

LEADERSHIP, RESPONSIBILITY, AND THE
DEVELOPMENT OF THOUGHTFUL
INTELLIGENCE: A FRAMEWORK FOR
PERSONAL AND SYSTEMATIC CHANGE

Dr. Musarrat Jabeen

ABSTRACT

In 2008, Khizra assumed the role of head of department at the university. During the result announcement, a student, Hidayatullah, approached her to report that he had been unfairly marked zero for his research report. Upon investigation, it was discovered that the report had been mistakenly left unattended in a cupboard by the staff. This negligence could have severely impacted Hidayatullah's academic progress. Khizra took responsibility for rectifying the issue, advocating for the student with higher authorities and ensuring a fair inquiry. After four months of persistent efforts, Hidayatullah's report was properly evaluated. Khizra reflected on the leadership lesson that taking responsibility for system errors and correcting them with integrity is crucial for modeling righteousness. Khizra's mentor, Qareeb, emphasized the importance of adapting to one's environment to guide direction and goals. This concept ties into "thoughtful intelligence," a higher order of thinking that shapes intentions and actions. Thoughtful intelligence is the ability to understand and evaluate the long-term impact of one's thoughts, words, and actions on individuals, groups, and nations. It requires recognizing the effects across time and space, defending moral values, and developing resilience against internal and external threats. To cultivate thoughtful intelligence, individuals must align with a clear purpose, adjust to circumstances, and act with compassion and integrity. The article outlines a framework for developing thoughtful intelligence, which includes understanding the purpose of life, self-assessment, individual and systematic competencies, and the automation of thoughtful change through practice. It emphasizes responsibility, courage, and compassion as core elements for personal and collective growth, highlighting that thoughtful intelligence can be acquired and practiced to achieve moral excellence and positive influence.

Khizra became the head of the department at university in 2008. At the time of result announcement, Hidayatullah (a student) moved fervently in her office to complain that he was marked zero in the research report column. The matter was investigated and found that he submitted the research report but his report was left unattended mistakenly (by the staff) in the cupboard. This grave negligence could have cost Hidayatullah another term at the university.

Khizra went all alone to contest his case with the higher authorities. The inquiry committee was established, and the case was interrogated several times to ensure the *procedural justice*. Finally, Hidayatullah's research report was sent for examination and marked with significance. The entire process took four months. Khizra had to rush from office to office to get things positive in all dispositive trends. That day Khizra counted that the leader has to *take the responsibility* for any mistake that arises in the system and has to correct it thoughtfully for modeling righteousness.

Khizra's mentor Qareeb advises, "We must count on what goes on around us as we weave our path in life, to adjust our direction and goals as necessary to fit the environment we are operating within."

Thoughtful intelligence is the higher order of thinking to train the mind-set to produce intention and actions. Thoughtful intelligence can be struggled for and acquired. It comprises of capacity to understand and realize the impact of one's thoughts, words and actions on the survival, dignity¹ and development of individuals, groups and nations. The impact can be realized in 'Time' (for how many days, weeks, months or years the impact will continue) and 'Space' (for how far geographical land with or without human beings will be effected). It establishes thoughtful thoughts. Per the inner paradigm²: Thoughtful intelligence establishes and defends moral values in the individual against internal and external threats. This defense includes detection, prevention and response to threats through the use of moral beliefs, values, rules and practices. Thoughtful intelligence visions the eyes to observe and gives the courage³ to understand befittingly suited to difficult times; and reveals compassion⁴ for moral development.

To secure thoughtful intelligence following standard operating methods can be realized:

- I. Context to acquire thoughtful intelligence
- II. Vision of thoughtful individual
- III. Self Assessment for thoughtful change
- IV. Required Individual competencies for thoughtful change
- V. Required systematic competencies for thoughtful change
- VI. Automation of thoughtful change

I. Context to acquire thoughtful intelligence

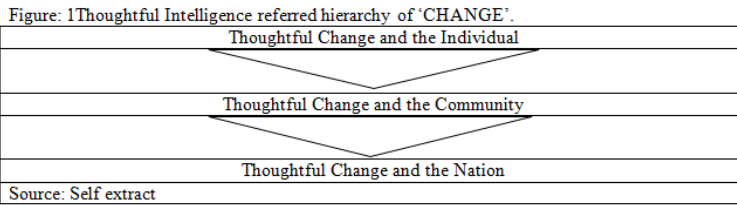
The context to acquire thoughtful intelligence reels on realization of purpose of life and realization of gain and loss.

Realization of the Purpose of life: The purpose of life must be identified keeping in view the connectivity with the creator, and creations. We must touch upon the most important and the central theme of Rumi's philosophy and poetry which the world needs now more than ever before; the quest for Divine Love. It is the love for fellow human beings, without regard to color, race or religion. That leads ultimately to path of the Divine Love⁵. The following *Seven* principles will help.

1. Realize life is a gift and a profound responsibility: demonstrate genuine sense of appreciation for the privilege of family, community and nation, and an authentic sense of personal responsibility to positively affect your family, community and nation.
2. Reinvent yourself: demonstrate the ability to try new approaches to solve life problems. Acknowledge that the approach being taken is not working. Change your way of thinking and interacting with family, and companions.
3. Teaching and mentoring: take time to teach and mentor, and to be taught and mentored.
4. Making difficult decisions: take the ownership of problems and challenges and make tough decisions. Mobilize the people around to consider the best approaches and communicate the rationale for decisions that are made and provide information as to the outcomes and effectiveness of the decision.

5. Set a great example: make the appearance in the situation by modeling righteousness.
6. Cultivate talent: provide appropriate support to people around you in family and profession to be successful in new endeavors.
7. Care about the right things: the words and actions should communicate and preach about the righteousness.

The performance of intentions and actions must be organized on the bases of appropriation to situation in future terms interlocking the existing ones. Individual mind-set expands into collective mind-set (see Fig: 1).



Realization of gain and loss: The realization of gain and loss referred past sets the mind of thoughtful individual. The quality and quantity of realization depends on the feeling of gain & loss after the gain & loss of something of value⁶.

II. Vision of thoughtfully intelligent individual

The vision should be clear and realistic regarding the physical and metaphysical part of the human life. The faculties are as follow:

Vision based on Knowledge of Oneness of the Creator: The thoughtful individual visualizes the fact of the oneness of Allah. “Prosperous are those who purify themselves, remember the name of their Lord, and pray⁷.” The thoughtful individual visualizes the practice of ‘Namaz’ as the best prayer, the way to thank Allah. Medical Science Proved:

- Long prostration Sajda: Decreases heart problems. Increases eye sight, brain work and face beauty.
- Rukoo with straight legs: Reduces knees/joint problems.
- Straight standing after rukoo: Reduces Back bone problems.
- Muslim prayer improves digestive system, it is a full body tonic⁸

Iqbal says:

پھر دلوں کو یاد آ جائے گا پیغامِ سجود
پھر جبیں خاکِ حرم سے آشنا ہو جائے گی

The hearts will again recall the message of prostrations. The foreheads will become acquainted with the Harem's dust⁹.

Vision based on Knowledge of Character of The Holy Prophet Muhammad (PBUH): The thoughtful individual visualizes The Holy Prophet Muhammad (PBUH) as the best personality model to follow.

Iqbal says:

نگہ بلند دل نواز جان پُر سوز
یہی ہے رختِ سفر میرِ کارواں کے لیے

High ambition, winsome speech, a passionate soul
This is all the luggage for a leader of the Carvan¹⁰.

“The messenger of Allah is an excellent model for those of you who put your hope in Allah and the Last Day and remember him often¹¹.” The Holy Prophet Muhammad (PBUH) was the ever best leader. He is found on the *height of mercy*. He was lenient to *forgive* all misdeeds upon him for example the lady who threw daily garbage on him; when she got sick. The Prophet went to wish her health.

Vision based on Knowledge of Righteousness: The thoughtful individual visualizes the knowledge of truthfulness, justice, and bravery.

Iqbal says:

سبق پھر پڑھ صداقت کا، عدالت کا، شجاعت کا
لیا جائے گا تجھ سے کام دنیا کی امامت کا

Read again the lesson of truth, of justice and valor!

You will be asked to do the work of taking on responsibility for the world¹².

Vision based on Knowledge of Love: The thoughtful individual visualizes love among humanity, irrespective of cast and color. Being ‘Loving’ towards others simply makes you feel better. This is indeed the case, but there is another good reason all human beings have an inherent dignity, and your conscious choice to be a loving and kind person is a powerful way to honor that dignity. ‘Ishq’ is the term used for intense love, be it for humans or for the beauty of nature. Sometimes it can be related to abstract feelings like freedom, justice and so on. But the states and degrees of attachment, attractions or

love are different. For example, a child's love for his mother is different in nature from a mother's love for her child. The love between husband and wife is yet different from those two. But all relationships between soul-entities have one common factor: they are two sided, mutual and interdependent. A two-sided relationship demands expression, manifestation and continued confirmation from both sides to keep alive and blossoming. One sided love would not yield union. The love between Allah and man is also two sided it cannot be that the Supreme Beloved would ever remain un-expressive and unresponsive to the supplication of worshippers¹³.

Vision based on the Knowledge of Shaheen (Eagle) and Marde Momin (An ideal believer): The thoughtful individual visualizes the knowledge about Shaheen (Eagle) and Marde Momin (An ideal believer). Shaheen (Eagle) is a bird and used as a symbol (by Muhammad Iqbal in his poetry) of an ideal believer due to its certain traits: it has expansive vision, it has high flight, and it is self-reliant because it manages its own prey, contains self-respect, it does not confine to specific space and it is universal. It does not believe in specific abode as it likes highness and diversity.

Vision based on Knowledge of Nature: The thoughtful individual visualizes the knowledge of nature. "Ponder about nature: (Prophet), do you not see that Allah causes the night to merge into day and day to merge into night; that he has subjected to sun and the moon, each to run its course for a stated term, He (Allah) is aware of everything you (people) do."¹⁴

III. Self-assessment for thoughtful change

Self assessment is a process to realize and witness one's actions, attitudes, or performance. Each aspiring individual is obliged to go through a process of self-assessment.

"Truly man is a clear witness about himself.¹⁵." The self assessment must be designed to assess the intangible competencies; that can be loyalty, courage, humbleness, integrity, justice, identity, responsibility and self-governance. The loss of above qualities causes the downfall of the individual.

Iqbal says:

سب کچھ اور ہے، تو جس کو خود سمجھتا ہے
زوال بندہ مومن کا بے زری سے نہیں

With ease you can divine to something else is due:

Penury can't cause decline of Muslims True.¹⁶

Exercise

Track the vices inside you to establish your weaknesses. Track the virtues inside you to establish your strengths.

IV. Required individual competencies for a thoughtful change

The urge for change is the foremost requirement of change to approach thoughtful intelligence. The urge for change must be defined with righteousness and positive thinking. The Last Messenger of Allah (PBUH) said, "There is no *good* for me in a *day* that rises upon me and my knowledge does *not* increase that *day*¹⁷." Rasul Allah (PBUH) said: "He whose *two days* are equal, is a loser. He wants his inner self to be *better* today than it was yesterday and his tomorrow to be *better* than today. Thus, a Momin's *two days* are *not* equal¹⁸. The following are linear changes to comprehend the thoughtful change.

1. No vagueness: Sensitivity to ambiguity and vagueness is essential to good thinking. There should be clarity in thought; e-g all the prophets argued that "Love for others" is one of the most important elements of humanity.
2. No pending - Do not say of anything, 'I will do that tomorrow¹⁹.'
3. Commanding good & forbidding evil: Encourage positive actions and discourage the negative practices.
4. You can make the difference. A sparrow was asked, "How the drop in its beak can extinguish the fire meant for Abraham?" The sparrow replied that on the Day of Judgment my name would be in the list of fire fighters.
5. Commitment : "A fog can't be dispelled by a fan (fragile commitment)²⁰." You have to work with commitment.
6. Self-Governance: To be self-controlled, avoiding extremes, and not to be excessively influenced or controlled by others²¹.
7. Thoughtful word and action.

V. Required systematic competencies for thoughtful change

There are more chances of thoughtful change when it is appreciated by the immediate system (other individuals) around the individual. Two things are required; One is *father/mother's chastity* and

the other is *father/mother's lawful earning*. Both of the things ensure righteous training of the children. As it is said, "People, eat what is good and lawful from the earth, and do not follow Satan's footsteps, for he is your sworn enemy"²². The system should have the following competencies.

1. The system values social aspect of human personality.
2. The system competes for good actions.
3. The system appreciates good actions and condemns the bad actions.
4. The system urges to care the creations.
5. The system mandates to generate profit for the community, nation and humanity.
6. The system extends Charity of thought & knowledge.
7. The system extends thoughtful word and action. The ultimate sense of giving is charity here I highlight free of money charity; it does not require money. Relish Table 2. 1.

VI. Automation of thoughtful change

With continuous practice you get automated. You need to deliberate RCC (Responsibility, Courage and Compassion) in all circumstances.

Responsibility: To strive to know and do what is best, not what is most popular. To be trustworthy for making decisions in the best long-term interests of the people and tasks of which they are in charge.

Courage: To stand firm in being a person of character and doing what is right, especially when it is unpopular or puts you at risk.

Compassion: To give and to forgive.

Moral: Change is the real deal!

Exercise

Think about how much cost free charity you are performing; start to perform all of them as per your status relevant to your family, community, and nation.

Table Free of Money Charity	
1.	Dua Pray for people you care about and who asked you for prayer.

2.	Knowledge	Spread knowledge among those who cannot afford it.
3.	Advice	Give advice to your younger siblings or any who is younger than you.
4.	Smile	Meet people with a smiling face.
5.	Help	Help others to solve their problems.
6.	Time	Take time out for your parents and spouse.
7.	Nurturing	Nurture your children to be well mannered.
8.	Patience	Be always patient and rely on Allah.
9.	Remind	Remind your friends to stay on the righteous path.
10.	Forbid evil	Stop others from being harmful.
11.	Talk Softly	Do not be harsh and rude to your fellow humans.
12.	Forgive	Forgive the people who ask your forgiveness.
13.	Give respect	Give respect to elders as well as to youngsters.
14.	Be happy	Be happy and be happy for others and do not be jealous.
15.	Visiting the sick	Visit the sick; it is also the Sunnah of our beloved Prophet (PBUH).
16.	Clear the path	Remove harmful things such as a stone in the way.
17.	Feed your spouse	To put a piece of food into your wife's mouth ²³ .

Please rise to say:

Allah increase me in righteous actions, Allah grow me among righteous Caravans.

Notes and Reference

¹ Al-Quran, Bani Israel, Ayat: 70 'And We have certainly honored the children of Adam.'

² The inner paradigm is a framework containing all the accepted views of an individual about human life (past, present, and future); inclusive social, economic, political, and security dimensions.

³ Courage is the ability to do something that frightens one: bravery.

⁴ Compassion is the ability to give and to forgive.

⁵ Ali A. Najam, *Listen: Brief Introduction to Rumi's Manavi Masnavi* (Islamabad: Agha Jee Printers, 2017)

⁶ One may say, “I feel a wonderful sense of gain” or “I feel a terrible sense of loss.”

⁷ Al-Quran, Al-Ala, Ayat:14-15

⁸ “Medical Benefits of Salat,” accessed March 18, 2018,
<http://www.islamicity.com>

⁹ Muhammad. Iqbal, accessed March 18, 2018,
<https://www.iap.gov.pk/>

¹⁰ Muhammad. Iqbal, accessed March 18, 2018,
<https://www.iap.gov.pk/>

¹¹ Al-Quran Al-Ahzab, Ayat: 21

¹² Ibid

¹³ Ali A. Najam, *Listen: Brief Introduction to Rumi’s Manavi Masnavi* (Islamabad: Agha Jee Printers, 2017), p. 193

¹⁴ Al-Quran, Al-Luqman, Ayat: 29.

¹⁵ Al-Quran, Al-Qiama, Ayat: 14.

¹⁶ Muhammad. Iqbal, accessed on 31 March 2018,
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¹⁷ “Islamic center for research and academics,” accessed March 5, 2018
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¹⁸ “Hadith explanation,” accessed on March 5, 2018
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¹⁹ Al-Quran Al-Khaf, Ayat: 23.

²⁰ “30 awesome Japanese idioms we should start using in English,” accessed March 18, 2018,
<https://matadornetwork.com/abroad/30-awesome-japanese-idioms-start-using-english>.

²¹ “Defining Civic Virtue: Launching Heroes & Villains with your Students,” accessed Dec 16, 2016,
<http://bilofrightsinsitute.org/wp-content/uploads/2014/10/What-is-Virtue-and-Franklin>.

²² Al-Quran, Al-Baqara, Ayat:168.

²³ “17 Types of Sadaqah That Don’t Cost A Penny,” accessed on March 10, 2018
<http://www.muslimmastery.com>.

