

Special Edition



IIIT Students' *Magazine*



Magazine No.4 (August 2025)



**Don't Miss the Opportunity
Youth Retreat 2025**

Leadership with Purpose



**The Leadership Personality in the
Muslim Youth: From Spiritual
Refinement to Empowerment**



**Teaching of Muslim Management
Leadership Workshop**

**Opportunities in Light of the
Story of Prophet Yusuf a.s.**

An Outline on Islam in Kenya



Leadership and the Future of Youth Leadership



**Professor Khurshid
Ahmad's Contribution to
Modern Islamic Economic**

Fourth Edition, 2025
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Editorial Message



In the Name of Allah, the Most Merciful, the Most Compassionate

Welcome to the 4th Edition of the IIIT Students' Magazine – Special Leadership Issue!

We are delighted to present the fourth edition of the International Institute of Islamic Thought (IIIT) Students' Magazine – a special issue dedicated to the theme of Leadership in light of Islamic values, thought, and contemporary relevance.

This edition has been thoughtfully curated to accompany our ongoing efforts in nurturing emerging Muslim leaders who are rooted in faith, driven by purpose, and guided by knowledge. As the world navigates uncertainty, the call for ethical, transformative, and spiritually grounded leadership becomes ever more urgent.

Through powerful articles, engaging interviews, and insightful reflections, this issue explores diverse dimensions of leadership and concurrent issues, from prophetic models to youth-led initiatives, from theoretical frameworks to real-life leadership journeys. It also touches on concurrent issues shaping our societies and how leaders today can respond with clarity, wisdom, and compassion.

The IIIT vision of Integration of Knowledge (IoK) underpins every contribution in this magazine, offering a holistic understanding that bridges tradition and modernity, scholarship and service. We hope it will spark new ideas, critical thinking, and meaningful conversations among students and young professionals across the globe.

We invite you to read, reflect, and share. Your feedback, insights, and continued contributions are vital to sustaining this vibrant intellectual platform.

May this special edition serve as a source of inspiration, learning, and renewed commitment to leading with sincerity and excellence.

Warm regards,

Prof Dawood A. Al-Hidabi
Chief Editor and Team Leader

Contents

| | |
|---|-------|
| Don't Miss the Golden Opportunity at the Youth Retreat at the International Islamic University Malaysia (IIUM) <i>Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi</i> | 1-2 |
| IIIT Students' Activities | 3-5 |
| Leadership with Purpose: A Conversation with Prof Dawood Al-Hidabi <i>Sr. Azha Nazeer</i> | 6-8 |
| Leadership and the Future of Youth Leadership <i>Assoc. Prof. Dr. Suhailah Hussien</i> | 9-10 |
| The Muslim Leader's Competencies in the Light of the Verses 159, Surah Ali Imran (Part 2) <i>Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi</i> | 11-13 |
| An Outline on Islam in Kenya <i>Dr. Mohamed Alio</i> | 14-16 |
| Professor Khurshid Ahmad's Contribution to Modern Islamic Economics <i>Br. Bishrul Rifath</i> | 17-20 |
| Re-Thinking the Modern Scientific Approaches to Quranic Exegesis (al-Tafsir al-Ilmi): A Tauhidic Epistemological Perspective <i>Br. Kazeem, Akeem Olayinka</i> | 21-23 |
| The Imperative of Quality Education for Every Child: A Critical Analysis <i>Br. Khalid Yusuf Tebo</i> | 24-25 |
| The Leadership Personality in the Muslim Youth: From Spiritual Refinement to Empowerment <i>Br. Aliyu Muhammad Bello</i> | 26-27 |
| Teachings of "Muslim Management Leadership Workshop" Led by Professor Dr. Dawood Al-Hidabi <i>Br. Belayet Hossen</i> | 28-30 |
| Healing the Ummah: Restoring the Unity of Faith and Action in Islam <i>Sr. Ambreen Sultan</i> | 31-34 |
| Emotional Intelligent: The Prophetic Approach <i>Br. Nihal Muhammad Javeed</i> | 35-36 |
| Opportunities in Light of the Story of Prophet Yusuf (Joseph), Peace Be Upon Him <i>Br. Saad Abu Laith</i> | 37-39 |
| Get to Know IIIT: Objectives and its Focus at IIUM | 40-42 |
| Pictorial Report | 43 |

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DON'T MISS THE GOLDEN OPPORTUNITY AT THE *Youth Retreat* AT THE INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA (IIUM)



Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi,
KOED, IIUM, Malaysia

In a world filled with challenges and rapid changes, some opportunities emerge as beacons of hope that must be seized with full awareness and enthusiasm. One of these rare opportunities is the upcoming Global Youth Retreat hosted by the International Islamic University Malaysia (IIUM), which will bring together over 200 young men and women from more than 30 countries, along with 15+ experienced trainers and mentors from diverse backgrounds and experiences.

A Once-in-a-Lifetime Opportunity

This retreat is not just another youth gathering. It is a global leadership incubator, uniting the vibrant energies of the Ummah from both the East and West. It enriches participants through diverse experiences, intercultural exchanges, and deep field expertise, all under the umbrella of Islamic Akhlaq that unify, elevate the human spirit, and guide leadership with divine revelation, sound knowledge, and practical experience.

What Makes This Retreat Unique?

1. Focus on Young Leadership Development:

Through a series of practical workshops and interactive seminars, the retreat is grounded in a powerful trio of foundations:

- Divine Revelation (Wahy) as the moral and spiritual compass,
- Scientific Research for accuracy and critical thinking,
- Practical Experience to ensure real-world application and leadership relevance.

2. Focus on Young Leadership Development:

The presence of youth from a wide range of countries creates an ideal environment for interactive learning and mutual understanding, addressing the shared and unique challenges faced by Muslims in both majority and minority contexts.

3. Cross-border Networking and Collaboration:

One of the greatest outcomes participants can achieve is building bonds of brotherhood and partnerships with peers from around the world, forming youth alliances and joint initiatives that activate the values of the Ummah and contribute to its unity and empowerment.

Lessons To Learn

Participants should return from this retreat not only with new knowledge, but with:

- A clear vision of their social and leadership roles.
- The ability to work in youth teams that implement impactful projects in their communities.
- A sense of responsibility to transfer knowledge and values to their peers through training, awareness campaigns, and community service.
- A commitment to sustain international youth networking, planning joint programs, and exchanging best practices.
- A renewed understanding that leadership is rooted in Akhlaq and service, not just positions or titles.

A Promise of Impact

The real success of this retreat will not be measured by the number of sessions or workshops, but by what comes after:

- Did the participants return home more aware and committed to their mission?
- Did they turn their new skills into real initiatives?
- Did they become positive role models in their communities?
- Did they maintain and grow their networks?

The ultimate challenge is not in attending the forum, but in transforming its content into real-world impact, whether through public campaigns, community projects, training programs, youth clubs, or even collaborative global initiatives.

Dear youth, do not miss this golden opportunity. You are not just knowledge seekers, you are seeds of hope, agents of change, and builders of a better future. Let this forum be your launchpad into a conscious leadership journey, illuminated by divine guidance, supported by knowledge, and activated through action.

Let us remember: the greatest outcome of such retreat is not only what we learned, but what we applied and shared with others.

Let us rise to the responsibility and make a difference.

﴿وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا اللَّهَ عَلَيْهِكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾ (آل عمران: 103)

"And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided."

﴿إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ﴾ (الأنبياء: ٩٢)

"Indeed, this Ummah of yours is one Ummah, and I am your Lord. So, worship Me."

May Allah unite the Muslim Ummah and reward them for their sincere efforts to achieve success and prosperity in this life and the hereafter. A'meen

IIIT STUDENTS' ACTIVITIES

ACTIVITIES



INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT

QUALITATIVE DATA ANALYSIS WITH ATLAS: ESSENTIAL TECHNIQUES FOR DIVERSE ACADEMIC DISCIPLINES

ASSOC. PROF. DR. AINUL AZMIN BINTI MD. ZAMIN

ABDULHAMID ABUSULAYMAN
KULLIYAH OF ISLAMIC REVEALED KNOWLEDGE AND HUMAN SCIENCES, IIUM

17th May 2025

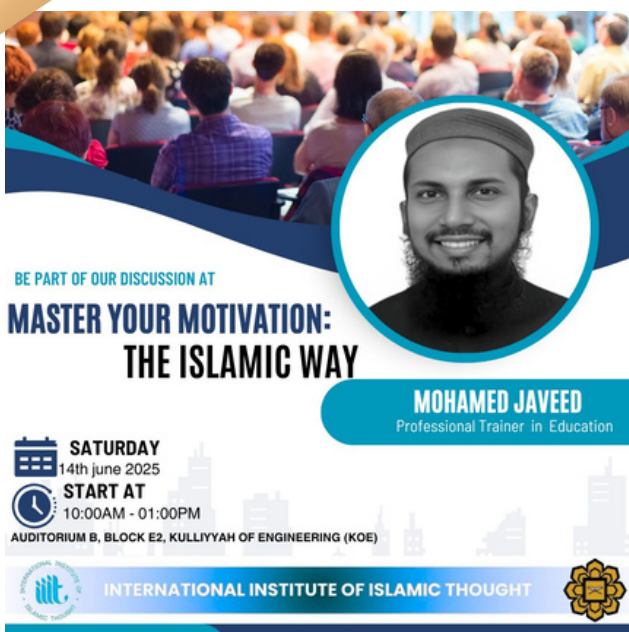
10.00 am – 1.00 pm

Kulliyah of Engineering, Auditorium A, Block I2

Qualitative Data Analysis Workshop with ATLAS.ti

On 17th May 2025, IIIT and IIUM hosted a practical session on “Qualitative Data Analysis with ATLAS.ti” led by Assoc. Prof. Dr. Ainul Azmin binti Md. Zamin.

Held at the Kulliyah of Engineering, the workshop equipped students with essential tools and techniques for qualitative research across disciplines.



BE PART OF OUR DISCUSSION AT

MASTER YOUR MOTIVATION: THE ISLAMIC WAY

MOHAMED JAVEED
Professional Trainer in Education

SATURDAY
14th June 2025

START AT
10:00AM - 01:00PM

AUDITORIUM B, BLOCK E2, KULLIYAH OF ENGINEERING (KOE)

INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT

Master Your Motivation: The Islamic Way

Students gathered for an inspiring session with Mohamed Javeed, a professional trainer in education, as he explored the foundations of motivation through an Islamic lens. This empowering seminar emphasized purpose-driven growth, self-discipline, and core elements for every student seeking success with sincerity.

Organized by the International Institute of Islamic Thought (IIIT), the event left participants with renewed energy and actionable strategies to align their personal goals with Islamic values.



INTERNATIONAL INSTITUTE OF ISLAMIC THOUGHT



Academic Writing Beyond the Campus



3rd May 2025

10.00 am 1.00 pm

Kulliyyah of Engineering, Auditorium A, Block 12

ASSOC. PROF. DR. SYAZA FARHANA BINT MOHAMAD SHUKRI
Department of Political science and Madani Studies
IIUM

Bridging Academia and Society

The IIIT session "Academic Writing Beyond the Campus" with Assoc. Prof. Dr. Syaza Farhana Mohamad Shukri explored how scholars can take their research beyond university walls.

Held on 3rd May 2025, the session empowered students and academics alike to write with purpose, reach wider audiences, and influence change through scholarly work.



The International Institute of Islamic Thought



The Islamization of Knowledge at IIUM Historical Trajectories and Contemporary Challenges

Guest Speaker

Prof. Dr. Mohd Mumtaz Ali
KULLIYAH OF ISLAMIC REVEALED KNOWLEDGE AND HUMAN SCIENCES, IIUM


31st of May 2025
10.AM PM – 1.PM PM



Auditorium A, Block E2, Kulliyyah of Engineering (KOE)

Unpacking the Islamization of Knowledge at IIUM

IIIT hosted a thought-provoking lecture by Prof. Dr. Mohd Mumtaz Ali on "The Islamization of Knowledge at IIUM: Historical Trajectories and Contemporary Challenges" on 31st May 2025. The session explored IIUM's legacy in integrating Islamic worldviews into academia, while addressing current obstacles in the pursuit of authentic Islamic scholarship.



Hikmah for Youth Leaders


Empowering Student Leaders with Wisdom and Purpose

Exclusively for IIUM Students
Only 10 Seats Available - Apply Now!

Key Takeaways:

- ✓ Discover the concept of Hikmah (wisdom) in Islamic leadership
- ✓ Develop spiritually grounded leadership values
- ✓ Learn from Prophetic models and Islamic traditions
- ✓ Enhance communication, decision-making, and ethical leadership skills
- ✓ Network with like-minded youth committed to impactful leadership


Date: 17th June 2025
Time: 2:30 PM - 4:30 PM
Venue: IIUM Gombak Campus
Ibn Sina Meeting Room, KOED
Limited to 10 passionate student leaders
Register now to reserve your seat!




Hikmah powered leaders – A Leadership training on Hikmah organized by IIIT

LEADERSHIP LESSONS FROM PROPHET SULAYMAN (AS) & THE HOOPOE

with
PROF. DAWOOD ABDULMALEK YAHYA AL-HIDABI



leadership lessons

QUR'ANIC REFLECTIONS ON LEADERSHIP, VISION & DELEGATION

Explore how the interaction between Prophet Sulayman (AS) and the hoopoe bird presents powerful lessons in:

- ♦ Strategic thinking & observation
- Trust-based delegation
- Accountability in leadership
- Visionary governance guided by faith

Friday, 11th July 2025 ⌚ 2:45 PM – 4:45 PM
📍 Kulliyah of Education (KOED), DOCI meeting room level 4. IIUM



Leadership Lessons from Prophet Sulayman (AS) & the Hoopoe by Prof Dawood Al-Hidabi on 11th July 2025



Leadership with Purpose:

A Conversation with Prof Dawood Al Hidabi

Interview by Azha Nazeer



It was a quiet afternoon when I met Prof Dawood Al Hidabi in his office at the Kulliyah of Education (KOED), International Islamic University Malaysia. The sunlight filtered gently through the windows, stacks of books lined the walls, and the atmosphere felt more like a learning experience than a formal interview.

Prof Dawood, vibrant and reflective, welcomed me with the casualness of someone used to students walking in with questions, sometimes academic, sometimes existential. Our conversation that day was a bit of both.

We sat across from each other at his large table in his office, the scent of paper and a distant echo of student chatter in the corridor grounding the moment. With a warm smile, he asked, "So, what would you like to talk about?"

"Leadership," I replied. "And why this conference matters."

He nodded slowly, as if the question required more than just a quick answer.

"We need more leaders, and we need better ones."

"There's too much noise around how to lead. But not enough about why. Islamic leadership starts with a question – what is your purpose? If that's not clear, then even good strategies can go off track."

"The Prophet ﷺ was the best leader but he wasn't chasing influence. He was called to serve. That's the difference. Leadership in Islam begins with Khilafah, with the understanding that you are accountable, not just visible."

What struck me was how excitedly he spoke about this, not from a place of apprehension, but concern. It wasn't about modern leadership, but about recalibrating it.

"This conference isn't a solution, it is a process."

The IIIT–IIUM Leadership Conference, held in August on campus, brought together students, educators, researchers, and NGO leaders. Posters had gone up, and WhatsApp groups were buzzing. But behind all the logistics was a deeper intent.

"We're not trying to 'produce' leaders in two days," Prof Dawood said, with a wry smile. "That's not how it works. What we're doing here is creating a space for deeper reflection, for meaningful discussions, for honest questions and a journey to lifelong betterment."

I asked him what made this particular initiative meaningful.

"We're encouraging students to look inward, strengthening the heart, which is the foremost component in our leadership model. We aim to connect leadership to their values and their identity strengthened through intellect and character building. A lot of them are already active. What they need is anchoring. The Islamic worldview provides that."

He paused, then added, "even if one participant walks away asking better questions about how they make decisions, that's a success."

It reminded me that not all outcomes are measurable. Some of the most important changes happen quietly, over time.

"Youth leadership is already happening, but the question is : What's guiding them?"

I asked him why the conference emphasized youth. He didn't hesitate.

"Because youth today are leading. They're managing clubs, projects, online platforms. Some of them are also supporting their families, volunteering, mentoring others. But with how much clarity? Are they doing it with Ikhlas, what will be the reward, are they aware? Do they do it with ethical boundaries?"

He raised a subtle but significant point, that leadership is not something we give to youth. They already have it, but the challenge is offering frameworks that help them lead meaningfully and not reactively.

"Social media tells them to lead by being louder and trendier. Islam invited them to lead with integrity, Islamic values and with conscious awareness of Allah and the last day. That tension is very real."

According to Prof Dawood, the conference is a way to invite young people to see leadership not as a performance but a role strongly backed by strengthening the heart, mind, character, skills and competency all focussed in one direction, that is, by the way of The Qur'an and Sunnah. These require time to be developed, but we are positive that it will be, in sha Allah.

"Theory helps, but transformation needs more than models."

With decades of work in educational reform and Islamic leadership development, Professor Dawood has become a significant voice in this field. Yet, he remains keenly aware of the limitations of theory in driving real-world change.

"You can write models, you can draw diagrams," he says, "but unless students can relate those ideas to their lived experience their values and their context it will remain abstract."

He isn't dismissing theory. On the contrary, his own model is rooted in rigorous Islamic scholarship, in intellectual stimulation, and a critical reading of both Western and Eastern leadership traditions. But what he emphasizes is embodiment, the movement from knowing to becoming.

I asked him what gives a leadership model enduring value.

"It has to speak to the realities of people," he said. "Their culture, their struggles, their hopes. Islamic leadership isn't something you apply like a formula. It has to emerge from within. It has to grow with you."

This philosophy runs through his approach: a model is not a map to follow blindly, but a mirror in which students and educators can recognize their own potential. He often references tazkiyah — the Quranic notion of inner purification not as a private ritual, but as a moral and grounded foundation for public leadership.

He shared stories of working with students, many of whom had limited material resources, who nonetheless initiated profound changes: founding grassroots education projects, creating mental health support circles, and volunteering in madrasas with no strong monetary backing.

His admiration was quiet, unforced. Not the admiration of a distant academic, but of someone who sees himself walking alongside them, as a fellow learner in the shared journey of leadership.

"We're not looking for perfect leaders"

This line stayed with me. It came up when I asked him what advice he would give to young people who don't see themselves as "leaders".

"Don't wait to feel ready", he said. "You don't have to be on stage or have a title to lead. Sometimes, just choosing to do the right thing in a difficult moment, that is leadership."

He added:

"You will make mistakes. You will have doubts; that's part of it. But if your intention is to serve, to be fair, to be sincere and to improve something, then that is leadership with meaning."

There was something fresh about this. In a world that celebrated polished celebrities and public wins, this was a reminder that leadership can be quiet, deep and highly valuable.

"Our hope is not to finish the conversation. It's to start one."

As our conversation came to a close, I asked Prof Dawood what he hoped participants would take away from the conference.

As our conversation came to a close, I hope they feel heard and changed. Like a refreshing change, making their purpose to guide, more meaningful, it was meaningful, but now they understand the true purpose. They need to understand leadership is a journey, not an end. Leaders need to be rooted in akhlaq and adab, and not be swooned away by the need to be charismatic."

I thanked him for his time and started to gather my things. He smiled and said, "next time you bring the questions and I will bring you the coffee."

Final Thoughts : Leadership as a Lived Responsibility

Walking back from KOED that day, I thought about all the ideas we had covered - youth, service, even imperfections but the thread that connected it all, was, the purpose. Leadership in Islam is less about leading others and more about being in service and keeping that strong sense of purpose in mind.

Prof Dawood didn't try to impress. He was not selling a brand, he was simply offering reflections drawn from years of work, convictions and listening- to students, to communities and keeping the beautiful connection of the Qur'an and Sunnah in his mind and heart.

In that sense, the conversation felt less like an interview and more like a kind of leadership training in itself, the kind that is simple, with an honest conversation in a quiet office in the majestic KOED of IIUM.



Program: Empowering Global Muslim Leaders: Skills, Values & Practices, 25 June 2025

LEADERSHIP AND THE FUTURE OF YOUTH LEADERSHIP

An Interview with:

Assoc. Prof. Dr. Suhailah Hussien, Dean KOED



Can you tell us about a defining moment in your leadership journey that shaped who you are today?

Rather than a single defining moment, I believe it has been a series of experiences that have shaped who I am today. My journey at IIUM—from undergraduate to postgraduate studies, and later as an academic at the Department of Education—has been profoundly formative. Each phase contributed meaningfully to how I view leadership, education, and service to the Ummah.

What does leadership mean to you, especially in the context of Islamic education and values?

Leadership, to me, is an *Amanah*—a sacred trust. It requires sincere effort to make decisions that align with what pleases Allah SWT and benefits the Ummah. This means embodying ethical and critical thinking, and practising *Shura* (consultation) with the Kulliyah management team to ensure collective and principled decision-making.

Many young people feel they need to “wait” to lead—until they’re older or more experienced. What would you say to them?

Leadership does not wait for permission or a title—it begins the moment we recognize our actions influence others. Whether we realize it or not, we are all leaders in our own circles. People may look up to us even when we feel unready. That’s why we must continuously strive for personal growth in knowledge, skills, values, and conduct. Observe those who lead with wisdom and integrity, especially our Prophet Muhammad ﷺ, who exemplified the highest model of leadership. His Sunnah remains our ultimate guide.

What are three key qualities you believe every young Muslim leader should develop, starting now?

There are many essential qualities, but if I were to highlight three, they would be: *Taqwa* (highest level of God-consciousness leading to piety), *Amanah* (trustworthiness), and *Itqan* (excellence in all we do). *Taqwa* reminds us to stay aligned with Allah SWT in every thought and action. *Amanah* reinforces our sense of responsibility as His vicegerents. *Itqan* pushes us to pursue excellence and constant self-improvement, treating our roles as acts of worship.

In your experience, what is one common mindset or habit that holds young people back from stepping into leadership roles?

One major barrier is the fear of failure or not meeting expectations, often tied to a lack of self-confidence. But this hesitation is not unique to youth; even seasoned individuals experience it. What’s important to understand is that leadership is not about being perfect

it's about striving with sincerity. Just as every Muslim is expected to lead in prayer when needed, we must be ready to lead in life, regardless of gender or status. Leadership begins with self-awareness and the courage to step forward.

How does KOED or IIUM as a whole support the nurturing of youth leadership grounded in ethics, purpose, and service?

At KOED, we nurture leadership through a holistic approach—combining academic learning, extracurricular engagement, and Kulliyyah-based initiatives. These experiences are designed to instil values-based leadership, ethical conduct, and a sense of responsibility towards the community and the Ummah.

We often hear about visionary leadership — what, in your opinion, makes a leader truly visionary and impactful?

A visionary leader is one who not only articulates a clear and inspiring vision but also translates that vision into actionable goals that resonate with people's realities. They understand the strengths, capacities, and limitations of their team and work collaboratively to make the vision achievable and meaningful.

What role do faith and spirituality play in leadership, especially when facing uncertainty or challenges?

Faith and spirituality serve as a grounding force. In times of uncertainty, our Tawakkul (reliance on Allah SWT), Redha (acceptance of His decree), and commitment to resolve challenges with sincerity keep us anchored. We recognize trials as opportunities for growth and believe that Allah is the Most Compassionate and All-Wise. This spiritual lens nurtures resilience and humility in leadership.

What advice would you give to a student who wants to make a difference, but feels overwhelmed by the problems of the world?

Start small. Meaningful change does not happen all at once. Take one step at a time and understand that we are not meant to carry the world's burdens alone. Transformation happens through collaboration and shared responsibility. A good leader knows how to bring people together to navigate challenges collectively, with purpose and clarity.

If you could leave one message in the hearts of young leaders reading this, what would it be?

Believe that you are already a leader—because you are. Whether through your actions, your words, or your values, you are influencing others. Anchor your leadership in Taqwa, serve with sincerity, and seek knowledge continuously. Strive not for recognition, but for impact—because the true measure of leadership is not how many follow you, but how many are empowered through you.



The Muslim Leader's Competencies in the light of the Verse 159, Surah Āli 'Imrān

Part 2

Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi

KOED, IIUM, Malaysia

This is the second part of the article titled 'The Muslim Leader's Competencies in Light of Ayah 159, Surah Al-Imran' whose first part was published in the 3rd edition of this Magazine in June 2025. This concluding section presents the remaining Eight Muslim leadership competencies demonstrated by the Prophet Muhammad [SAW] in his leadership.

9. Emotional Sensitivity

The ayah reflects the importance of understanding the emotional needs of others. Being lenient and showing mercy (rather than harshness) reflects the Prophet's deep emotional understanding. A leader who can empathize with the feelings and struggles of their followers is better able to guide and inspire them. A Muslim leader must be able to understand and manage both their own emotions and the emotions of those around them. Leaders should be sensitive to the challenges their followers face and lead with understanding and care. The Prophet (PBUH) was sensitive to the emotions of his companions. When they were upset or in distress, he provided reassurance and emotional support. His ability to connect with people on an emotional level made him a beloved leader.

10. Conflict Resolution

The Prophet Muhammad (PBUH) was an excellent mediator and conflict resolver. He was known for his ability to bring people together, even in situations of severe disagreement. The ayah emphasizes pardoning and forgiving, which are critical components of resolving conflicts. A Muslim leader should be skilled in resolving disputes, promoting peace, and avoiding escalation. Leaders should act as peacemakers and use their hikma to guide people toward reconciliation and harmony. An example of his conflict resolution skills can be seen in the Treaty of Hudaibiyyah. Despite the apparent setback for the Muslims, the Prophet (PBUH) agreed to terms that appeared to favor the Quraysh, in the long-term, ensuring peace and facilitating the spread of Islam.

11. Consistency in Leadership

A leader should be consistent in their actions and principles. The ayah teaches that the Prophet (PBUH) was consistent in his leniency and mercy, regardless of the situation. He maintained his leadership approach even in the face of adversity. A Muslim leader must be consistent in their character and actions. Their decisions and conduct should be reliable, not swayed by temporary emotions or external pressure. Consistency in leadership builds trust among followers.

Throughout his life, the Prophet (PBUH) demonstrated consistent kindness, fairness, and commitment to his mission. Even when facing difficult circumstances, he never deviates from his principles.

12. Building Trust

Trust is a key element of successful leadership. The ayah highlights that leniency, mercy, and forgiveness lead to stronger bonds and unity. The Prophet (PBUH) earned the trust of his companions through his actions of mercy and fairness. A Muslim leader should strive to build strong, trusting relationships with their followers. By leading with integrity, mercy, and fairness, a leader gains the respect of those they lead. The Pledge of Aqabah, where the Ansar pledged allegiance to the Prophet (PBUH), is a clear example of the loyalty and trust he earned. His trustworthiness and the mercy he showed to the people of Medina led to their firm support and loyalty.

13. Clear Communication

A leader must communicate clearly and effectively with their followers. Consulting others and explaining decisions is vital for fostering understanding and cooperation. The Prophet (PBUH) was known for his clear and effective communication, ensuring that his companions understood the rationale behind his decisions. A Muslim leader should be able to articulate their decisions, goals, and the reasoning behind them in a way that is understandable and motivating. This ensures that the followers are aligned with the leader's vision and objectives. The Prophet (PBUH) would often explain the reasoning behind his decisions. For example, during the Treaty of Hudaibiyyah, he clearly communicated his strategy to his companions, making sure they understood the long-term benefits of peace, even if the immediate terms seemed unfavorable.

14. Encouraging Collective Responsibility

The ayah shows the importance of involving others in decision-making and promoting collective responsibility. Leaders must not only make decisions but also ensure that others feel responsible for the outcomes. A leader should encourage others to take part in the mission, ensuring that responsibility is shared among the group. This fosters a sense of ownership and accountability within the community. The Prophet (PBUH) always encouraged his companions to contribute to the welfare of the community, whether through charity, advice, or physical efforts, promoting a collective sense of responsibility in the Muslim Ummah.

15. Accountability

The Prophet Muhammad (PBUH) was always accountable for his actions and decisions. While he sought guidance from Allah in all matters, he also took full responsibility for his actions and decisions. A Muslim leader should hold themselves accountable for their actions. They should lead by example and demonstrate integrity by taking responsibility for their decisions and actions.

The Prophet (PBUH) was always transparent with his companions. For instance, during the Battle of Uhud, he acknowledged and took responsibility for the decisions made, such as the positioning of the archers, which ultimately led to a setback in the battle.

Finally, each competency outlined in Surah in the ayah 3:159 is exemplified by the Prophet Muhammad (PBUH) throughout his life. His leadership was characterized by mercy, patience, forgiveness, consultation, decisiveness, humility, emotional sensitivity, conflict Resolution, -

consistency, Building Loyalty and Trust, Clear Communication, Encouraging collective responsibility, accountability, and an unwavering trust in Allah. These reflections and competencies are crucial for a Muslim leader who seeks to lead in accordance with the teachings of the Prophet Muhammad (PBUH). His life serves as an exemplary model for all these qualities.

16. Further Inferences from the ayah:

- All our good manners and qualities come from Allah, not from our own knowledge or intelligence.
- Successful leaders are those who live for others in their communities and the Ummah.
- Islam instructs leaders to focus on unity and to connect people together. It is a collective religion that guides all people toward righteousness and the constructive reform of society. Muslim leaders keep people united in order to fulfill their role as khalifah (stewards) and to bear the amanah (trust) entrusted to them. They are distinguished by their willingness to forgive, to continuously seek forgiveness for their followers and wrongdoers, and to ensure that everyone remains part of the Muslim community. They consult others and recognize the value and importance of every opinion, even from those who have committed wrong actions.
- Tawakkul—complete trust and reliance on Allah—is the most essential quality of a Muslim leader. A Muslim leader must always remain conscious of Allah to act in accordance with His commandments.
- The ayah begins by reminding us that our commitment to Islamic principles is a grace from Allah, and it ends with the affirmation of Allah's love for those who put their trust in Him.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٢)

“The ‘true’ believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord.” (Al-Anfal:2)

An Outline on Islam in Kenya



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The Republic of Kenya is located on the eastern coast of Africa across the equator. The country is bordered to the east by the Indian Ocean and Somalia, to the north by Ethiopia and South Sudan, to the west by the Republic of Uganda, and to the south by the United Republic of Tanzania, with the land mass of 580,367 km² out of which 11,227 km² is covered by water masses. The population of Kenya is about 47,564,296, according to the latest census in 2019, of which Muslims constitute between 11% and 30% according to different statistics. Although they are a minority in terms of populational figures, their areas in the coast, North, and North-Eastern Kenya constitute more than a third of the total area of the country. Kenya is a multi-party democratic presidential republic which gained its independence from the British colonisation on 12th December 1963, with two levels of government: the national government and 47 Counties. The national government is composed of three distinct branches: The Legislature (Parliament), the Executive and the Judiciary. Each arm is independent of the other, and their individual roles are set by the Constitution of Kenya, while their powers and duties are further defined by acts of Parliament.

History of Islam in Kenya

The history of Islam in Kenya dates to 685CE during the time of the Umayyad Dynasty, when some Arab Muslims immigrated from -



Map of the Republic of Kenya, taken from facts.co.

Southern Arabia to the coastal areas of Kenya at the Indian Ocean for economic or political reasons. Afterward, a series of immigrations to the region followed and subsequently generated commercial and intermarriage interactions between the arriving Muslims and the native citizens, which led to a gradual expansion of Islam into the area and the emergence of civilized Muslim settlements and ruling areas among Kenyan coastal areas, such as Lamu, Malindi and Mombasa. The cultural exchange between the native Bantu people of the Kenyan coast and the new Muslim immigrants yielded the emergence of Swahili culture that combines both Islamic and African heritages which manifested through the Swahili cultural, religious and literature aspects.

In parallel with the coastal entry, Islam extended later to Kenya through the North-



The ruins of Gedi Mosque in Malindi which is one of the oldest mosques in the Kenyan coastal areas.

Eastern region of Kenya, which neighbors Somalia and Abyssinia. The Somali and Oromo Muslim tribes, coming from the North and East, contributed to the spread of Islam in the North-Eastern regions of Kenya, where an overwhelming majority of the population is Muslim.

The Current Muslim Situation in Kenya

Although Islam is the oldest religion in Kenya, after African traditional religions (ATR), the Muslim population is considered a minority, with a range between 11% and 30%, as mentioned before. The Muslims turned into a minority because of colonial administration policy, which reinforced the activities of the Christian missionaries across the entire country while imposing restrictions on the Islamic propagation works in interior lands throughout the colonial period from 1895 to 1963, which yielded the domination of Christianity over Kenyan interior territories. The Muslim population concentrates heavily in the coastal areas, Northern and North-eastern areas of the country, with a huge presence in the capital city, major cities and Western Kenya. Kenyan Muslims comprise converts from different ethnic groups, such as Arabs, Swahilis, Somalis, Borana, Gabra and different native Bantu and Nilotic tribes, in addition to small Muslim communities originating from the Indian sub-continent. The



Jamia Mosque (built between 1925-1933) is the biggest mosque in the Kenyan capital, Nairobi.

overwhelming majority of the Muslim community belongs to the Ahlus-Sunnah mainstream which belongs to the Imam Shafi'i school of Islamic jurisprudence, except for some Shia minorities that arrived in Kenya with the British colony. Kenyan Muslims play significant religious, cultural, economic and political roles in the country and have several Islamic organizations and educational institutions that are recognized by the state.

Challenges Faced by Muslims in Kenya

The Muslim population in the coastal and Northern areas of Kenya was historically a civilized educated nation with educational, economic and trade relations with the Arabian and Indian Ocean territories throughout many centuries. This changed with the arrival of British colonial authorities that marginalized Muslim communities, confiscated their land properties, imposed sanctions on Islamic missionary works, and took them out of the educational and administrative systems. On the other hand, missionaries were assigned to supervise education with full opportunities for movement and expansion across the country, which led gradually to differential treatment in the job market and hiring processes. The colonial marginalization extended systematically to the post-independence era. The inequalities in the distribution of sources and jobs continued without any change as -

power and leadership remained in the hands of Christian elites who were educated by the missionaries. The Muslim areas in Kenya are still the most underdeveloped regions in terms of infrastructure, education and health. The persisting challenges facing the Kenyan Muslim community include educational backwardness, political, economic and administrative marginalization, disunity among Muslim fraternities, ethnic and tribal rivalry, lack of an accredited unified Muslim educational system, social westernization, moral decay, and drug abuse, among others.

The Future of Muslims in Kenya



Umma University, Kajiado, Kenya, is one of the private Muslim universities in Kenya.

Islam has passed through different situations and challenges throughout Kenyan history. It dominated East Africa for more than a thousand years but lost its political and administrative control to British colonial administration since 1895, due to which Kenya became a British protectorate among other subjects in East Africa.

The Muslim community in Kenya faced several discriminatory challenges and setbacks during the colonial and post-colonial periods. Despite these challenges, their future looks bright for the following reasons:

- The current Muslim situation is better many times than their situation during the colonial period and the early independence decades. Muslims took advantage of the inclusive policy of the independent Kenya -

and engaged in educational, administrative, economic and political activities, though at lower levels.

- The government recognizes and works closely with the Supreme Council of Kenyan Muslims (SUPKEM), which represents the Muslim community in Kenya and has representatives in the Muslim-majority counties and the major Muslim settlements across the country.
- The Muslim areas are well represented in the National Assembly at both the Upper House (Senate) and the Lower House (National Assembly). This contributed to their ability to convey their grievances and channel their messages and expectations to the national government.
- The Muslim community is involved in huge economic activities in terms of building projects, business malls, forex exchange, electronic trading, imports and exports, which contribute to economic development among the Muslim population.
- The community established hundreds of integrated schools and Muslim centres that provide both secular and Islamic religious systems.
- Kenyan Muslims initiated several Muslim private universities that engage in higher education, with a special tune to Muslim needs and provisions.
- The Muslim Da'wah activities have achieved progressive achievements in which many people have turned to discover Islam and embrace it.

These achievements will definitely lead, if preserved well, to gradual development across all aspects of life, which will contribute to the general progress and the well-being of the Muslim population in Kenya.

Professor Khurshid Ahmad's Contribution to Modern Islamic Economics



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Introduction

Professor Khurshid Ahmad (1932–2025) was among the most distinguished architects of modern Islamic economics. A visionary scholar, policy reformer, institution-builder, and prolific writer, his work laid the foundation for Islamic economics as a contemporary discipline rooted in Islamic values and capable of addressing the challenges of modern economic life. Amid the ideological struggles between capitalism and socialism, Ahmad presented Islamic economics as a viable third alternative grounded in justice, ethics, and socioeconomic responsibility. His contributions have reshaped both academic discourse and policy frameworks across the Muslim world, making him one of the central figures in the field's evolution.

Institutional Contributions and Leadership

Professor Khurshid Ahmad's most enduring contribution was his pivotal role in institutionalizing Islamic economics. In 1973, he co-founded The Islamic Foundation in Leicester, UK, which quickly became a hub for intellectual engagement in Islamic economics, finance, education, and interfaith dialogue (Ahmad, 1979; The Islamic Foundation, 2023). The Foundation promoted a vision of Islam that was intellectually grounded and globally relevant, facilitating the translation and publication of major texts and fostering scholarly dialogue with Western



The Institute of Policy Studies (IPS) in Islamabad

audiences. In 1979, he established the Institute of Policy Studies (IPS) in Islamabad, which emerged as a premier think tank for South Asia, producing policy-relevant research grounded in Islamic values and addressing issues ranging from economics to governance and development (IPS, 2021). Ahmad also played a leading role in academic leadership as Chairman of the International Institute of Islamic Economics (IIIE) at the International Islamic University Islamabad, advisor to King Abdulaziz University in Saudi Arabia, and later as rector of the Markfield Institute of Higher Education in the UK. Through these roles, he nurtured generations of Islamic economists and helped formulate curricula that merged traditional Islamic knowledge with contemporary economic analyses (Ahmad, 2003). The First International Conference on Islamic Economics held a landmark in the institutionalization of the field in Mecca in February 1976. Professor

Khurshid Ahmad served as Vice President of this groundbreaking conference, where his keynote interventions helped crystallize the foundational ethos of Islamic economics (Ahmad, 1980; Zaman, 2005). The event convened scholars, bankers, and policymakers from across the Muslim world and provided a platform to articulate Islamic alternatives to interest-based finance, including zakat-driven welfare models and profit-and-loss-sharing mechanisms. It is widely acknowledged that this conference, thanks in large part to Ahmad's intellectual and organizational leadership, paved the way for the global development of Islamic banking and financial institutions over the decades that followed.



Foundational Works and Scholarship

Professor Khurshid Ahmad's scholarly output has significantly shaped the intellectual contours of modern Islamic economics through a series of foundational works. Among his most influential publications are *Studies in Islamic Economics* (Ahmad, 1980), a landmark volume that combines theoretical insights with practical applications and remains a cornerstone for students and researchers. His work *Towards a monetary and fiscal system of Islam* (Ahmad, 1981) outlines foundational principles for Islamic macroeconomic policy design, while *Economic Development in an Islamic Framework* (Ahmad, 1979) is one of the earliest attempts to formulate a development model rooted in Islamic justice, need fulfilment, and moral purpose. The Islamic -

Approach to Development: Some Policy Implications (Ahmad, 1994) offers detailed strategies for embedding Islamic ethical norms into national development planning. Later, in *The Contemporary Economic Challenges and Islam* (Ahmad, 2002), he engaged in pressing global issues such as financial crises and environmental degradation from an Islamic economic perspective. His works, translated into multiple languages, have deeply influenced academic and policy debates across the Muslim world and beyond. Through his lucid and visionary style, Ahmad has made complex Islamic economic concepts accessible to both scholarly and general audiences.

Critique of Capitalism and Socialism

Ahmad's work is deeply critical of both capitalism and socialism. He recognized capitalism's strengths, namely innovation, productivity, and market dynamism, but condemned its moral and structural failures, particularly unbridled individualism, environmental degradation, and inequitable distribution of wealth. He argued that capitalism prioritizes efficiency over justice and fails to recognize the ethical dimensions of economic choices. Conversely, he criticized socialism for its repression of individual liberty, state control of property, and inhibition of incentives. Although socialism exposed the injustices of capitalism, Ahmad believed it failed to provide a just and practical alternative. According to him, Islamic economics avoided the polar extremes of both systems by combining ethical commitment and economic functionality.

He wrote:

“If socialism erred on the side of collective extremism, capitalism's failures can be traced to its emphasis on unbridled individualism”
(Challenge of Global Capitalism, 2002).

Theoretical Framework of Islamic Economics

Professor Khurshid Ahmad envisioned Islamic economics as a holistic, ethical, and human-

centred discipline, rooted in Islamic epistemology, particularly the principles of Tawḥīd (Oneness of God), Khilāfah (human stewardship), and Maṣlaḥah (public interest). In his framework, property, power, and authority are not absolute entitlements but trusts (amānah) to be exercised within defined ethical boundaries. While market mechanisms are permissible, they must function under the moral supervision of Shariah, ensuring that wealth is accumulated only through halal means and is accompanied by social obligations such as zakāt and waqf. Ahmad rejected the view of Islamic economics as a mere system of prohibitions; instead, he presented it as a comprehensive value-based framework that regulates the ethical allocation and distribution of resources. His theoretical vision emphasizes justice and equity, asserting that markets alone cannot deliver fair outcomes without institutional redistribution. He upheld the idea of moral economics, in which individuals are accountable to God, and prioritized a need-based economy that addresses essential human requirements over consumer-driven wants. Additionally, he stressed ecological responsibility, urging that economic decisions consider environmental impacts, and called for the transformation of the individual, asserting that meaningful change begins with ethical self-reform, not merely structural adjustment.



Islamic Banking and Finance

Professor Khurshid Ahmad was among the earliest to advocate for a transition from interest-based (ribā) to equity-based finance. He promoted risk-sharing instruments, such as muḍārabah and mushāarakah, as viable alternatives to debt-based contracts rooted in conventional banking (Ahmad, 1980; Ahmad, 2003). He strongly criticized the financial systems that permitted the ribā to re-enter through superficial contract structures that violated the spirit of Shariah (Ahmad, 1991). While he supported the foundational development of Islamic banks, he cautioned against over-form-substance practices and called for greater Shariah authenticity and institutional integrity (Ahmad, 2000). Granting Islamic banking what he termed the “benefit of infancy,” he encouraged scholars to offer constructive criticism and innovative solutions rather than issuing sweeping condemnations (Ahmad, 2003). His emphasis on sound governance, ethical financial architecture, and the development of capital markets has significantly influenced the trajectory of modern Islamic finance, particularly in Pakistan, Malaysia, and the Gulf region. He consistently urged Islamic financial institutions to move beyond mimicry and embody genuine Islamic economic ethics (Ahmad 2003; Iqbal and Mirakhor 2007).

Islamic Development Economics

Professor Khurshid Ahmad’s approach to Islamic development economics offered a distinct alternative to the dominant Western growth model, which prioritizes industrialization, capital accumulation, and GDP-focused metrics. He critiqued this model for its incompatibility with Muslim societies, arguing that it often disregards cultural values, deepens inequalities, and fosters dependency on foreign aid (Ahmad 1979; Ahmad 1991). In contrast, Ahmad championed a development paradigm rooted in Islamic principles, emphasizing the integration of the moral, spiritual, and material dimensions of well-

being. His model focused on human development rather than mere income growth, encouraged self-reliance and indigenous policymaking, and sought to balance economic advancement with environmental sustainability and social justice (Ahmad 2003). Central to his vision was the proactive role of the state in fulfilling basic needs, investing in human capital, and supporting neglected sectors, such as healthcare, housing, and education. He also advocated for Maslahah-based production planning, whereby the state ensures the provision of essential goods and services, even when they are not commercially profitable (Ahmad, 1980; Chapra, 1992).



Legacy and Global Impact

Professor Khurshid Ahmad's influence extends far beyond Pakistan, leaving a profound global legacy in Islamic economics. His pioneering work helped shape academic programs in countries such as Malaysia, Turkey, Nigeria, and the United Kingdom, where universities have adopted curricula inspired by his ideas on ethical and faith-based economic systems (Ahmad, 2003; Iqbal & Mirakhor, 2007). His thoughts also influenced national economic policies, particularly in Pakistan, where he advised on Islamization measures in banking and finance. Countless young scholars and students across the Muslim world have been inspired by his intellectual contribution to pursuing careers in Islamic economics. Moreover, his engagement in faith and international dialogue promoted a deeper

global understanding of Islamic ethical economics, contributing to discussions on justice, equity, and sustainability in global forums (Ahmad 1994; Chapra 2008). In recognition of his contributions, he received several prestigious awards, including the Islamic Development Bank Prize (1988), the King Faisal International Prize (1990), the LaRiba Prize (1998), and Pakistan's highest civilian award (Nishan-e-Imtiaz, 2011).

Conclusion

Professor Khurshid Ahmad's contribution to modern Islamic economics is both foundational and transformative. Through visionary scholarships, institution-building, policy influence, and educational reform, he helped define the contours of a discipline that aspires to unite ethical clarity with economic practicality. His integrated vision, rooted in Islamic principles and responsive to contemporary global realities, remains deeply relevant in a world grappling with economic inequality, environmental degradation, and moral disorientation. As Islamic economics continues to evolve into a serious academic discipline and policy framework, Ahmad's legacy serves as a guiding light for scholars, reformers, and communities seeking to construct a balanced economic order grounded in faith and fairness.



Professor Khurshid Ahmad's (1932-2025)

Re-Thinking the Modern Scientific Approaches to Quranic Exegesis (al-Tafsir al-I'lmi):

A Tawhidic Epistemological Perspective



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Background

It has become a common issue in contemporary times to see individuals and institutions making efforts to publicize the notion that the Holy Quran encompasses numerous verses containing profound scientific insights. This perceived pre-emption of scientific discovery in the Quran has also frequently been presented as evidence of its miraculous nature and divine origin. Furthermore, it is often suggested that the evolving landscape of modern scientific knowledge is indispensable for a comprehensive understanding and interpretation of Quranic verses that seemingly allude to natural phenomena.

However, a closer examination of classical Islamic scholarship reveals a more nuanced and cautious approach. While early scholars undoubtedly recognized the Quran's engagement with the natural world, their interpretations did not typically hinge on establishing direct scientific concordances as proof of the Quran's divinity. Therefore, they did not actively seek external scientific validation to elucidate these verses, as it is a prevailing approach in contemporary times. This raises the following significant question: "Is the contemporary drive to establish an explicit and integral link between science and the Quran a relatively recent phenomenon?" The historical context strongly suggests that this is the case.

Historical Antecedent

This is because during the flourishing era of Islamic civilization, which witnessed remarkable scientific advancements and groundbreaking discoveries by Muslim scholars, there was no widespread movement advocating for a systematic scientific interpretation of the Quran. It, therefore, appears that the impetus for such an approach only began to gain momentum later. This may arguably be considered a response to the shifting global intellectual landscape, which started with the relative decline of scientific prominence in the Muslim world, together with Muslims' encounter with Western scientific dominance, during and after the colonial era. It appeared that Muslims' fast eroding intellectual prominence created a context where demonstrating the Quran's alignment with scientific findings became a means of intellectual self-affirmation and a way to counter perceived challenges to its divine authority.

Modern Scientific Approach and Quranic Exegetical Discourse: A Brief Overview

Despite this historical backdrop, which often receives insufficient attention, the modern field of Quranic exegesis largely operates on the premise of an inherent and significant relationship between science and the Quran. This has, therefore, fostered not only the development but also widespread adoption of tafsir ilmi, which entails an exegetical -



methodology that diligently strives to interpret numerous Quranic verses through the lens of contemporary scientific understanding and development.

This methodology typically involves the following approaches or systematic steps. First, it begins with an identification of a Quranic verse or verses that appear(s) to describe a natural phenomenon, such as the detailed account of embryological development in Surah Al-Mu'minun (23:12-14). Secondly, an attempt is made to draw upon a vast body of knowledge from related and relevant diverse scientific disciplines to interpret, analyse, and elucidate and interpret identified verse(s). In the case of the example given in this paper, the prospective disciplines that would be consulted include biology, anatomy, physiology, embryology, and gynaecology. The underlying aim of the methodology is primarily built around the attempt to demonstrate the Quran's remarkable anticipation of these scientific discoveries. In some cases, the scientific disciplines are employed to supplement what are perceived as gaps or omissions in the Quran's presentation on a particular subject, such as the sequential stages of embryogenesis, using the case of the verses cited above.

A Critique of the Modern Scientific Approach and Perspective on the Quranic Exegesis

No doubt, the Modern Scientific Approaches to Quranic Exegesis (al-Tafsir al-I'lmī) has achieved considerable popularity. It has gained widespread acceptance within many Muslim communities, and this has led to a substantial body of scholarly and popular literature across various scientific domains. Many of the views seem to stand on the notion that appropriating (and drawing upon insight from) the development in modern scientific knowledge is important to demonstrate that the Quran is indeed "an explanation of all things."

However, while acknowledging the pervasiveness and general appeal of this perspective, adopting a scientific viewpoint as an absolute and unchanging axiomatic framework for interpreting Quranic verses presents significant methodological challenges. This is because scientific understanding operates within paradigms and assumptions that are inherently subject to necessary revision. This may sometimes lead to their eventual replacement, as correctly noted and insightfully argued by Thomas Kuhn (1922-1996), a very influential philosopher of science.

As a result, the following are critical questions that need to be asked and addressed:

- (a) If a particular scientific theory used in an exegetical analysis to interpret a "scientific Quranic verse" is later proven inaccurate, as it sometimes occurs, or overruled and superseded by a new scientific understanding, what becomes of that interpretation regarding those verses?**
- (b) Does the meaning and validity of the divine text become contingent on the ever-shifting sands of scientific knowledge?**

These are very important epistemological issues and have everything to do with Allah's Divine Unity and the Divinity of the Quranic source.

There is yet another concern that equally calls for a rethink regarding the kind of relationship that should be considered between the Quran and the modern scientific viewpoint. This issue has to do with anchoring the 'miraculousness' of the Quran primarily on how it seems to pre-empt scientific facts and sometimes "foretell" some scientific discoveries. Efforts are continuously made to popularize how some of the acclaimed scientific verses appear to be congruent with current scientific understanding. And this is joyously seen as indicating the 'miraculousness' of the Quran.

Although this has been bought into by many, it needs a fundamental re-evaluation, like the first issue above, given the susceptibility of the sciences to change, as noted. It is, therefore, important to clarify and re-emphasize that the Quran's enduring power and miraculous nature arguably reside in its profound spiritual depth and comprehensive ethical and moral guidance. Also, Quran's 'miraculousness' has to do with its unparalleled linguistic beauty and coherence, and the timeless wisdom embedded it contains. These are issues and features that transcend the fluctuating nature of scientific paradigms and their acclaimed discoveries.



The foregoing concerns seem to resonate very deeply with the perspectives of many classical Islamic scholars. They seem to possess a keen awareness that the theories and paradigms, which underpin the scientific understanding and explanation of the natural world, have the potential to evolve. As a result, they seem to emphasize "the possibility of multiple scientific explanations of natural phenomena," and therefore their approach to seemingly scientific verses was to prioritize safeguarding the inherent autonomy of Quranic, particularly as knowledge that is entirely rooted in a divine source, which may be termed tawhid epistemological basis. They do not seek to validate Quranic authenticity through transient scientific consensus, even when they recognize science as a distinct and valuable -

realm of inquiry, but not without its methodological limitations and boundaries.

Conclusion

The modern endeavour to find and indicate scientific resonance within the Quranic discourse is understandable and seems very laudable within its specific historical and intellectual context. However, it is imperative to approach this relationship with a critical, nuanced, and historically informed perspective that is grounded in a clear epistemology that is based on recognizing Allah's divine unity and the Divinity of the Quran's sources, as encapsulated in tawhidic epistemology. Hence, predicating the interpretation and exegetical discourse of the Quran and its unique miraculous nature on the potentially ephemeral nature of scientific understanding carries inherent epistemological risks.

What is needed is a more robust and enduring approach, which correctly appreciates the multifaceted wisdom of the Quran while acknowledging the distinct yet potentially complementary roles of revelation and reason. The relationship between Faith-based issues and science must be ingeniously articulated in a way that does not unconsciously make the divine contingent on human perspective in our praiseworthy quest to explain and comprehend the intricacies of the universe and our place within it. Re-thinking the modern scientific approaches to Quranic exegesis necessitates, therefore, a move towards a more balanced epistemological framework that reflects the timeless truths of the divine text while highlighting the ever-evolving insights of human scientific endeavour. There is no need to unduly use scientific theories and paradigms to adjudge the 'miraculousness' of the Quran. Even if scientific insights were used, they should cautiously be employed to interpret the Quran in a way that will not implicitly ground the entire Quranic exegetical discourse on concerned verses in the fleeting scientific paradigms.

The Imperative of Quality Education for Every Child:

A Critical Analysis



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Introduction

Education is universally recognized as a fundamental human right and a vital catalyst for individual and societal development. Within the framework of Islamic thought, the pursuit of knowledge is not merely an obligation but a moral imperative, deeply ingrained in the teachings of the Qur'an and the Sunnah. This article aims to critically examine the necessity of quality education for every child, its profound impact on economic growth, and the need for equitable distribution of economic resources. Additionally, it will address the effects of supporting incompetent leaders based on sentiment, with a particular focus on the recent Muslim-Muslim ticket in Nigeria's 2023 elections.

The Foundation of Quality Education

Quality education extends beyond basic literacy and numeracy; it encompasses a holistic approach to learning that focuses on critical thinking, creativity, and moral development. The Prophet Muhammad (peace be upon him) emphasized the importance of education, stating, "Seeking knowledge is an obligation upon every Muslim." This mandate explains the need for an educational framework that cultivates not only "intellect" but also ethical and social responsibility.

Education as a Catalyst for Economic Growth

The relationship between education and economic growth is well-documented. A well-educated workforce is essential for human capital, productivity, and innovation. Research

conducted by the World Bank indicates that each additional year of schooling can increase an individual's earnings significantly, which in turn contributes to broader economic prosperity.

Quality education equips individuals with the skills necessary to perform efficiently in their respective fields, thereby enhancing overall productivity. An educated populace is more likely to engage in creative problem-solving and innovation, leading to advancements in various sectors.

Consequences of the Lack of Education in Northern Nigeria

In Northern Nigeria, the impact of an uneducated population is particularly stark. A significant portion of children grow up without access to quality education, limiting their potential and trapping them in cycles of poverty. As these children mature, they often become part of disenfranchised youth, lacking the skills necessary for meaningful workforce participation. This leads to economic stagnation, as uneducated individuals struggle to contribute effectively to the economy.

In the political arena, the consequences are similarly dire. With a largely uneducated electorate, democratic processes become vulnerable to manipulation. Politicians exploit sentiments and tribal affiliations, prioritizing personal gain over public welfare. This exploitation causes widespread voter apathy; many individuals feel disconnected from a system that appears indifferent to their needs.

As a result, Northern Nigeria faces a dual crisis: economic stagnation and weakened democratic institutions. The aspirations of its people remain unfulfilled, fueling frustration -

and unrest. In a region abundant with potential, the absence of education casts a long shadow, stifling hope for a brighter future.

The Dangers of Sentiment in Political Leadership

In many Muslim-majority countries, including Nigeria, there exists a troubling trend of supporting political leaders based on religious sentiment rather than merit. The Muslim-Muslim ticket in Nigeria's recent elections exemplifies this phenomenon. Despite the candidates lacking a demonstrable commitment to ethical governance or the welfare of their constituents, they garnered support primarily due to their shared religious identity.

Case Study: The Muslim-Muslim Ticket in Nigeria

The decision to field a Muslim-Muslim ticket has raised significant concerns regarding the prioritization of sentiment over competence. Voters, driven by religious affiliation, often overlook critical evaluations of candidates' qualifications and past performance. This trend poses substantial risks to democratic governance and societal progress.

Nevertheless, when leaders are elected based on sentiment rather than capability, they may lack the knowledge and skills necessary to address pressing issues such as education, healthcare, and economic development. The electorate's faith in the political system diminishes when leaders fail to meet public expectations, leading to widespread disillusionment and apathy.

The Role of Education in Helping Informed Citizenship

To counteract the dangers of sentiment-driven leadership, it is imperative to prioritize education that enhances critical thinking and civic responsibility. Quality education should empower individuals to assess political candidates based on their qualifications, integrity, and commitment to public service.

Educational curricula must encourage students to engage in critical analysis of political issues and candidates, addressing a culture of informed decision-making. Also, Islamic education should instill moral and ethical values, guiding students to hold their leaders accountable and advocate for justice and equity. Educated citizens are more likely to participate actively in the political process, advocating for policies and leaders that reflect their community's needs and aspirations.

Equitable Distribution of Resources

Ensuring equitable access to quality education is paramount for addressing issues related to social justice. Disparities in educational resources often perpetuate cycles of poverty and inequality, hindering economic growth and social mobility.

At all levels, the government and organizations must prioritize the development of educational infrastructure in underserved areas, ensuring that all children have access to quality learning environments. Continuous professional development for educators is essential to enhance teaching quality and effectiveness. Additionally, providing scholarships and financial assistance can alleviate the burden of educational costs, enabling all children to pursue their academic aspirations.

Conclusion

In conclusion, quality education is not merely an individual asset; it is a collective societal necessity that underpins personal empowerment, economic growth, and social justice. The relationship between education and informed citizenship is critical in addressing the challenges posed by sentiment-driven political leadership. The case of Nigeria's Muslim-Muslim ticket serves as a poignant reminder of the dangers inherent in prioritizing identity over competence. The pursuit of quality education is, therefore, not only a moral obligation but a strategic imperative for the sustainable development of our societies.

The Leadership Personality in the Muslim Youth: *From Spiritual Refinement to Empowerment*



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General Overview

In today's rapidly changing world, with its mounting political, economic, and cultural challenges, the call for a new generation of capable young leaders has never been more pressing. These leaders must not just be products of media hype or empty slogans, but rather individuals who rise from within the Ummah, shaped by its environment and values. In Islam, leadership is seen not as dominance, but as a sacred trust and a moral responsibility, guided by a clear ethical system.

Developing leadership qualities in Muslim youth is therefore not a theoretical luxury but a strategic necessity. Islam places this endeavor at the heart of its educational mission. The Prophet Muhammad ﷺ exemplified this by mentoring young companions, instilling in them values like truthfulness, justice, and insight and allowing them to lead and learn through real experiences.

Islamic leadership is not limited to personal skills or intelligence. It is the product of spiritual purification and practical readiness. A true leader is someone who reforms their inner self before guiding others, while also possessing the competence and moral clarity to respond to real-world challenges. Leadership in Islam is not about charisma alone, but about ethical growth and purposeful action that begins with the individual and serves the wider community.

True leadership, then, begins from within—with faith, self-awareness, and a willingness to sacrifice for higher principles. By nurturing these traits, we can foster authentic leaders equipped to contribute to lasting change and revival.

The Foundations of Righteous Leadership in Muslim Youth

The Islamic vision of leadership is rooted in a profound understanding of the human role in the universe—one of stewardship, reform, and constructive engagement. Leadership is not an end in itself, but a duty performed in service to others and in pursuit of justice and mercy. In Islam, it is not granted to those who seek it eagerly, but to those deemed worthy of carrying its burden. The Prophet Muhammad ﷺ said: "O 'Abd al-Rahman ibn Samurah, do not ask for leadership, for if you are given it after asking, you will be left to it; but if you are given it without asking, you will be aided in it."

The Qur'an affirms that true leadership emerges from sincere faith, patient endurance and deep conviction. Allah says: "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs" (Qur'an 32:24). Before Allah grants His servants authority on earth, He purifies their souls and prepares them for sacrifice and responsibility.

Thus, leadership in Islam must rest on two interdependent pillars: spiritual purification (tazkiyah) and practical empowerment. Tazkiyah involves cleansing the heart of ego, pride, and tyranny, and nurturing virtues like sincerity, justice, humility, and compassion. A leader who lacks self-discipline risks turning -

leadership into domination. But one who has undergone tazkiyah leads with a sound heart, clear purpose, and strong moral vision.

The Prophet ﷺ did not assign leadership based on enthusiasm or speech skills but chose those with ethical maturity and emotional balance. He trained young leaders like Usamah ibn Zayd, Mus'ab ibn 'Umayr, and 'Abdullah ibn Abbas—youthful in age but rich in spirit and deeply rooted in prophetic guidance.

Yet purification alone is not enough. Leaders must also be empowered with knowledge, skills, and experience. Sincerity cannot replace competence. Prophet Yusuf عليه السلام said: "Appoint me over the storehouses of the land. Indeed, I am trustworthy and knowledgeable" (Qur'an 12:55). Here, he combined integrity with capability.

Empowerment includes decision-making, resource management, crisis response, and long-term planning. It also involves social and political awareness to navigate real-world complexities. Therefore, preparing youth for leadership requires more than slogans—it demands structured training, responsibility-sharing, and nurturing opportunities for participation.

Wise Leadership in the Face of Modern Challenges

Leadership crises in today's Muslim societies often result not from the absence of leaders but from poor preparation, authoritarian models, or prioritizing loyalty over merit. Hence, we must rethink leadership—not as a title, but as an influence, not as power, but as a mission of reform.

The Muslim youth don't have to be born leaders, but must be raised and formed. This formation begins early, through instilling values like honesty, accountability, and public service. When youth are trusted, supported, and given real responsibility, they naturally grow into leaders.

Societies that marginalize youth, squander their potential. But those that invest in them, equip them with values and tools, and give them room to act, lay the foundation for true revival.

Leadership, in this light, becomes an act of worship, a means to serve creation, and a tool for building a just world. By combining inner purification and outward competence, we can raise a generation of leaders ready to shape the future.

Conclusion

Considering the above, it is evident that developing leadership qualities in Muslim youth is not a luxury, nor a secondary concern. It is a pressing need in an era marked by complex and overlapping challenges. Islamic leadership is not granted based on worldly privilege, but earned through spiritual development, intellectual preparation, and real-life experience. It produces individuals who balance strength with humility and firmness with compassion.

Islam teaches that purification (tazkiyah) is the starting point, and empowerment is the outcome. The more sincere the heart and value-driven the action, the more effective and lasting a leader's impact becomes. We need leaders who are honest, wise, and guided by mercy, those who act from conviction rather than imitation and seek reform before position.

Leadership in Islam is not limited to those in political authority. Any young person, male or female, can lead—whether in their family, community, or workplace. Leadership is about influence, not titles. Therefore, the Muslim community must revive this vision and nurture it in educational and social institutions. A righteous leader can guide a generation, and with sound leadership, the path to revival begins.

Teachings of “Muslim Management Leadership Workshop” Led by Professor Dr. Dawood Al-Hidabi



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For many centuries Muslim Ummah has been experiencing multifaceted problems and crises. After the decline of Khilāfah 'Uthmāniyyah, Muslim countries could not be united anymore. Rather, it has been fragmented into 57 sovereign countries and 57 separate nations. And most of the countries are being led directly and indirectly by Western power. Hence, Muslims do not find a free space to adopt a complete Islamic judicial system, Islamic economy, practice of Islamic politics, Islamic social management, as well as Islamic culture in their respective countries.

All these existing problems and crises of Muslim countries could be solved if one thing could be resolved, and that is the leadership management of Muslim countries. In this case, necessary teachings and trainings on leadership management, Muslim nations should get from the Quran and Prophetic tradition, without rushing to the different strategies and techniques of Western power. Nevertheless, some pivotal teachings on leadership management have been illustrated below, extracted from the workshop entitled “Muslim Management Leadership Workshop”, conducted by Professor Dr. Dawood Abdul Malik Yahya al-Hidabi, Professor, Kulliyah of Education, IIUM. Throughout the workshop, Professor Dawood basically talked about the leadership management of Prophet Sulayman (AS) and the Hoopoe (hudhud), which worked for the Prophet's kingdom (AS) as a diplomat.

Dr. Dawood has shown how Prophet Sulayman (AS) led his nation and how he treated his armies, which comprised men, jinn and birds. This story of the Quran describes the ruling of Prophet Sulayman (AS) and the role of the hoopoe that acted as a messenger and envoy to the kingdom of Sulayman (AS). Prophet Sulayman (AS) once, when he did not find the hoopoe present in the meeting, he asked other members of the meeting regarding that and tried to know the cause of its absence in the meeting. He then pronounced that if the hoopoe cannot show any authentic and evident excuse for his absence, he would be heavily punished or he would be slaughtered. However, after a while, the hoopoe arrived and described the reason for his delay, that he saw a kingdom being led by a woman somewhere in Yemen, who is called the Queen of Sheba, and the name of that queen was Bilqis, which was mentioned in Sūrah al-Naml.

The hoopoe soothed the anger of the Prophet and King Sulayman (AS) with news that he only knew, which was beyond the knowledge of King Sulayman. The hoopoe said that I saw a lady who was ruling her people, and who was given all the necessary things to lead her kingdom, and she had a great throne. I found her and her people prostrating the sun instead of prostrating Allah (SWT), and Satan adorned and glorified their actions, and prevented them from the path of Allah (SWT), consequently, they have gone astray. Prophet Sulayman (AS) said to him, “Alright, we will see whether you were truthful or a liar. Therefore, now you go to them with my letter and deliver it to them. Then leave them and see what feedback they give.” In the letter, Prophet Sulayman (AS) invoked Queen Bilqis

and all her staff to accept Islam and surrender to the will of Allah (SWT) and accede to his ruling.

From the workshop, several principles of leadership management have been extracted, which have been written below:

1. Management Skill:

Prophet Sulayman (AS) showed his skills of good management throughout his reign. He dynamically distributed the responsibilities among all his assistants and envoys, who aided him in ruling and the initiatives he took during his period. He properly utilized all his ways and means and wisely engaged them in the respective fields and areas to bring the best example of good governance and welfare leadership for the betterment of his people. Humans, jinns, birds, animals and wind, all of these were included in his armies.

2. Integrity:

Throughout the leadership of Prophet Sulayman(AS), his integrity was evident. He ruled over his kingdom with honesty and good behavior. He was an honest and just ruler. He showed that in his ruling, speech and actions. He invited all his regime to be truthful and to avoid falsehood. Prophet Sulayman was an embodiment of integrity and sincerity. When Queen Bilqis sent a lavish gift to him, he refused to accept, emphasizing that true leadership is not for sale. Additionally, he demonstrated that wealth and power never define a leader; rather, sincerity and service to the truth do.

3. Accountability:

A leader must take accountability for their subordinates. The quality of his leadership is exposed by taking accountability from the individuals whom he appointed to serve people. In this case, he also must hold the power of punishment if anyone commits crimes or violates the rules. Prophet Sulayman (AS) took the accountability -

from the hoopoe, who was absent from the meeting. Inspection of Prophet Sulayman (AS) about the reason for the hoopoe's absence was the best example of checking the accountability of someone's actions who was appointed to represent his people and the country overseas.

4. Transparency:

A leader must be transparent. His transparency must be exposed to his daily behavior, actions and initiatives he takes for the betterment of his people and the betterment of his country. No ambiguity should be preserved in his leadership. His practice of transparency will create hope, confidence and trust in the hearts of his people, which could make his leadership tenure stronger and more sustainable.

5. Tawhidic Mindset:

A leader must have a tawhidic mindset. He will never be an idolator, nor will he be a man who carries the characteristics and ideologies contradicting the Oneness of Almighty Allah and His laws. If the leader has a tawhidic mindset, he could be able to properly guide his people to the right path and assist them to be steadfast on it. As Prophet Sulayman (AS) himself was a true, pure and sincere servant of Allah (SWT).

5. Spreading Islam:

A leader of a Muslim community must have the intention of spreading Islam. Each initiative taken by him will be a step of da'wah. It could be among Muslims, or it could be among non-Muslims. He must always hold the mentality of conveying the message of Islam to others. The expansion and dissemination of Islamic knowledge must always be included in his vision and mission as well. He should also think that he is representing the Prophet Muhammad (SAW) among his people. Like Sulayman (AS) who invoked the Queen of Sheba, all her cabinet members and people to accept -

Islam and worship Allah (SWT), forsaking the worship of the sun.

6. Monitoring the Actions of People:

A leader must monitor the actions and behavior of his people. If they act like the non-believers, they must be rectified and guided by the leader. As the hoopoe informed King Sulayman about the worship of Queen Bilqis's people that they were prostrating the sun instead of prostrating Allah (SWT), Who unconditionally deserves to be prostrated to and worshipped. That is how a leader must take care of his people and their regular actions and always aid them to worship Allah (SWT) and ensure the safety and security of the worshipers of his community or state.



6. Acknowledging the Contributions Made by Others:

A leader must acknowledge the contributions made by other subordinates or his assistants in his country. Whether he is more significant or less significant, his actions must be acknowledged and recognized by a leader. In addition to this, a leader must appreciate the actions and contributions of other members of his cabinet or an individual of the state personally or publicly. Such a leader could instigate his assistants or subordinates to -

work hard and play a harder role in the contributions towards the country.

7. Professional Diplomacy:

Professional diplomacy is always vital for a leader. A leader must have a sense of professional diplomacy and its implementation. He must work with many groups, tribes and nations inside and outside the country. Proper professionalism in diplomacy could play a significant role in increasing the skills and acceptance of a leader to his people and the people of other countries as well. It may elevate his status and dignity not only in his country but also on the global stage. The hoopoe of Prophet Sulayman (AS) practiced professional diplomacy when it was sent to the Queen of Sheba. It showed full professionalism of diplomacy during communication with Queen Bilqis, which profoundly assisted King Sulayman in handling the issue of the Queen.

To sum up, it could be said that the role of leadership management in Islam is always significant. As long as the leadership of Muslim countries is not based on the teachings of the Quran and the Prophetic tradition, the crises of Muslim leadership and the crises of the Ummah will never end. Hence, all sorts of qualities, qualifications, skills, strategies, techniques and characteristics of leadership must be gained from the lives and stories of the Prophets, which are found in the holy Quran. If the skills and characteristics of Prophet Sulayman (AS) and other Prophets of Islam could be achieved by Muslim leaders of this era, surely it could be possible for them to rule the entire world again as Prophet Sulayman (AS), Prophet Muhammad (SAW) and his companions ruled the world. Henceforth, not only Muslim leaders but also all Muslims must come to the shade of the Quran, drink the sealed nectar of it and take the initiative of ruling the world.

Healing the Ummah:

Restoring the Unity of Faith and Action in Islam



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Reflect on the time when Prophet Muhammad ﷺ was sent as a Messenger. The world was lost in the darkness of ignorance. There were empires like the Roman and Persian empires, but no true justice was being upheld. People lived in aggression, and enmity was rampant; even the blood relations were at odds. Human nature was so degraded that people preyed upon each other. The West was called the “Wild Wild West”, and the Europeans living in caves were described by historians as the “Cavemen”. Then, Allah subhanahu wa ta'ala (SWT) brought love into the hearts of the believers. As He says in Surah Ale-Imran, “He brought your hearts together,—by His grace—you became brothers. And you were on the edge of a pit of the Fire, and He saved you from it” (3:103). Prophet Muhammad ﷺ was sent as a mercy to humanity, guiding them from ignorance into the light of wisdom, and uniting them through the bonds of Islam. By His mercy, people's hearts were brought together, making them brothers in faith. This unity, which saved people from the fire of enmity, was brought about by the message of Islam. The Arabic word ‘Islam’ means ‘submission to the will of Allah’. It is derived from the phrase سَلَامٌ, meaning ‘peace’. Today, Islam is the second-largest religion. One-fourth of the world’s population, i.e., 24.1%, is Muslim (approx. 1.9 billion), and 57 countries on the map of the globe are called Muslim countries.

Allah SWT in the holy Qur’ān assured the believers that the disbelievers would not be able to overpower them, “They will not harm you except for some annoyance. And if they fight you, they will turn their backs and will not be aided” (3:110). Abdullah bin Khabbab bin Al-Aratt narrated from his father, who was present at the Battle of Badr with the Messenger of Allah ﷺ, observed the Prophet ﷺ praying throughout the night until Fajr. Khabbab remarked on the unique nature of the prayer, to which the Prophet ﷺ explained that it was a prayer of hope and fear. In it, he asked Allah SWT for three things:

1. To prevent the destruction of the Ummah as had befallen previous nations — and this was granted.
2. To protect the Ummah from being overwhelmed by enemies from outside — and this was granted.
3. To prevent division within the Ummah into warring factions — and this was not granted. (Jami' at-Tirmidhi (2175))

Despite Allah SWT’s assurance, when we look at the current condition of the Muslim Ummah, we witness widespread oppression and persecution, with Muslims' fundamental human and religious rights being violated, not just by non-Muslim forces, but also by their own Muslim governments. Unlike in the past, when the focus was on shared religious values, common goals, and collective welfare, many -

contemporary Muslim nations now seem to be more concerned with their own territorial, geographical, and racial interests. This shift has led to a fragmentation of the Ummah, where nations prioritize their own political, economic, and national agendas over the broader unity of the Muslim world. As a result, the bonds that once held the Ummah together — based on a common faith, shared struggles, and mutual cooperation — have weakened. This has created divisions that are difficult to bridge, with countries often competing with or even opposing one another instead of working together for the collective good. The question arises: Why is the Ummah today fractured and enduring suffering from both external and internal enemies? This article aims to identify the root cause of the problem and propose solutions to restore unity within the Muslim ummah.

Allah SWT mentioned in the holy Qur'an about two groups: the believers (mu'minun) and the disbelievers (kuffar), each with their alliances—Hizbullah (the Party of Allah) or Hizbul Shaitan (the Party of Satan). The characteristics of believers who are the party of Allah SWT are described in the holy Qur'an as: "You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred" (58:22). While the characteristics of the party of Satan is mentioned as follows: 'Satan has overcome them and made them forget the remembrance of Allah (58:19). Yet there is another group of people described by Allah SWT in the holy Qur'an as hypocrites or false believers (munafiqun), "They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing. That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand" (63:1-2).

Allah SWT says in the holy Qur'an, "You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong and believe in Allah" (3:110). Allah (SWT) further guides Muslims regarding the basis for cooperation and unity among the Ummah: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression" (5:2). Allah SWT also warned the believers against forming bonds beyond mere business dealings with those who are not of their faith. He says: "O you who have believed, do not take as intimate allies those outside your ranks, for they will not hesitate to bring you harm. They desire your downfall. Hatred has already manifested from their mouths, and what their hearts conceal is even worse. We have made the signs clear to you, if you would only understand" (3:118).

There are numerous discussion forums, conferences, and dialogues regularly held on the topic of unity and cooperation within the Muslim Ummah. These events often emphasize the importance of solidarity, mutual support, and collective progress among Muslims. However, despite all these efforts, little tangible progress has been made toward actually restoring unity within the Ummah. So, what is the cause of this disunity? Allama Muhammad Iqbal, the 'Poet of the East,' pointed to the cause of the illness of the Ummah in his beautiful poetry by saying:

د نے کہہ بھی دیا 'لا الہ' تو کیا حاصل
دل و نگاہ مسلمان نہیں تو کچھ بھی نہیں

If wit incites a man to say "No God but He"
it brings no gain:

It has no worth at all, Unless affirmed by
heart and brain.

اے شیخ! بہت اچھی مکتب کی فضا، لیکن
بنتی ہے بیابان میں فاروقی و سلمانی

O Shaykh! The atmosphere in the school is
so pleasant,

But only in deserts are people like Faruq
and Salman born.

Allah (SWT) provided the answer to this question in the holy Qur'ān, in Surah Ale-Imran, where He says: “And hold firmly to the rope of Allah all together, and do not become divided” (3:103). In this verse, holding tightly to Allah’s rope is presented as the foundation of unity for the Ummah. What is meant by the “rope of Allah”? It refers to having faith in Allah and His Messenger, obeying their commands and sincerely practising Islamic teaching. This requires the believers to take full responsibility for learning and implementing the teachings of Islam in every aspect of their lives. The “rope of Allah” is what once stopped us from fighting each other, taking each other’s rights, and it made us a people who forgave one another, spent in the way of Allah, and sacrificed for the greater good. However, today, disbelievers are united in their opposition against the believers. If the Ummah is divided, it is crucial to reflect on whether Muslims have abandoned the “rope of Allah”—the very force that once united and protected them from their enemies. Additionally,

Reported by Abu Hurairah (may Allah be pleased with him), the Prophet ﷺ said: “There is no disease that Allah has created, except that He also has created its treatment.”

مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً (Sahih al-Bukhari 5678).

So, what is the remedy to curb disunity among the Muslim Ummah and how to cure it? In my opinion, the problem today is that most educational systems around the world focus on transferring information—facts and news—without transforming the heart. Knowledge, however, is more than just information. It is a tool that brings change, reshaping the heart and character, and guiding people to live according to the true spirit of Islam. The Prophet ﷺ did not merely teach and transmit words to influence the minds of people; he transformed their hearts and character, guiding his followers to act upon the teachings

of Islam in its true spirit. The knowledge imparted by the Prophet ﷺ is not just informational; it is transformative. It changes beliefs and actions, guiding individuals to a higher moral and spiritual state.

Once Prophet Ibrahim, may Allah be pleased with him, prayed to his Lord: “Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise” (2:129). Allah SWT fulfilled His promise by sending the seal of the prophethood, Prophet Muhammad ﷺ, as a mercy to all mankind until the day of judgement. He mentions in the holy Qur'ān: “It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error” (62:2). From these verses we can see that the Prophet Muhammad was sent to fulfil four responsibilities, these are: to recite to them (the people) the verses of the holy Qur'ān, to purify their soul, to teach them the book and to teach them the wisdom.



The knowledge brought by Prophet Muhammad ﷺ is rooted in both sharī'ah and ṭarīqah. Sharī'ah is the law, the scholarship, and the knowledge brought by the messenger about 'ibādah and mu'āmalāt. Whereas ṭarīqah is the sincere practice and implementation of those teachings ordered in

sharī'ah. There are four renowned madh'hab or schools of thought within Islamic jurisprudence, pertaining to the outer dimension of human conduct. The major Sunni madhāhib are Mālikī, Ḥanafī, Shāfi'ī, and Ḥanbalī. On the other hand, to transform the inner dimension of human conduct and to purify their soul, Islam's mystical-ascetic dimension, known as Taṣawwuf or Sufism, deals with the purification of the inner self by focusing on the spiritual aspect, which is represented by schools or orders known as Salasil-e- Taṣawwuf/Ṭarīqah. The four renowned Salasil taṣawwuf are: al-Ṭarīqa al-Qādiriyya, al-Ṭarīqa al-Suhrawardī, al-Ṭarīqa al-Naqshbandi, and al-Ṭarīqa al-Chishtī.

Before the Muslim lands were colonized, the madāris (Islamic schools) taught the core subjects of Islam, such as the Qur'ān, 'ilm al-tafsīr (knowledge of interpretation), 'ilm al-hadith (knowledge of prophetic traditions), fiqh (jurisprudence), sarf (morphology), and nahu (grammar) along with the physical sciences. Meanwhile, the khānaqāh (Sufi centers) played a crucial role in tazkiyah—the purification of hearts and intentions—preparing students to enter the practical world with a sound moral and spiritual foundation. Although there may be some minor differences in the furū' (secondary) aspects of Islamic teachings, all believers are united in the uṣūl (fundamental) principles of Islam.

Muslims can find common ground despite minor differences between madh'hab if they follow the original approach of the imams, who sought to promote unity within the ummah. These differences, being of a secondary nature, should not become a cause for disunity among Muslims. The Imams of each madh'hab themselves advised their followers to adhere primarily to the Qur'ān and Sunnah as the ultimate sources of guidance in their fiqh rulings. These imams did not encourage divisions but instead urged their students to prioritize the Qur'ān (the “rope of

Allah”) and the Sunnah above all personal opinions. By doing so, the Ummah can overcome the divisions and animosities that have arisen between the various madh'hab. Allah SWT also reminds Muslims about their state of affairs, He says: And how could you disbelieve while to you are being recited the verses of Allah and among you is His Messenger? And whoever holds firmly to Allah has [indeed] been guided to a straight path” (3:101).



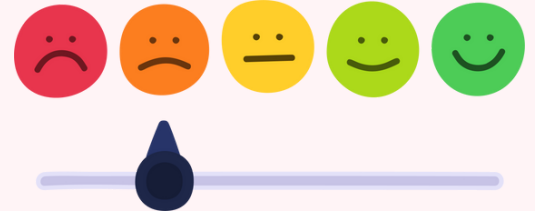
For the Muslim Ummah to achieve true unity today, it is essential to align 'īmān (faith), 'aqidah (beliefs), and 'amal (actions)—that is, to hold firmly to the “rope of Allah” by adhering to the principles of Islam as taught by Prophet Muhammad (PBUH). This can be realized by transforming our educational system to nurture both the outer and inner dimensions of human conduct. True success, both in this world and the Hereafter, lies in following Allah's guidance in every aspect of life, which is best achieved by following the Sunnah (practices of Prophet Muhammad) of Prophet Muhammad ﷺ. Allah (SWT) says in the Qur'ān: “Say, [O Muhammad], If you love Allah, then follow me, and Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful” (3:31). May Allah SWT grant us the strength to hold tightly to His “rope,” for there is no refuge for a believer outside the protection of Islam.

EMOTIONAL INTELLIGENCE: THE PROPHETIC APPROACH



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In our contemporary world, emotional intelligence (EI) is often described as the hidden ingredient behind effective leadership, sound decision-making, and meaningful relationships. While the concept has gained recognition in recent decades, for Muslims, its most complete and inspiring manifestation lies in the life of the Prophet Muhammad ﷺ.

One profound example occurred shortly after the conquest of Makkah. As the Prophet ﷺ led an army of 12,000 Muslims toward Hunayn, it included 2,000 recent converts. Among them were three young Qurayshi elites—wealthy, spoiled, and still transitioning into Islamic character. During a call to prayer by Bilal (RA), these youths mocked him, laughed loudly, and caused a disturbance.

When news reached the Prophet ﷺ, he summoned them. Fearing severe punishment or execution, their hearts pounded as they approached. But instead of reprimanding them, the Prophet ﷺ asked the main offender, Abu Maḥdhoorah (RA), to call the adhan. Surprised, he admitted he didn't know how. Gently, the Prophet ﷺ recited the adhan line by line and Abu Maḥdhoorah (RA) repeated after him. The Prophet ﷺ then gifted him a silver coin, made du'ā for him, and lovingly wiped over his forehead.

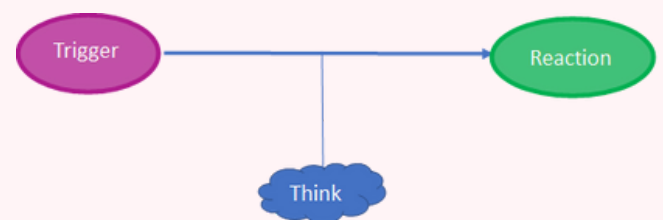
This encounter left a permanent mark on the young man's heart. He immediately requested, "O Messenger of Allah ﷺ, Bilal is the mu'adh-

dhin of Madinah, make me the mu'adh-dhin of Makkah." The Prophet ﷺ granted his request, and for over a hundred years, Abu Maḥdhoorah (RA) would make wuḍū', perform ṭawāf, and call the adhan for every ṣalāh in Makkah.

Allahu Akbar! Who but the Prophet ﷺ could turn an act of ridicule into a lifelong commitment to worship through compassion and insight? This is the essence of prophetic emotional intelligence: meeting people where they are, reading the emotional state behind behavior, and leading them toward excellence with mercy.

The Prophetic Model of Emotional Intelligence

Contemporary psychology defines EI as the ability to recognize, understand, and manage our own emotions and the emotions of others. While this model has merit, the prophetic model is anchored in divine purpose and spiritual purification, elevating EI from a life skill to a path of transformation and worship.



In the Emotional Intelligence: The Prophetic Way (EI-TPW) model, there are five core components. These are divided into intrapersonal and interpersonal dimensions, with tazkiyat an-nafs (self-purification) as the foundation.

The Five Core Components of Prophetic Emotional Intelligence

Self-Awareness

Recognizing and understanding our emotional states and how they influence our thoughts and actions. The Prophet ﷺ demonstrated deep self-awareness, responding with wisdom in times of grief, joy, and conflict



Self-Regulation

Managing our impulses and choosing appropriate responses. From patience in the face of personal attack to silence when provoked, the Prophet ﷺ modeled restraint and intentionality.

Self-Motivation

Channeling emotions toward a higher purpose. Despite the trials of Ta'if, boycotts, and battles, the Prophet ﷺ never lost focus on his mission. His motivation

stemmed from his love for Allah and his unwavering sense of duty.

Self-Purification (Tazkiyat an-Nafs)

The spiritual core of EI. Without purifying the heart from arrogance, envy, or anger, emotional intelligence becomes hollow—or even harmful. The Prophet ﷺ taught that true success lies in purifying the soul, as mentioned in the Quran:

“He has succeeded who purifies it, and he has failed who instills it [with corruption].” (ash-Shams 91:9–10)

Social Skills

Navigating relationships, communicating effectively, and understanding others' emotions. The Prophet's ﷺ relationships were marked by active listening, sincere empathy, and tailored responses that made every individual feel seen and valued. Whether interacting with a grieving woman, a stubborn Bedouin, or a child in distress, his emotional intelligence was consistently anchored in love, respect, and wisdom.

More Than a Skill—A Path to Allah

When emotional intelligence is divorced from ethics, it becomes a neutral tool that can be misused—as history has shown. But when it is rooted in the Qur'an, Sunnah, and sincere intention, it becomes a means to draw nearer to Allah, to uplift others, and to lead with integrity.

The Prophet Muhammad ﷺ was not only the most eloquent and courageous leader, but also the most emotionally intelligent. He elevated hearts, calmed storms, and turned mockery into mission. As Muslim educators, students, and professionals, let us take EI beyond boardrooms and bookshelves—and make it a core part of our character, our spirituality, and our journey to Allah.

Opportunities in Light of the Story of Prophet Yusuf (Joseph), Peace Be Upon Him



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Master in Comparative Law – IIUM

Introduction

All praise is due to Allah, the Most Generous, and the Source of all bounty, kindness, and mercy. May peace and blessings be upon our Prophet Muhammad, his family, and his companions.

The story of Prophet Yusuf (peace be upon him) is rich with profound lessons and insights. These lessons extend beyond faith and ethics to encompass economic and administrative dimensions. His journey - from the depths of the well to the darkness of prison, and finally to the heights of authority - serves as a vivid example of resilience, determination, and proactive effort. His story illustrates the art of transforming hardship into opportunity, never yielding to despair, and continuously striving even amidst the most challenging circumstances. He exemplified reliance on Allah alongside practical effort and demonstrated a high level of crisis management grounded in firm values and strategic planning.

This article focuses specifically on how Prophet Yusuf (peace be upon him) handled the economic crisis that struck Egypt and how, through divine guidance and competent leadership, he averted a devastating famine. I will highlight the key principles and methodology he applied to achieve this remarkable success. I will not delve into the many other moral and spiritual lessons -

embedded in this magnificent chapter of the Qur'an, although they are equally rich and instructive - perhaps we will explore those in future articles, God willing.

From Trial to Empowerment: The Background of the Story

Yusuf's (peace be upon him) hardship began in childhood when he was cast into a well by his own brothers. They plotted to kill him, but God diverted them from that path. He was later sold into slavery, falsely accused by the wife of a nobleman, and wrongfully imprisoned. Yet, all of these trials shaped and prepared him into a resilient and steadfast individual capable of facing challenges head-on. Prison did not mark the end - it was a stepping stone to greatness. There, he emerged as a man of wisdom and leadership, winning the trust of inmates and guards alike, and eventually interpreting the dreams of two fellow prisoners. One of those interpretations later became the key to his release when the king sought help in interpreting his perplexing dream.



This teaches us an essential leadership trait: the ability to remain positive and active even in the darkest of times. The Prophet Muhammad (peace be upon him) displayed a similar attitude during the siege of the trench, giving his companions glad tidings of victories to come - this is the peak of hope, trust in Allah, and turning obstacles into stepping stones to greatness.

The Economic Crisis in Egypt

The crisis began with a dream seen by the king, as mentioned in the Qur'an:

"Indeed, I saw seven fat cows being eaten by seven lean ones, and seven green ears of corn and others that were dry" (Surah Yusuf 12:43).

This vision, ordained by Allah, became the key that unlocked Yusuf's path to freedom and prominence. None of the king's wise men or temple priests could interpret it, leading the king's former cupbearer - who had once been in prison with Yusuf - to recall him and say, "I will inform you of its interpretation, so send me forth."

Yusuf's interpretation forecasted seven years of abundance followed by seven years of severe famine. But more importantly, he proposed a strategic plan to manage this crisis.



This caught the king's attention - not just the interpretation, but the solution. Here, we learn the importance of capable individuals putting themselves forward for leadership when the situation demands it - especially when the alternative would be mismanagement or corruption. Yusuf said:

"Appoint me over the storehouses of the land. Indeed, I am a knowledgeable guardian" (Surah Yusuf 12:55).

This request doesn't contradict the hadith where the Prophet Muhammad (peace be upon him) advised against seeking leadership. That warning applies when a person seeks power for personal gain or without the necessary qualifications. But when someone possesses the competence and integrity to fulfill the responsibility - and the alternative is harm or injustice - then stepping up becomes a duty.

Turning Crisis into Opportunity

1. Long-term strategic planning

Yusuf advised:

"You will plant for seven years consecutively, and whatever you harvest, leave it in its spikes, except a little from which you eat." (Surah Yusuf 12:47)

This plan involved starting immediately and working diligently, taking future risks into account. He encouraged the public to store surplus crops and incentivized their participation - laying the groundwork for collective preparedness.

2. Resource conservation and minimizing waste

Yusuf's instruction to store grain in its spikes preserved it from spoilage. This demonstrates meticulous resource management and foresight, highlighting the need for knowledgeable leadership during emergencies.

3. Gradual consumption and spending control

The phrase "except a little from which you -

eat” reflects disciplined consumption - a critical economic principle during hardship.

4. Personal integrity and leadership competence

Yusuf introduced himself to the king as “trustworthy and knowledgeable.” These two qualities - honesty and competence - are the foundation of any sound leadership role.

5. Decisiveness and firmness in administration

He dealt firmly with those who opposed his plans, including the priests and elites, prioritizing the greater good over appeasement or fear.

Administrative Values Yusuf Embraced

1. Transparency and honesty

Yusuf did not sugarcoat the impending famine; he clearly communicated the gravity of the crisis and presented a proactive plan. Transparency is essential for preempting disaster, unlike modern leadership practices where issues are often hidden until it's too late.

2. Justice and equality in resource distribution

The Qur'an does not mention any chaos or favoritism during the famine years - implying a fair and equitable system implemented by Yusuf.



3. Gradual reform

His strategy was not abrupt. It began from the ground up - starting with agriculture - and production, and gradually moved toward rational consumption and distribution.

4. Flexibility and innovation in solutions

Though the dream was symbolic, his interpretation was administratively groundbreaking. He translated abstract symbolism into a concrete, actionable strategy - demonstrating visionary leadership.

5. Initiative and fieldwork

Yusuf was not a distant figure issuing orders from a palace. He was actively engaged, understanding the people's needs firsthand and implementing solutions directly.

Outcomes and Transformation: From Trial to State-Building

Through divine guidance and effective leadership, Yusuf saved Egypt and neighboring nations from catastrophe. Egypt became a regional hub of relief and prosperity. His leadership didn't merely avert disaster - it led to growth, influence, and regional cooperation. This is the hallmark of visionary crisis management: turning disaster into development, hardship into prosperity.

Conclusion

The story of Prophet Yusuf (peace be upon him) is not just a tale for reflection or entertainment. It is a comprehensive model of wise governance rooted in justice, foresight, integrity, and knowledge. He was not merely a spiritual figure, but also an exceptional leader who managed one of history's most critical economic crises. His example teaches us that crises are not the end - they may be the beginning of something far greater, provided we uphold values and exercise wise leadership.



Get to Know **IIIT**:

Objectives and its **Focus** at **IIUM**

The International Institute of Islamic Thought (IIIT) is a globally recognized academic organization dedicated to the revival and promotion of Islamic scholarship. Founded in 1981, IIIT aims to advance education, research, and intellectual discourse rooted in Islamic values and principles. The institute focuses on integrating Islamic thought with contemporary knowledge, offering support to scholars and students through research opportunities, publications, and scholarships. By fostering a deeper understanding of Islam in the modern world, IIIT plays a vital role in the development of Islamic education and intellectual growth across diverse fields. The institute offers scholarships to Muslim youth male and female across the globe.

Organizational Structure of the IIIT Students' Office



Prof. Dr. Dawood Abdulmalek Yahya Al-Hidabi
IIIT Scholarship Coordinator & Advisor



Br. Bishrul Rifath
IIIT Program & Assistant
to IIIT Advisor



Br. Arafat Amran
IIIT Students
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**Br. Boudoukha
Rached Lamraoui**
IIIT Programs Officer



**Sr. Norrohani
Binti Azizi**
Personal Assistant



Sr. Azha Nazeer
IIIT Alumni &
Magazine Officer

Vision

Thriving societies in which individuals have the opportunity to pursue and realize their fullest potential through transformative learning, social development, and personal growth.

Mission

To conduct and disseminate educational research to empower Muslim Societies with data-driven recommendations for transformative education policy and practice.

The primary objectives are:

Islamization of Knowledge

IIIT aims to integrate Islamic principles and values with contemporary knowledge in various fields such as social sciences, humanities, and natural sciences. This objective seeks to develop a knowledge framework that is rooted in Islamic epistemology.

Promoting Islamic Scholarship

The institute supports the development of Islamic scholarship by publishing research, organizing seminars and conferences, and collaborating with universities and academic institutions globally.

Reform of Islamic Thought

IIIT is committed to the reform of Islamic thought, ensuring that Islamic teachings are interpreted and applied in ways that are relevant to contemporary issues.

Education and Curriculum Development

The institute focuses on developing educational curricula that are aligned with Islamic values and promoting educational reforms that integrate Islamic teachings.

Research and Publications

IIIT invests heavily in research and publication efforts, producing books, journals, and papers that address key issues in the Muslim world from an Islamic perspective.

IIIT's Focus at IIUM:

At the International Islamic University Malaysia (IIUM), IIIT's focus includes:

Collaboration on Academic Programs

IIIT collaborates with IIUM in developing academic programs and curricula that integrate Islamic perspectives with modern disciplines, particularly in social sciences, humanities, and Law.

Research Support

IIIT provides support for research projects at IIUM that align with its objectives, particularly those focusing on the Islamization of Knowledge and the reform of Islamic thought.

Student and Faculty Development

The institute often conducts workshops, seminars, and training programs aimed at enhancing the intellectual and academic capabilities of IIUM students and faculty members. This include weekly training programs for IIIT sponsored students to revitalize their knowledge.

Promotion of Islamic Values

IIIT works closely with IIUM to promote Islamic values and ethics in education, research, and community engagement.

Publication and Dissemination of Knowledge

Through its publishing efforts, IIIT collaborates with IIUM to disseminate knowledge that reflects Islamic scholarship and thought, contributing to the university's academic environment.

To deepen collaboration with the IIUM community, it has introduced this magazine to provide a platform where intellectual and academic issues can be discussed through various writings by different authors, contributing to the advancement of knowledge and excellence.



Pictorial



Prof. Dr. Dawood was visited by a team from an Algerian university to discuss his participation as a keynote speaker on International Conference of Education, will held on December 2025.



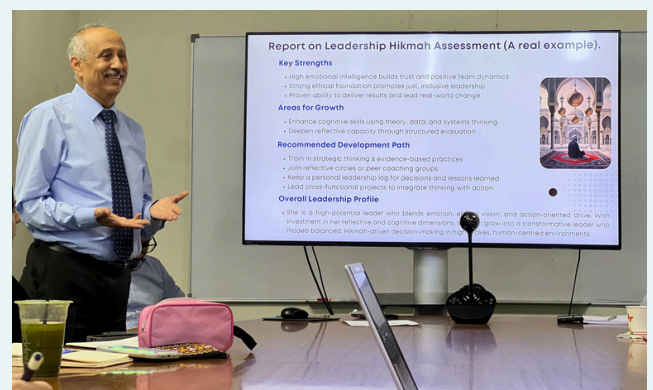
Prof. Dawood presented the Trusted Community Partner Award of the Regional Network for Social Responsibility for the year 2024 to Prof. Emeritus Datuk Dr. Osman Bakar, Rector of IIUM



IIIT-Sponsored Student's Country-Based Meeting with Prof. Dawood Al-Hidabi at IIUM



Prof. Dr. Dawood was presented The Al-Hidabi Leadership Model during the Program Empowering Global Muslim Leader: Skills, Values & Practices on 25 June 2025.



Prof Dawood at Training Program: Hikmah for Youth Leaders on 17 June 2025

IIIT

Leadership and Team Building

The International Institute of Islamic Thought upholds teamwork rooted in Islamic teachings, emphasizing collaboration and mutual support. Believing that true leaders inspire and nurture others. It fosters a leadership culture where leaders motivate and empower future leaders, ensuring a legacy of guidance and shared purpose.

يد الله مع الجماعة
"The hand of Allah is with the group"
(Sunan al-Tirmidhi, Hadith 2166)



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