

THOUGHTFUL INTELLIGENCE:
CULTIVATING MORAL DEVELOPMENT
IN A GLOBALIZED WORLD

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ABSTRACT

This article examines the concept of thoughtful intelligence, which is described as the ability to reflect deeply on the consequences of one's thoughts, words, and actions on individuals, societies, and nations. Thoughtful intelligence is a learned skill that fosters moral development and equips individuals to navigate complex social and global issues. It emphasizes the significance of thoughtful perspectives, such as sustainability, nature, social, economic, political, juridical, and global thought. The article critiques modern challenges, including the impact of media and globalization on youth, and promotes an organic connection to nature, social relationships, and thoughtful consumption. Drawing from Islamic teachings, the Quran, and Iqbal's philosophy, the article encourages individuals to cultivate thoughtful intelligence by aligning their actions with universal moral values, thereby contributing to personal growth and societal harmony.

Thoughtful Intelligence and Moral Development in a Globalized World emphasizes the importance of developing a higher order of thinking that allows individuals to reflect deeply on the moral impact of their thoughts, words, and actions. In today's interconnected global society, thoughtful intelligence equips individuals to navigate complex social, political, and economic challenges by fostering an understanding of how their choices affect both immediate and distant communities. This concept encourages aligning personal and societal actions with universal moral values, promoting sustainability, justice, and empathy across borders. Drawing on philosophical, spiritual, and ethical foundations, such as the teachings of Iqbal and Islamic principles, thoughtful intelligence seeks to nurture a sense of responsibility that transcends cultural and geographic boundaries, enabling individuals to contribute to a more compassionate and morally grounded world. In an era where globalization often leads to moral ambiguity, thoughtful intelligence offers a framework for conscious, purposeful living that strengthens both individual character and global harmony.

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.

Khizra's mentor Qareeb shows his concern about the moral development in the premises of globalization⁵ through high-tech media⁶. The kind and quality of thoughts being boosted over the young mind-sets lead to unlimited mental and material pursuits.

The scenario challenges the capacity of the youth to process the information available to respond because they are connected with the two societies; a society where they exist actually and the other where they are connected virtually. A *thoughtful individual knows the diverse modes of discourse* in the sciences, social sciences and humanities. He knows the indifferent discourses the people define.... debate and solve the problems. Thoughts structure the vision; where there are no thoughts people perish. Furthermore the mode and style of thought matters.

Iqbal says:

آزادی افکار سے ہے اُن کی تباہی
رکتے نہیں جو فکر و تدبّر کا سلیقہ

Free thinking can bring about the ruin of those whose thoughts are low and mean:

They don't possess the mode and style of thought that may be chaste and clean.

ہو فکر اگر خام تو آزادی افکار
انسان کو حیوان بنانے کا طریقہ!

If thoughts are raw and immature no good accrues to man in least:

The utmost that such thoughts can do is change of man to state of beast⁷.

Here I present the thoughtful thoughts in seven perspectives.

- I. Sustainability thought
- II. Nature's thought
- III. Social thought
- IV. Economic thought
- V. Political thought
- VI. Juridical thought
- VII. Global thought

To struggle thoughtful intelligence thoughtful thoughts should park in the mind. Now from inner travel I interlock you to outer travel through the thoughts which you may bereft with the external travel to connect to ultimate being of the unlimited universe composed of past-present and future. Iqbal's following couplet gives us strength to concrete thoughtful thoughts:

Iqbal says:

بُرأت ہے تو افکار کی دنیا سے گزر جا
ہیں بحر خودی میں ابھی پوشیدہ جزیرے

Transcend the intellect if you have courage to do so: There are islands hidden in the ocean of the self as yet.

کھلتے نہیں اس قلزم خاموش کے اسرار
جب تک تو اسے ضربِ کلیسی سے نہ چیرے

The secrets of this silent sea, however, do not yield until you cut with blow of the Moses' rod⁸.

I. Sustainability thought

How can/should we ensure our sustainability?

A person exists to the extent of his deeds. Each individual believes that a day of expiry will come. The real belongings are the deeds. The deeds survive as per quantity of practices by the heirs⁹. Thoughtful intelligence enhances the capacity to understand and realize the impact of one's thoughts, words and actions on the survival, dignity and development of others. Deeds make the man immortal.

Iqbal says:

ہو اگر خود نگر و خود گر و خود گیر خودی
یہ بھی ممکن ہے کہ تو موت سے بھی مر نہ سکے

If the ego is self-preserving, self-creating and self-sustaining, Then it is possible that even death may not make you die¹⁰.

Sustainability thought depends on: Faith in the unseen, Faith in the finality of Prophet-hood, and Faith in the hereafter.

Faith¹¹ in the unseen and the life hereafter: "This is the scripture in which there is no doubt, containing guidance for those who are mindful of God, who believe in the unseen, keep up the prayers and give what we have provided for them; those who believe in the revelation sent down to you (Muhammad) and what was sent before you, those who have firm faith in the hereafter. Such people are following their Lord's guidance and it is they who will prosper¹²."

Iqbal says:

خودی کا سر نہاں لا الہ الا اللہ
خودی ہے تیغ، فساں لا الہ الا اللہ

The secret of the Self is hid, In words "No God but Allah alone".

The Self is just a dull-edged sword, “No God but He”, the grinding stone¹³.

The Hereafter is for one who does not seek superiority. It is self-evident that an ignorant person will not benefit from the next world’s positions because: **”Are those who know equal to those who do not know?”**¹⁴ The scholars are the ones who always remember Allah. This world will remain more important than the hereafter to an ignorant person.

Iqbal says:

یقینیں پیدا کر اے نادان یقینیں سے ہاتھ آتی ہے
وہ درویشی، کہ جس کے سامنے جھکتی ہے نفوری

O fellow stupid, get firm belief, For faith upon you can bestow
Dervishhood of such lofty brand, For which the mighty monarchs
bow¹⁵.

Moral: Good deeds ensure the sustainability of each individual.

Exercise

Always keep on observing that what impact your each thought, word and action will create in your life and after your death.

II. Nature’s thought

How can/should we connect to nature/natural resources?

Nature impacts the human thoughts. Nature is the most beautiful and precise. The sunrise constantly reminds us of our pact with the nature. In the morning the individual should glow and be generous like the sun. In the evening the individual should moderate and be kind like the moon.

Plato’s theory of knowledge – his epistemology – can best be understood through thinking about beauty. We are born with all knowledge, he says, but when our soul became trapped in our body at birth, we forgot this knowledge. Learning, then, is similar to remembering. And here on earth, beauty is the easiest way for us to first do that. We can all recognize individual beautiful things... flowers, sunsets, music, people. Recognizing these things is the first rung on the ladder to the *knowledge of Beauty*, which for Plato is the Ideal form of Beauty. **Recognizing these individual beautiful things is the world we all live in most of the time.**

The question then is; whether there is something in common that makes all of these things beautiful? **The next step is recognizing what all beautiful things share in common.** What they have in common is the ‘Ideal Form of Beauty’. The top rung of the ladder, ‘true wisdom’ is to know Beauty.

Buckle had tried to write the history of human civilization in the light of scientific knowledge to fashion a few ‘laws’ based on inclusive reasoning, for example the law of seasons that showed that the physical environment greatly affected human culture¹⁶. The earliest recording of the 7th Generation¹⁷ principle dates back to the ‘Great Law of Peace of the Iroquois Confederacy’ created in the 12th Century. When US Founding Fathers looked for the examples of effective government and human liberty upon which to model a Constitution to unite the thirteen colonies, they found it in the government of the Iroquois Nation, which stood for hundreds of years. The “7th generation”¹⁸ principle taught by Native Americans says, “Every decision, be it personal, governmental or corporate, we must consider how it will affect our descendents seven generations into the future. So that the pristine sky, field and mountains in the photo still be there for them to enjoy”. Long before environmentalists got thinking about “carbon footprints” and “sustainability,” indigenous peoples lived in balance with the world around them. Ironically, in drafting US constitution, the founders left out one of the essential principles of the Great Law of Peace: the 7th Generation principle.

The Holy Prophet Muhammad (رسول الله خاتم النبيين صلى الله عليه وعلى آله واصحابه وسلم) says:

“إن الله جميل يحب الجمال”

Allah is beautiful He loves beauty.

Quran says:

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِّنْهُ ۗ اِنَّ فِيْ ذٰلِكَ لَآيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

“And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect¹⁹.”

May you have always have walls for the wind, a roof for the rain, tea beside the fire, laughter to cheer you. Those you love near you, and for every storm, fascinating heavenly rainbow.²⁰

Moral: Nature/Beauty is the easiest place to start the road towards ‘Knowledge’ of thoughtful intelligence.

Exercise

What is the most beautiful thing you’ve ever seen? Share a picture along with your explanation in the comments with your friends and family. Get inspiration from nature: Nothing in nature lives for itself. Rivers don’t drink their water. Trees don’t eat their own fruit. The sun doesn’t shine for itself. A flower’s fragrance is not for itself.

Living for each other is the rule of nature. Watch scenic beauty before going to bed; you would have beautiful dreams.

III. Social thought

How can/should we relate to human resources?

Social relationships refer to the connections that exist between people who have recurring interactions that are perceived by the participants to have personal meaning. This includes relationships between family members, friends, neighbors, co-workers, and other associates. A person is known to the extent of his style of behavior with parents, sisters/brothers, neighbors, and opposite sex in paradigms of appreciation and condemnation leading to purity.

Basic questions to construct relational senses

- What task do you give to your eyes to see?
- What task do you give to your ears to listen?
- What task do you give to your hands to do?

Quran says, “How prosperous are the believers. Those who pray humbly, who shun idle talk, who pay the prescribed alms, who guard their chastity except with their spouses. Who are faithful to their trusts and pledges and who keep up their prayers will rightly be given paradise as their own. There to remain²¹.”

The Last Prophet of Allah (صلى الله عليه وعلى آله واصحابه وسلم) says:

باب الْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

“A Muslim is the one who avoids harming Muslims with his tongue and hands²².”

Exercise

Refrain idle talk. Guard chastity. Refrain from back biting. Refrain spying: Quran says, Believers avoid too many assumptions –some assumptions are sinful and do not spy on one another or speak ill of people behind their backs.

Family: The first ever relationship was of wife and husband. The desire to touch the opposite sex is human. One should not refrain from marriage because this has been ordered against. The Prophet of Islam says, “Marriage is a good custom (*sunnah*) and something that I have done. One who does not act according to my customs is not from me²³.” Refraining from marriage all together is a form of negligence. It is necessary for one’s soul to make a family. One finds perfection after dealing with the difficulties of marriage and childbearing. Religious decrees are related to man’s nature and instincts. One who acts in excess or refrains from satisfying his desires is not only acting against the divine orders but he also suffers

from spiritual and physical diseases. He loses the blessings of having a household which provides him with a satisfaction not only on physical level but also on the spiritual level.

Unmarried couples: The people known as unmarried couples deviate from dignity and responsibility called upon by the human civilizations for male female relationship. They enjoy the relationship without responsibility and get frustrations for rest of the life.

Romantic and Real Love: Commenting on this phenomenon, Professor Saul Gordon, said, "When you are in love; to you the whole world revolves around this person whom you love. Marriage then comes to prove the opposite and destroy all your perceptions. This is because you discover that there are other worlds that you have to be aware of. It is the world of humans, *the world of concepts, values and habits* to which you have paid no attention before." "Romantic love is very strong and emotional, but does not last, while real love²⁴ is linked to real life and can withstand trials." Real love means sharing the concerns of daily life and cooperation for it to continue. Within the framework of this cooperation, one can achieve his human need. "Real love" has been expressed in the Quran as affection. Allah the Exalted says, "And of His Signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy"²⁵." The relationship between spouses is based on affection and mercy, not on ardent love, desire and passion. It is a relationship which is based on quiet love (affection) and mutual mercy, not illusions of love which fail to withstand reality or romantic fantasies which fail to create a successful marriage. The Messenger of Allah, (PBUH), gave us the best example of loving his wives. It was narrated in the pure *Sunnah* (tradition) that the Prophet, (PBUH), was careful to put his mouth on the same place of the bowl from which his wife 'Aa'ishah, may Allah be pleased with her, drank. During his final illness, he used her *Sivaak* (tooth stick) and died while he was reclined against her chest, between her neck and bosom. What kind of love is nobler and more sublime than this²⁶."

Friendship: The thought and art can't survive if it is not appreciated by the on hand system. For Aristotle, friendship is one of the most important virtues in achieving the goal of eudaimonia (happiness). ... Aristotle calls it a "... complete sort of friendship between people who are good and alike in virtue"²⁷ "Quran says, "Content yourself with those who pray to their Lord in morning and evening, seeking his approval, and do not let your eyes turn away from them out of desire for the attractions of this worldly life"²⁸."

Societal Dignity: Indicators of societal dignity can be noticed when: People like to sit with you. People like to consult you. People share with you.

Tools to acquire societal dignity: I present the following tools to acquire social dignity that is ‘The Wealth of Humanity’.

- a) Dignifying others b) Application c) Confession

Dignifying others: All human beings have an inherent dignity. Your conscious choice to be a loving and kind person is powerful way to honor that dignity. Being loving is an ideal to which we should aspire.

Iqbal says:

آدمیت احترام آدمی
با نجر شو از مقام آدمی

Humanity means respect of the mankind-learn to appreciate the true worth of man.

“Look at the world through other person’s eye. In the 1989 film ‘Dead Poet Society’ the new teacher Jhon Keeting (played by Robin William’s) asked each student stand up on his desk and look at the world from a new perspective.

Ask for help. During my workshops, I ask for volunteers to present ethical problems they are facing, because the collective wisdom in the room can provide solutions they wouldn’t have thought of on their own. It also helps when someone says, “this happened to me, and here it is how I handled it.” It is good to know you are not alone.

Being kinder to your-self makes it easier to be kinder to others. The converse is also true, as Mark Twain noted: “the best way to cheer your-self up is to try to cheer somebody else up.

You are better off not making enemies and wasting your energy. I have found that having hateful feelings toward people who have wronged me does nothing to them but a lot of damage to me. Better to set those feelings aside and focus on better, more important things”²⁹

Appreciation: Recognition and enjoyment of the good qualities of someone or something (see Table 4. 1 Ideas to Establish Appreciation).

Table 4.1 Ideas to Establish Appreciation

1. Thanks that you exist in a social system where good deeds are encouraged.
2. Thanks the blessings you have when you find the others deprived.
3. Take into account the number of blessings that other people around you have. How can you contribute into that?
4. Take into account that how much the misery the others have around you. How can you eradicate them?
5. To love something and then to live up with the loss of the same thing is also a kind of appreciation.
6. Praise the other person in front of others and condemn/suggest in lone.
7. When the other sneezes you say Alhamdulillah, that means you are giving thanks to Allah.

Source: Self extract

Exercise

Appreciate God for everything you have. Write down 10 things you have in your life that give you happiness. Focus on the good/positive things!

Confession: Confession is a statement claiming that one is guilty of wrong doing. Quran says, “God loves those who repent and turn to Him³⁰.” You are right the moment you feel you were wrong (see Table 4. 2 *Ideas to Establish Confession*).

Table 2 Ideas to Establish Confession

1. Feel sorry if somebody is hurt by your thought.
2. Feel sorry if somebody is hurt by your words.
3. Feel sorry if somebody’s belonging is hurt by you.
4. Feel sorry for the bad deeds around you.
5. Feel sorry for others deprivation. How can you eradicate that?
6. Feel sorry that the prayer you have offered is not at par and keep on trying to improve.
7. Lest somebody falls try to support the fallen person.

Source: Self extract

Moral: Dignify humanity.

Exercise

Repent everything you have done wrong to yourself, and to your relations in family, friends, neighbors or coworkers and in the bad interest of humanity; knowingly or unknowingly. Think to refer your personal and collective goals to the system of humanity. Think to be in the well wishes of others; as the well wishes of the others excel you.

IV. Economic thought

How can/should we participate in the economic activity?

Economics is about managing unlimited desires and limited means. Khizra's mentor *Qareeb* is concerned that how the homes are turning into houses and houses into warehouses. That indicates the moral bankruptcy of the nations and humanity. A person is also known to the extent of his style of economic behavior in spending on humanity and utilizing private ownership for public good?

Quran says, "This is a scripture in which there is no doubt, containing guidance for those who are mindful of God, who believe in the unseen, keep to the prayer, and give out of what we have provided for them those who believe in the revelation sent down to you (Muhammad), and in what was sent before you, those who have firm faith in the hereafter. Such people are following their Lord's guidance and it is they who will prosper³¹," "People, eat what is good and lawful from the earth, and do not follow Satan's footsteps, for he is your sworn enemy³²."

Guidelines for economic thought and practice

- Quran says, "In consumption, there is a responsibility principle that everything consumed will impact human physique and behavior³³."
- Conduct permissible enterprise (permissible conduct) afar from *riba*/usury³⁴.
- The implementation of *zakat* that is compulsory and *sadaqah*, *wakaf*, *hadiyah*/gift donated voluntarily have an effect towards the behavior of Muslim consumer.
- Abstain from wasteful and luxurious living; that the economic activity should be to fulfilling the needs and not satisfying the greed.

Thoughtful consumption is about planning to consume the least to fulfill the material needs of life dependent on natural resources.

Informal tools of thoughtful consumption

- *Generosity*: "To limit the needs is wealth." Imam Zain ul Abideen

- *Patience* leads to demand management: Restraining water usage is application of patience.

Formal tools of thoughtful consumption

Zakat is payment made annually under Islamic law on certain kinds of property and used for charitable and religious purposes, one of the Five Pillars of Islam.

Moral: Minimize the needs to use of resources/natural resources.

Exercise

- *Spend your money on experiences.* A study found that 75% of people felt happier when they invested their money in travel, learning courses and classes; only 25% said they felt happier while buying things.
- *Conserve energy and water.* Scaling the energy conservation literacy ask the following qualitative questions to yourself and others:

Would you like to reduce energy consumption for *helping the society* as the energy you save can be used by others?

Would you like to reduce energy consumption for *helping the future generations* as the energy you conserve can be used by next generations?

How would you like to *respond to energy crises of Pakistan* in your personal capacity?

V. Political thought

How can/should we participate in the political activity?

Political thought is about cause and effect of *decisions made by the politicians*. The individual is accountable as voter while polling to elect political representatives. The political representatives decide the allocation of natural and human resources while implying the survival and the dignity of the individual and the nation. A person is also known to the extent of his style of political behavior based on the prevalent political system to appreciate the good governance and condemn the bad governance and corruption.

Distortions in the political system generate corruption that is the high factor in de-characterizing a nation. The annual Corruption Perceptions Index, released by *Transparency International (TI)*, has ranked Pakistan number 120 of 180 countries that were included in the index for the year 2019³⁵. "When exposing a crime is treated as committing a crime, you are ruled by criminals³⁶."

Chinese Wisdom and political thought; Back in the third century A. D the Chinese king sent his son Prince Tai to a temple to get education from the great master Pan Ku. Prince Tai was to succeed his father

as king. Pan Ku was to teach the boy the basics of being a good ruler. When the prince arrived at the temple, the master sent him alone to the Ming Li Forest with the advice to meditate and discover the various sounds in the forest. After a year, the prince was to return to the temple to submit his findings of the sounds before the great master.

When prince Tai returned, Pan Ku the great master at the temple asked the boy to describe all that he had seen and heard during stay in the forest.

Respected master, “said the prince, “I could hear the cuckoos sing, the leaves rustle, the humming birds hum that crickets chirp, the grass blow, the bees buzz, and the winds whisper.” When the prince had narrated all that he had experienced, the master ordered him to go back to the forest again. He told him to stay there for another year to listen to what more he could hear. The prince was puzzled by the master’s new order”. Had he not already discerned every sound and explained everything to the master.” thought the prince.

He went back to the forest again for one year more with the advice to meditate and discern various sounds in the forest.

For many days and nights, the young prince sat alone in the forest listening to the sounds more attentively. But he heard no sounds other than the ones he had already heard. Then, one morning, as the prince sat silently beneath the trees, he started to discern faint sounds unlike those he had ever heard before. The more closely he listened, the more audible and clearer the sounds became. The feeling of enlightenment enveloped the boy.

“These must be the sounds the master wished me to discern.”

He reflected. When Prince Tai returned to the temple, the master asked him what more he heard. “Respected master,” responded the prince reverently, “when I listened most closely, I could hear the unheard sound of flowers’ opening, the sound of the sun’s warming the earth and the sound of the grass with the morning dew.”

The master nodded approvingly:

To hear the unheard, “remarked Pan Ku, “is a necessary discipline to be a good ruler. For, when a ruler has learned to listen closely to the people’s heart, hearing their feelings un-communicated, pains unexpressed and complaints not spoken of, only then can he hope to inspire confidence in his people. He can understand when something is wrong, and meet the true needs of the citizens.³⁷

The basic of any relation is listening as in listening you get the perspective of the subject; While observation is your own perspective.

Guidelines for electing political representative

‘Viewing those mud houses and imagining the tiresome faces of those children returning to home after the day-long labor, I miss the presence of thoughtful policies. My objective is to learn the best policy practices around the globe and take them to my land to rescue those innocent lives buried deep under economic pressure³⁸.’ Deciding which candidate to vote into office is simply a matter of party affiliation for many people. Others, however, cast their votes based on specific characteristics they look for in their candidate of choice. So what are the qualities or characteristics good political leaders should possess? Here are the top 5 characteristics of some of the world’s most successful political leaders³⁹.

- **Honesty:** *Honesty develops character and builds credibility and trust, which is the foundation to evoke confidence and respect from those around you, especially in the case of political leaders, teammates and constituents.*
- **Compassion:** *Compassion is the humane quality of understanding the suffering of others and wanting to do something to alleviate that suffering. True compassion is a characteristic that converts knowledge to wisdom.*
- **Integrity:** *The word integrity is defined as ‘the adherence to moral and ethical principles and the soundness of moral character.’ A leader must have the trust of followers. This requires the highest standard of integrity.*
- **Confidence:** *Leaders who possess this quality inspire others, drawing on a level of trust which sparks the motivation to get others on board and get the job done.*
- **Flexibility:** Flexibility for a political leader is about understanding the give-and-take aspects of politics, and the ability to find the common ground. This characteristic allows political leaders to recognize setbacks and criticism.

Moral: Maximize accountability in governance.

Exercise

- *Learn political thought and practices*
- *Consciously vote on elections day*
- *Scaling the political literacy: Ask the following qualitative questions to yourself and others*

Did you acquire your CNIC in order to *cast a vote*?
Are you *registered* in the voters' list?
Do you know your *constituency* to vote in elections?
Do you take interest in *discussions or debates* about political issues?

VI. Juridical thought

How can/should we appreciate justice?

Justice is about peace, and genuine respect for people. Procedural justice concerns the fairness and the transparency of the processes by which decisions are made, and may be contrasted with distributive justice (fairness in the distribution of rights or resources), and retributive justice (fairness in the punishment of wrongs). *Distributive justice* concerns the nature of a socially just allocation of goods. A society in which inequalities in outcome do not arise would be considered a society guided by the principles of a *distributive justice*. A person is known to the extent of his style of behavior to uphold *balance/justice* in social, economic, and political thoughts & practices.

Guidelines for justice

Quran says, "It is the Lord of Mercy who taught the Quran. He created man and taught him to communicate. The sun and moon follow their calculated courses; the plants and trees submit to his designs. He has raised up the sky. He has set the balance (Justice). So you may not exceed in the balance, weigh with justice and do not fall short in the balance⁴⁰." Quran says, "Uphold justice and bear witness to God, even it is against yourselves, your parents, or your close relatives⁴¹."

Scaling justice: If one over-retaliates, the other person has the right to counter-retaliate. It is against religious doctrine to over-retaliate or to cross the line in getting revenge. If one slanders another he must receive the religious punishment (*hadd*) and if one wrongfully hits another he must pay blood-money (*dīyah*). For example, suppose someone slapped you and your skin became red, but when you retaliated you slapped him and his skin became black. Here, you must pay the amount of gold specified in the books of jurisprudence under the section of blood-money.

Moral: Submit witness for truth in all circumstances.

VII. Global thought

How can/should we participate in the globalization?

Globalization "is the closer integration of the countries and peoples of the world ...brought about by the enormous reduction of costs of transportation and communication, and the breaking down

of artificial barriers to the flows of goods, services, capital, knowledge, and people across borders⁴².” A person is known to the extent of his style of behavior to feel for humanity while thinking, wording and acting any standard of deeds.

The intensive and extensive globalization has signed thoughtless language, and thoughtless relations, through social media among the peoples. It has infected distortions in the family institution, and imposed the mental garbage across the societies. The globalized societies face threats to their eating and dressing values. The sleeping habits are perturbed as well. The nocturnal⁴³ has been increased in Pakistan particularly. The day sleeping has emerged a socio-economic problem because nocturnal persons are found burdening the household economy by over using food and energy resources. Particularly youth is found addicted to night wakeups without positive thoughts and practices.

Call of the day is harmony with globalization and nature. The following piece of knowledge seems ‘INSPIRING. “In *Bhutan* we wear Gho. In Bhutan everyone wears Gho and like our women we men wear bright colors but unlike our women, our men get to show off their legs. Like our dress, my country’s promise to remain carbon neutral is also unique. Bhutan is a small country in the Himalayas which is assumed to be a big monastery populated with happy monks. The total population is 700, 000 sand-witched between the two most populated countries the China and the India. We are a small underdeveloped country doing our best to survive; in fact we are thriving. The reason we have been thriving is that we have been blessed with extra ordinary kings. Our enlightened monarchs have worked tirelessly to develop our country by balancing economic growth carefully with social development, ensuring environmental sustainability and maintaining cultural preservation, all within the *framework of good governance*. We call this holistic approach to development, ‘Gross National Happiness’ (GNH). In 1970s, our fourth king famously pronounced that Bhutan’s Gross National Happiness is more important than Gross National Product. Ever since, all development in Bhutan is driven by GNH, a pioneering vision that aims to improve the happiness and well being of our people. But that’s easier said than done, especially when you are one of the smallest economies in the world. Our entire GDP is less than two billion dollars. Our economy is small but education is completely free, all citizens are guaranteed free school education and those who work hard are given free college education. Health care is also completely free; medical consultation, medical treatment and medicines are provided by the state. We manage this because, we use

our limited resources very carefully and because we stay faithful to the core mission of GNH i.e. *development with values*. Our economy is small and we must strengthen it, economic growth is important, but that economic growth must not come from undermining our unique culture or our *pristine environment*. Today our culture is flourishing, we continue to celebrate our art and architecture, food and festivals, monks and monasteries and yes we celebrate our national dress, too. This is why I can wear my Gho with pride.

Our culture is flourishing and so is our environment. 72% of my country is under forest cover. Our constitution demands that a minimum of 60% of Bhutan's total cover shall remain under forest cover for all time. Incidentally, our king used this constitution to flourish democracy he included provisions in the constitution to empower people to impeach their kings and included provisions that require all our kings to retire at the age of 65.

In a world that is threatened by climate change we are a carbon neutral country. Out of 200+ countries in the world today, we are the only carbon neutral country. Our entire country generates 2.2 million tons of carbon dioxide. Our forests sequester more than three times of that amount, so we are in a net carbon sink for more than four million tons of carbon dioxide each year. We export the renewable electricity that we generate from our fast flowing rivers. Today the clean energy that we export offsets about six million tons of carbon dioxide into the neighborhood. By 2020, we would be exporting enough electricity to offset 17 million tons of carbon dioxide. The green energy that we export would offset something like 50 million tons of carbon dioxide a year. That is more carbon dioxide than what the entire city of New York produces in one year. So inside our country we are in net carbon sink and outside we are offsetting carbon.

The world is getting warmer and climate change is a reality. My country is also being affected by climate change. Our glaciers are melting, causing flash floods and landslides, which in turn are causing disasters and widespread destruction in our country. We have 2,700 of glacial lakes which are melting day by day.

My country and my people have done nothing to contribute to global warming, but we are already bearing the brunt of its consequences and for a small country which is landlocked and mountainous, it is very difficult. *But we are not going to sit on our hands doing nothing. We will fight the climate change.* That's why we have promised to remain carbon neutral. We first made this promise in 2009 during COP15 in Copenhagen but no one noticed but in COP

21 we were heard and acknowledged by the world because the world wanted to unite and cooperate towards a solution.

We will remain faithful to our promise, Bhutan will remain carbon neutral. Here are some of the ways we are making it possible. We are providing free electricity to our farmers. The idea is that, with free electricity farmers won't use firewood to cook their food. We are investing in sustainable transport and subsidizing the purchase of electric vehicles. Similarly, we are subsidizing the costs of 'Light emitting diode' (LED) lights and our entire government is trying to go paperless. We are cleaning up our entire country through clean Bhutan, a national program. We are planting trees throughout our country, through green Bhutan, another national program. But our protected areas are at the core of our carbon neutral strategy. Our protected areas are our carbon sink, they are our lungs. Today more than half of our land is protected as national parks, nature reserves and wildlife sanctuaries. But the beauty is that we have connected them all with one another through a network of biological corridors. Now this means that our animals are free to roam throughout our country.

A tiger was spotted at 250 meters above sea level in the hot, subtropical jungle. Two years later, that same tiger was spotted near 4,000 meters in our cold alpine mountain. We should keep our parks awesome. So every year we keep aside resources to prevent poaching, hunting, mining and pollution in our parks and resources to help communities who live in those parks, manage their forests, adapt to climate change and lead better lives while continuing to live in harmony with the nature⁴⁴."

Guidelines for the management of global thought

In foreign policy perspective 'International game entails something throwing sharpest knives at you. It depends on your skills whether you catch those by blade or handle.

For an inclusive unity, "Beyond the mountains there are people too⁴⁵."

Iqbal says:

مشرق سے ہو بیزار، نہ مغرب سے حذر کر
فطرت کا اشارہ ہے کہ ہر شب کو سحر کر

Don't shun the East, nor look on West with scorn,
Since Nature yearns for change of night to morn.

Quran says, "Prophet tell believing men to lower their glances, guard their private parts: that is purer for them. God is aware of everything what they do⁴⁶."

Quran says, “Children of Adam, dress well, whenever you are at worship, and eat and drink, but do not be extravagant: Allah does not like extravagant people.”⁴⁷

Quran says, “Gives you sleep for rest, the night as cover, and the day for livelihood.”⁴⁸

Exercise

- *Organize compatibility with the nature* to set your time table; with due regard to sunset and sunrise. Offer five times prayers a day.
- *Keep your gaze down*; hold on to piety and go for marriage to take the responsibility of male-female relationship.
- *Go for organic food* and indigenous cuisine
- *Choose some middle* stuff for consumption do not spend only for the name of the brand.
- *Scaling global perspectives in daily life*: Ask the following qualitative questions to yourself and others

How much you are inclined to ‘Day sleeping’, you start day at 9, 10 or 11 AM?

If you start at 9, you have full day. If you start at 10, you have 2/3 day. If you start at 11 you have 1/3 day. If you start after 11, then you lose the whole day.

How much you are inclined to the concept of boy friend and girl friend?

How many times in a week you eat fast food; Mcdonald or KFC?

How much you take pride in Branded garments and other products?

Moral: Think globally and act locally.

Please rise to say:

May we have the heavenly aroma of thoughts and deeds, for weaving the infrastructure of much needed contentment in a growing scary context.

In conclusion, thoughtful intelligence serves as a vital framework for navigating the complexities of our globalized world. It empowers individuals to deeply reflect on the consequences of their actions, fostering moral development that transcends cultural, social, and geographical boundaries. By aligning personal and societal conduct with universal values—such as sustainability, justice, and empathy—thoughtful intelligence nurtures a holistic approach to problem-solving and harmonious living. Drawing inspiration from both spiritual and philosophical traditions, particularly the teachings of Iqbal and Islamic principles, it encourages individuals to engage with the world responsibly and compassionately. In a time marked by

rapid change and moral ambiguity, the cultivation of thoughtful intelligence offers a means to foster both personal growth and collective well-being, ultimately contributing to a more just and ethically grounded global society.

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 Globalization processed by fast communication has signed thoughtless language, and thoughtless relations, through social media among the peoples. It has infected distortions in the family institution, and mental garbage across the societies.
- ⁶ “When asked what one did over the weekend, we often hear the boast, ‘Oh, I binge-watched Game of Thrones’ or one of the other numerous series of cluttering the airwaves. Coupled with other online distractions like play stations and social media, the opportunity for healthy mental pursuits is almost non-existent. Since we do not study history and literature or study science and technology, our mental faculties are not being developed to their potential. As a result, we can’t debate with any sense of authority, nor can we see beyond the surface of an issue. Our reactions are usually knee- jerk as we lack any background knowledge of national or world affairs. Make sure you are staying away from ‘junk food for the mind’ and are following a healthy reading ‘exercise’ plan with lots of mind games thrown in. Junk food leads to diabetes and obesity, junk food for the mindset can be worse.” Daily DAWN, accessed Sep 2018, <https://epaper.dawn.com>
- ⁷ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
- ⁸ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
- ⁹ The heirs are not the legal ones; but everybody doing the same practices as of the expired.
- ¹⁰ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
- ¹¹ Faith means trust, confidence, assurance and belief.
- ¹² Al-Quran Al-Baqra, Ayat: 2-5
- ¹³ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
- ¹⁴ Al-Quran Al-Zumar, Ayat: 9
- ¹⁵ Muhammad. Iqbal, accessed Sep 2, 2017, <https://www.iap.gov.pk/>
- ¹⁶ Henry. Thomas Buckle, *History of Civilization in England* (Cambridge: Cambridge University Press, 2012).
- ¹⁷ The Seventh Generation Principle, <https://www.mollylarkin.com/what-is-the-7th-generation-principle-and-why-do-you-need-to-know-about-it-3/>
- ¹⁸ Western society generally considers a generation to be 25 years; the Lakota Nation considers one generation to be 100 years
- ¹⁹ Al-Quran, Al-Jathiyah, Ayat:13
- ²⁰ “Irish blessing” accessed Sep 13, 2018 <https://www.pinterest.com>

- ²¹ Al Quran, Sura Al Mminune, Ayat :1-11
- ²² “Religion and Spirituality”, accessed June 3, 2018, <https://www.sunnah.com>
- ²³ Ibid
- ²⁴ The concept of true love in Islam, accessed on Dec 18, 2017, <https://www.islamweb.net>
- ²⁵ Al-Quran, Al-Rum, Ayat: 30-21
- ²⁶ “The concept of true love, ” accessed on Oct 31, 2017, <https://www.islamweb.net/en/article/156581/the-concept-of-true-love-in-islam>.
- ²⁷ “Friendship For Aristotle Friendship Is...” accessed October 31, 2017, <https://www.coursehero.com>.
- ²⁸ Al-Quran, Al-Kahf, Ayat:28
- ²⁹ Wienstein, Bruce. *Ethical Intelligence: Five Principles for Untangling Your Toughest Problems at Work and Beyond*. (California: New World Library, 2013).
- ³⁰ Al-Quran, Al-Baqara, Ayat: 222
- ³¹ Al-Quran, Al-Baqara, Ayat: 1-5
- ³² Al-Quran, Al-Baqara, Ayat:168
- ³³ Al-Quran, Al-Mulk, Ayat: 15)
- ³⁴ “Interpretation of Verses on Consumption, ” accessed on Dec 18, 2017, <http://journal.uui.ac.id/index.php/Millah/article/viewFile/430/344>
- ³⁵ DAWN, “Little Change in Pakistan’s Ranking in Corruption Index” accessed February 23, 2019, <https://www.dawn.com/news/1391129>
- ³⁶ Gillespie, Nick. “When Exposing a Crime is Treated as Committing a Crime, You Are Ruled By Criminals.”, accessed on 31 March 2018, <http://www.reason.com>
- ³⁷ Chinese wisdom, *English 9*, (Lahore: Punjab Text Book Board: 2011).
- ³⁸ Maria Awwal, (2017) BS student Government and Public Policy, National Defence University, Islamabad
- ³⁹ “Characteristics of good political leaders” accessed on Nov 12, 2017, <http://www.beliefnet.com>
- ⁴⁰ Al-Quran, Al-Rahman, Ayat: 1-9
- ⁴¹ Al-Quran, Al-Sura Nisa, Ayat: 134
- ⁴² Stiglitz, Joseph E. *Globalization and its Discontents*, (New York: W.W. Norton: 2002).
- ⁴³ Nocturnal: done, occurring, or active at night.
- ⁴⁴ Tshering Tobgay, 2016, Prime Minister of Bhutan accessed on February 26, 2018, https://www.ted.com/talks/tshering_tobgay_this_country_isn_t_just_carbon_neutral_it_s_carbon_negative
- ⁴⁵ “Norwegian proverb” accessed June 2, 2018, <https://www.google.com.pk>
- ⁴⁶ Al-Quran, Al-Noor, Ayat: 30
- ⁴⁷ Al-Quran, Al-A raf, Ayat: 31
- ⁴⁸ Al-Quran, Al-Naba, Ayat: 9-11