y. J., & Lee, J. (2018). Developing global leadership competencies through leadership education: The mediating role of cultural intelligence. *Journal of Leadership Education*, 17(4), 41-52.

Kippenberger, T. (2019). *The Leadership Genius of Prophet Muhammad*. Watkins Publishing.

Kymlicka, W. (2017). Immigration, multiculturalism, and the welfare state. *Ethnic and Racial Studies*, 40(9), 1561-1578.

Lian, L., Ferris, D. L., & Brown, D. J. (2012). Does taking the good with the bad make things worse? How emotional flexibility influences relationships between negative and positive experiences at work. *Journal of Applied Psychology*, 97(3), 523-536.

Madi, M. A., & Hatta, Z. A. (2018). The Relationship between Transformational Leadership and Cultural Diplomacy: A Case Study of the *Anṣār* and Muhajirin in Malaysia. *Journal of Islamic Marketing*, 9(2), 472-487.

Massey, D. S. (2018). The global backlash against immigrants and refugees. *Journal of Ethnic and Migration Studies*, 44(3), 343-346.

Moeini, S., Alilu, L., & Eskandari, H. (2016). The relationship between cultural intelligence and spiritual intelligence in nursing students. *Journal of Religion and Health*, 55(2), 502-510.

Mohammad, S., Ahmad, F., & Khan, M. F. (2019). Prophet Muhammad's Leadership Qualities and Their Contemporary Relevance: A Conceptual Analysis. *Journal of Management Development*, 38(8), 587-596.

Nasr, S. H. (1975). The Madinan *Anṣār* and the Development of Islamic Society. *Studia Islamica*, 42, 33-50.

Riaz, M. T., & Khalid, R. (2018). The Role of Cultural Intelligence and Values-Based Competencies in Predicting Prophetic Leadership: Evidence from Pakistani Universities. *Journal of Asia Business Studies*, 12(4), 554-569.

Rockstuhl, T., Ang, S., Ng, K. Y., Lievens, F., Van Dyne, L., & Tan, M. L. (2015). East meets west: A meta-analytic investigation of cultural intelligence. *Journal of International Business Studies*, 46(5), 613-636.

Saleh, A. S., Alshurideh, M. T., & Almajali, D. A. (2019). The Effect of Cultural Intelligence on Prophetic Leadership: The Moderating Role of Values-Based Competencies. *Journal of Management Development*, 38(7), 524-536.

Waldinger, R. (2019). The integration of immigrants into American society. *Annual Review of Sociology*, 45, 1-20.

Watt, W. M. (1953). The *Anṣār* and the *Muhājirūn*. J*ournal of the Royal Asiatic Society of Great Britain and Ireland*, 85(1/2), 33-49. doi: 10.1017/S0035869X00139859

Yahaya, R., Ishak, N. M., & Ishak, N. (2018). The Relationship between
Transformational Leadership and Cultural Diplomacy: The Moderating
Role of Cultural Intelligence. *International Journal of Business and
Society*, 19(S4), 106-119.

Zameer, H., Khan, S., & Islam, T. (2019). Prophetic Leadership, Cultural
Intelligence and Values-Based Competencies: A Study of Private
Universities in Pakistan. J*ournal of Education and Practice*, 10(13), 101-
109.

GUIDELINES FOR AUTHORS

Intellectual Discourse is an academic, refereed journal, published twice a year. Four types of contributions are considered for publication in this journal: major articles reporting findings of original research; review articles synthesising important deliberations related to disciplines within the domain of Islamic sciences; short research notes or communications, containing original ideas or discussions on vital issues of contemporary concern, and book reviews; and brief reader comments, or statements of divergent viewpoints.

To submit manuscript, go to http://www.iium.edu.my/intdiscourse

The manuscript submitted to Intellectual Discourse should not have been published elsewhere, and should not be under consideration by other publications. This must be stated in the covering letter.

1. Original research and review articles should be 5,000-8,000 words while research notes 3,000-4,000 words, accompanied by an abstract of 100-150 words. Book review should be 1,000-1,500 words.

2. Manuscripts should be double-spaced with a 1-inch (2.5 cm) margins. Use 12-point Times New Roman font.

3. Manuscripts should adhere to the *American Psychological Association* (APA) style*,* latest edition.

4. The title should be as concise as possible and should appear on a separate sheet together with name(s) of the author(s), affiliation(s), and the complete postal address of the institute(s).

5. A short running title of not more than 40 characters should also be included.

6. Headings and sub-headings of different sections should be clearly indicated.

7. References should be alphabetically ordered. Some examples are given below:

Book
In-text citations:
Al-Faruqi & al-Faruqi (1986)

Reference:
Al-Faruqi, I. R., & al-Faruqi, L. L. (1986). *The cultural atlas of Islam*. New York: Macmillan Publishing Company.

Chapter in a Book
In-text:
Alias (2009)

Reference:
Alias, A. (2009). Human nature. In N. M. Noor (Ed.), *Human nature from an Islamic perspective: A guide to teaching and learning* (pp.79-117). Kuala Lumpur: IIUM Press.

Journal Article
In-text:
Chapra (2002)

Reference:
Chapra, M. U. (2002). Islam and the international debt problem. *Journal of Islamic Studies, 10*, 214-232.

The Qur'ān
In-text:
(i) direct quotation, write as 30:36
(ii) indirect quotation, write as Qur'ān, 30:36

Reference:
The glorious Qur'ān. Translation and commentary by A. Yusuf Ali (1977). US: American Trust Publications.

Ḥadīth
In-text:
(i) Al-Bukhārī, 88:204 (where 88 is the book number, 204 is the ḥadīth number)
(ii) Ibn Hanbal, vol. 1, p. 1

Reference:
(i) Al-Bukhārī, M. (1981). *Ṣaḥīḥ al-Bukhārī*. Beirut: Dār al-Fikr.
(ii) Ibn Ḥanbal, A. (1982). *Musnad Aḥmad Ibn Ḥanbal*. Istanbul: Cagri Yayinlari.

The Bible
In-text:
Matthew 12:31-32

Reference:
The new Oxford annonated Bible. (2007). Oxford: Oxford University Press.

Transliteration of Arabic words should follow the style indicated in ROTAS Transliteration Kit as detailed on its website (http://rotas.iium.edu.my/?Table_of_ Transliteration), which is a slight modification of ALA-LC (Library of Congress and the American Library Association) transliteration scheme. Transliteration of Persian, Urdu, Turkish and other scripts should follow ALA-LC scheme.

Opinions expressed in the journal are solely those of the authors and do not necessarily reflect the views of the editors, or the publisher. Material published in the *Intellectual Discourse* is copyrighted in its favour. As such, no part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, or any information retrieval system, without permission in writing from the publisher.

In This Issue