

INCREASING SPIRITUAL INTELLIGENCE OF MUSLIM EMPLOYEES BY REFLECTING ON THE LINGUISTIC MIRACLES IN SURAH YUSUF

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ABSTRACT

This study pertains to Islamic management. A major goal of Islamic management is to help Muslim leaders develop an organizational culture that reflects the values and the principles of the Qur'an and the Sunnah. This requires that leaders can boost the level of spiritual intelligence of their employees through training or coaching. Much research has linked spiritual intelligence with positive organizational outcomes. Research has shown that by watching Islamic videos and keeping a diary, Muslims can develop their level of spiritual intelligence. Fontaine and Wan Nasir (2020) have measured the increase in spiritual intelligence after asking Muslim participants to watch videos on the linguistic miracles of the Qur'an. This study builds on Fontaine and Wan Nasir's work by analyzing the complexity, comparisons, and contrasts between the stories of Yusuf and Musa in the Qur'an. This analysis is based on five videos from Nouman Ali Khan that can be found on YouTube. It also compared the story of Yusuf in the Bible and the Qur'an. This study concludes that the linguistic complexities presented in Khan's videos are not within the capability of someone who did not know how to read or write. Similarly, the differences between the Bible and the Qur'an are quite significant. Both conclusions confirm that the linguistic miracles of the Qur'an points towards the prophethood of Muhammad (peace be upon him). A second study, to be conducted at a later date, will report on the results when Muslims view these five videos and discuss their content. The implications for Islamic management are discussed.

Keywords: Qur'an, linguistic miracles, spiritual intelligence

INTRODUCTION

This study pertains to Islamic management. Fontaine (2020) argues that a major goal of Islamic management is to help Muslim leaders develop an organizational culture that reflects the values and the principles of the Qur'an and the Sunnah. This requires that leaders can boost the level of spiritual intelligence of their employees through training or coaching. In recent years, there have been efforts to increase the spiritual intelligence of Muslim employees (Fontaine, Ahmad, & Oziev, 2017). Indeed, spiritual intelligence has been directly linked to organizational citizenship behavior (Osman-Gani & Anwar, 2015), emotional intelligence (Anwar, Osman-Gani, & Rahman, 2020), and leadership effectiveness (Osman-Gani, Anwar, & Abdul Hamid, 2017). Othman, Abas, and Ishak (2017) found that spiritual intelligence is a moderator between job stress and job performance in the banking industry. Spiritual intelligence is also a moderating variable between emotional labour and organizational commitment (Ogunsola, Fontaine, & Tahir, 2020). Osman-Gani and Hassan (2018) found that spiritual intelligence and cultural intelligence were linked to leadership effectiveness. Thus spiritual intelligence is either an independent variable or a moderating

variable. With regards to developing the spiritual intelligence of Muslim employees, Fontaine and Wan Nasir (2020) found that an exposure to the linguistic miracles of the Qur'an had a very significant impact on their level of spirituality. This study builds on Fontaine and Wan Nasir (2020) and presents some of the linguistic miracles in *surah Yusuf*, the 12th chapter of the Qur'an.

LITERATURE REVIEW

Since 2010, studies have identified processes that would allow business leaders to systematically develop the spiritual intelligence of Muslim employees (Fontaine, et al., 2017, Fontaine, 2020). One researcher at the International Islamic University Malaysia has conducted psychological experiments with more than 3,000 participants (mostly undergraduate and postgraduate students) over a ten year period.

Starting in 2010, participants watched one Islamic video of their choice every week. They did so every week and submitted a report at the end of the semester. This freedom of choice allowed participants to concentrate on spiritual issues that were relevant to them (Fontaine, et al., 2017). For example, some male students might be interested in knowing more about the prayer while female students might want to know more about the wisdom of wearing the *hijab*. Most students developed spiritual intelligence when they clarified their understanding of Islam.

In 2017 onwards, he changed his approach slightly. Rather than making it an individual exercise, participants watched Islamic videos in small groups and discussed the content to develop a shared understanding of the content. This approach avoids the danger of cognitive biases and allows participants to express their ideas in a manner that is psychologically safe (Fontaine, et al., 2017).

From 2010 to 2020, a significant amount of qualitative and quantitative data was collected. Some of it was published (Fontaine & Ahmad, 2013). The scale that was used to measure the spiritual intelligence was developed by a Canadian researcher and validated by King and DiCicco (2009). Fontaine, et al. (2017) were not interested in testing relationships between dependent and independent variables as these relationships have been established by other researchers. The focus was to find ways to develop spiritual intelligence in quick and cost-effective way so that Islamic values could be spread inside Muslim organizations (Fontaine, et al., 2017).

From 2017 onwards, research focused on the linguistic miracles of the Qur'an. The linguistic miracles of the Qur'an (*'ijaz*) is a branch of Quranic studies that scholars have studied for centuries (Mir, 1983). Most classical scholars focus on the unparalleled eloquence of the Qur'an by focusing on the sequence of words or the beauty of individual *ayat* (Mir, 1983, p. 17). This sequence (*nazm*) makes the Qur'an miraculous. Mir (1983) compared the ideas of Khattabi, Baqillani, Jurjani and Zamakhshari. Mir (1983, p.25) said that Razi was the first to apply the idea of *nazm* to the whole of the Qur'an. This idea was further developed by Farahi (1863-1930) and Islahi (1904-1997).

In 2018, a group of 45 students were surveyed. They were given a questionnaire that measured their spiritual intelligence. They watched Islamic videos on the linguistic miracles of the Qur'an throughout the semester (e.g. Khan, 2013). At the end of the semester, they filled out the questionnaire a second time. A group from another class served as a control group. The Cronbach Alpha was 0.9. Paired T-tests identified any significant difference in the

level of spiritual intelligence before and after the intervention (see Table 1). The intervention was very successful (Fontaine & Wan Nasir, 2020).

Table 1: Results of Paired T-tests

<i>No</i>	<i>Questions</i>	<i>Differences in Mean</i>	<i>T</i>	<i>Sig. (2 tailed)</i>
1	I have often questioned or pondered the nature of reality	-.24444	-1.598	.117
2	I recognize aspects of myself that are deeper than my physical body	-.44444	-2.714	.009
3	I have spent time contemplating the purpose or reason for my existence	-.46667	-2.654	.011
4	I am able to enter higher states of consciousness or awareness	-.33333	-2.803	.008
5	I am able to deeply contemplate what happens after death	-.55556	-2.619	.012
6	It is difficult for me to sense anything other than the physical and material	.06667	.425	.673
7	My ability to find meaning and purpose in life helps me adapt to stressful situations	-.15556	-1.045	.302
8	I can control when I enter higher states of consciousness or awareness	-.17778	-1.274	.209
9	I have developed my own theories about such thing as life, death, reality and existence	-.33333	-1.701	.096
10	I am aware of a deeper connection between myself and other people	-.42222	-2.801	.008
11	I am able to define a purpose or reason for life	-.28889	-2.229	.031
12	I am able to move freely between levels of consciousness or awareness	-.24444	-2.044	.047
13	I frequently contemplate the meaning of events in my life	-.28889	-1.832	.074
14	I define myself by the deeper, non-physical self	-.15556	-1.360	.181
15	When I experience failure, I am still able to find meaning in it.	-.13333	-1.062	.294
16	I often see issues and choices more clearly while in a higher state of consciousness	-0.04444	-0.34	.736
17	I have often contemplated the relationship between human beings and the rest of the universe	-.15556	-.961	.342

18	I am highly aware of the non-material aspects of life	.08889	.682	.499
19	I am able to make decisions according to my purpose in life	-.44444	-3.665	.001
20	I recognize qualities in people which are more meaningful than their body, personality or emotions	-.46667	-3.405	.001
21	I have deeply contemplated whether or not there is a greater power or force (e.g. God)	0.00000	0.000	1.000
22	Recognizing the non-material aspects of life help me feel centred	.02222	.144	.886
23	I am able to find meaning and purpose in my everyday experiences	-.17778	-1.596	.118
24	I have developed my own technique for entering higher states of consciousness or awareness	-.42222	-3.009	.004

Source: Fontaine and Wan Nasir (2020)

The results were very encouraging. The linguistic miracles of the Qur'an (*'ijaz*) is a branch of Quranic studies that scholars have studied for centuries (Mir, 1983). Most classical scholars focus on the unparalleled eloquence of the Qu'ran by focusing on the sequence of words or the beauty of individual *ayat* (Mir, 1983, p. 17). This sequence (*nazm*) makes the Qur'an miraculous. Mir (1983) compares the ideas of Khattabi, Baqillani, Jurjani and Zamakhshari. Mir (1983, p.25) says that Razi was the first to apply the idea of *nazm* to the whole of the Qur'an. This idea was further developed by Farahi (1863-1930) and Islahi (1904-1997).

Gap in the literature

Although Muslim scholars have explored the linguistic miracles of the Qur'an for centuries, this information is not really publicly available in English. The majority of Muslim students of management are not exposed to this concept. The only work that has been done so far seems to be Fontaine and Wan Nasir (2020). Even that is very limited in scope.

RESEARCH METHODOLOGY

This study explores the most recent content related to the linguistic miracles of the Qur'an that is available on YouTube. Due to the difficulty in publishing everything in one paper, the literature review underpinning this study is presented. As it will be an exhaustive analysis, it will be the only focus of this paper. In a separate study, Muslim management students will be asked to watch the videos highlighted below. They will then be tested to see whether watching these videos increases their spiritual intelligence.

RESULT AND DISCUSSION

In May 2020, Khan started a series of videos on YouTube in which he presented in-depth lectures concerning *surah Yusuf*. The first five videos in the series compared the story of Yusuf with the story of Musa. The videos are as follows:

- Introduction Part 1: <https://www.youtube.com/watch?v=r3ak4q52Cmg&t=11s>
- Introduction Part 2: <https://www.youtube.com/watch?v=WVYhlIjH7dc&t=3s>
- Introduction Part 3: <https://www.youtube.com/watch?v=5JAuXV-kXVs&t=2s>
- Introduction Part 4: <https://www.youtube.com/watch?v=30ZIDovNu9A&t=920s>
- Introduction Part 5: <https://www.youtube.com/watch?v=mEjZKZiulXc&t=30s>

This was a dimension to the linguistic miracles of the Qur'an that Fontaine and Wan Nasir (2020) had not studied. Table 2 shows an overview of both stories.

Table 2: The Overall Picture

<i>Yusuf</i>	<i>Musa</i>
Begins outside of Egypt. Gets the blessings of the king, He brings in his family – the 12 children of Israel that will form the 12 tribes of Israel - with the king's blessing. Finishes inside Egypt.	Begins in Egypt. The children of Israel are no longer welcome. They leave at night without permission. Finishes outside of Egypt.
The saviour of Egypt. Part of the government (non-Muslim). The government is not oppressive.	Threat to Egyptian society. Opposition to the government. The government is oppressive.
Starts as a shepherd. Ends up being in a high political situation.	Starts in a high political situation. Ends up as a shepherd.

Table 3 shows the differences between the parents. Table 4 compares the siblings.

Table 3: The Parents

<i>Yusuf</i>	<i>Musa</i>
Starts with a father. Threat inside the family. Provide Yusuf with emotional and spiritual nourishment and affection. Suitable for a young teenager.	Starts with a mother. Threat outside the family. Provides Musa with physical nourishment and affection. Suitable for a baby.
Let his son go but afraid for logical reasons. The <i>ayah</i> says “ <i>I am sad and I have fear</i> ”	Let his son go. No logical reason to what she does (putting Musa in a basket in the river). Based on revelation. The <i>ayah</i> says “ <i>don't be sad and don't be afraid</i> ”
When the brothers return, Jacob is very upset. He cries out to Allah in his supplications. No promise that Yusuf will come back. Cries until he goes blind.	Musa's mother wanted to cry out but it would have alerted the soldiers – so Allah “locked” her heart. She receives revelation (although not a prophet) that Musa will be returned to her.

Has no option except to be patient. From the outside, it looks like he had options. From the inside, he has no option.	Mother had the option of sending her daughter to follow the basket. Faith requires people to put in their best effort.
Yusuf is returned years later. He becomes the source of nourishment for his family.	Musa is returned to the mother within hours. She nourishes him.
Yusuf was told to keep his dream a secret. Yusuf is not yet street-smart.	The sister watched the basket going down the river secretly. She is street-smart
In the well, Yusuf received revelation telling him there will be a reunion	The mother is told that she will be reunited with her baby

<i>Yusuf</i>	<i>Musa</i>
Brothers want to harm him. They leave home to get rid of him. They abandon him in a well.	Sister and brother help him. Sister leaves home to save him. She refuses to abandon him even though it seemed she could do nothing.
They cause the separation. They violate the trust of the father. They tell a creative story to their father. They lied to him.	She causes the reunion. She upholds the trust of the mother. She tells a creative story to the wet-nurses outside the palace of the Pharaoh. But she did not
Brothers talk back to their father	She does not talk back. She obeys her mum even though it seemed like an unlikely plan
They have no idea of the consequences of their actions by putting Yusuf in a well.	The Pharaoh has no clue of the consequences of raising Musa in his palace.
Yusuf holds a scarred memory of his brothers.	Musa has a good opinion of his brother

Table 4: The Siblings

Table 5 contrasts the journeys of Yusuf and Musa.

Table 5: The Journey

<i>Yusuf</i>	<i>Musa</i>
Thrown in a well. Risk of drowning. He is in standing water. Someone from the caravan comes to retrieve him.	Thrown in a river. Risk of drowning. Flowing water. He comes to the palace on his own.
He is picked up by an influential man. He tells his wife to keep him.	He is picked up by an influential woman. The wife advises the husband (the Pharaoh) to keep him.
The villain (i.e. the wife) is given two options: service or adoption. She decides for service.	The villain (i.e. the husband) is given two options: service or adoption. He decides for adoption.
Wife has misguided love for Yusuf. Threatened with jail due to that misguided love.	The Pharaoh has guided love for Musa (Allah put that feeling in his heart to protect Musa). Threatened with jail despite that love.
The wife wants Yusuf to disobey Allah.	The Pharaoh wants Musa to disbelieve in Allah.
The aggressor (the wife) loves him.	The aggressor (the Pharaoh) loves him.
Raised in Egypt without spiritual mentor.	Raised in Egypt by two spiritual mentors (wife of the Pharaoh who was a secret Muslim and his mother).
Described as a <i>muhsin</i> . He is given wisdom and knowledge in his teen years.	Described as a <i>muhsin</i> . He is given wisdom and knowledge in his teen years.
Exceptional looks – that was his trial.	Exceptional strength – that was his trial.
He was indoors with the wife. In seclusion	He was outside but there was no one in the city. He was in seclusion.
Trial with someone of high status (minister's wife). People with power can use that to exert influence over you.	Trial by someone of low status (a slave). People with less influence can use pity.
The wife commands him to hurry. The hurrying was for a bad intent.	The slave begs him to hurry. The hurrying was for a good intent.
Trial of adultery.	Trial of murder.
Seek Allah's Refuge before committing a crime.	Seek Allah's forgiveness after committing a crime.
He doesn't want to be among those who are wrongdoers because his master has been good to him.	He doesn't want to be among the wrongdoers because he doesn't want to support criminals.
He correctly interprets the speech of the minister's wife.	He fails to accurately interpret the speech of the slave.
Loyal to the master of the house.	Loyal to the enslaved.

Table 6 contrasts the trials of Yusuf and Musa.

Table 6: Trial

<i>Yusuf</i>	<i>Musa</i>
Wife gives false testimony with evil intent.	Second time Musa helps the slave. The slave gives me a true testimony with evil intent (he wanted to police to busy themselves with Musa so that he can ran away).
She takes advantage of her position of power (wife of the minister).	The slave is taking advantage of being a fellow Israelite.
Material testimony (ripped shirt).	Witness testimony.
The innocence of Yusuf is established in private. To protect his reputation, the minister sends an innocent person to prison.	The guilt of Musa is declared publicly. He runs away not because he is afraid of justice but because the police had already decided to kill him without resorting to due process.
Motivated in part to the loyalty to the master.	Motivated in part because of the animosity towards the Egyptian ruler.
The wife uses character assassination against Yusuf.	The slave uses character assassination against Musa.
Two troublesome encounters with the wife (first in private then in public).	Two troublesome encounters (with the slave first in private then in public).
Minister (who knows Yusuf is innocent) doesn't help Yusuf.	The chief of police (who is a believer) helps Musa.
The toxic love of the women for Yusuf is the problem.	The toxic hatred of the Egyptians towards the Israelites is the problem.
Found innocent but still jailed.	Found guilty but still escaped.

Table 7 compares their stories when they are isolated from the society.

Table 7: Isolated from Society

<i>Yusuf</i>	<i>Musa</i>
He meets two men in prison.	He meets two women in the desert.
The two men approaches him for help	He approaches two women to help them.
He helps them by interpreting the dream – his special gift.	He helps the women by using his strength to water the animals – his special gift.
Yusuf preaches.	Musa does not preach.
Yusuf expects that the prisoner will mention his case after he is freed – the prisoner says nothing.	Musa has not expectations but the women mention him to their father.
One of the two men comes years later.	One of the women come hours later.
The man returns for selfish reasons.	The woman comes back for selfless reasons.
He shamelessly asked for help.	She shyly offers her help.

Yusuf spoke to the men about the blessings in his life.	Musa speaks to the father and talks about the problems in his life (both are fine).
King is in need of help and calls him.	Musa is in need of help and gets called.

Table 8 shows the confrontation in each story.

Table 8: Confrontation

<i>Yusuf</i>	<i>Musa</i>
The king sees a dream (the cows).	The Pharaoh sees a dream of a Israeli overtaken his kingdom.
The dream is about the fate of Egypt.	The dream is about the fate of Egypt.
The king does not know what the dream means.	The Pharaoh knows what the dream means.
Seven good years to help them prepare for seven bad years.	Several bad years meant to humble them to avoid the destruction of the kingdom.
The cellmate calls upon Yusuf as the saviour of Egypt in king's court.	The believer calls Musa the saviour of Egypt in the Pharaoh's court.
He wants to stand before the king to clear his name.	Commanded to stand in front of the Pharaoh.
Ask the questions to the women who accused him	Gets asked about his past crime.
Proves his innocence.	Admits his guilt.
King promotes him.	The Pharaoh threatens him.
His divinely inspired ability to interpret dreams guarantee Egypt's prosperity.	His divinely revealed signs undermines Egypt's prosperity.
Hired based on his honesty and his ability to interpret dreams (skill mentioned first, honesty second).	Hired based on his honesty and his strength (honesty first, skill second).
Illustrates what men and women should not do (i.e. infidelity) when they have affection for one another.	Illustrates what men and women should do (i.e. marriage) when they have affection for one another.
"Our father is a <i>shaikh kabeer</i> " (said to inspire pity).	"Our father is a <i>shaikh kabeer</i> " (said to inspire respect).
Reunited with Benjamin before confronting the rest of the brothers.	Reunited with Harun before confronting the Pharaoh.
He is the support for Benjamin.	Harun is his support.
The king took Yusuf's advice – which ensured Egypt's worldly well-being.	The Pharaoh refused to take Musa's advice – which would have ensured Egypt's spiritual salvation as Egyptians would have stopped worshipping the Pharaoh.
Benjamin is helpful by staying silent.	Harun is helpful by staying silent – even though he is described as eloquent.
"I will keep him for myself" said the king.	"I will kill him myself" said the king.
Yusuf is the judge (a prophet is the best	The aggressor (a tyrant is the worst

possible judge). His aggressors are on trial.	possible judge and he is judging a prophet) is the judge. Musa is on trial.
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Table 9 shows the resolution in both stories.

Table 9: Confrontation and Resolution

<i>Yusuf</i>	<i>Musa</i>
Reminds them of what they did.	Musa is reminded of what he did.
The sons of Israel (i.e. the brothers) are the criminals.	The sons of Israel (i.e. the descendants of Yusuf and his brothers) are the victims.
The brothers prostrate when they recognize their mistake.	The magician prostrate when they recognize their mistakes.
Within a few generations, the blessings of being settled in Egypt turns into slavery.	The trial of exile turns into a settlement. This settlement would become the kingdom of Sulaiman and Dawud that would surpass the kingdom of the Pharaoh.
The sons of Israel come to Egypt looking for food.	The sons of Israel are desperate for food when they are in the desert, having escaped Egypt.
Wronged by his own people, then by the Egyptians.	Wronged by the Egyptians, then by his own people.
In the end, Yusuf reunites his family and forgives his brothers.	In the end, Musa separates himself from his people.
Saga ends with a peaceful resolution.	Saga ends with a violent showdown.

Table 10 represents an analysis of the first part of the story of Yusuf. It is the part when he gets the dream and he is thrown in a well. In this session that can be found on YouTube, Khan invited a Muslim scholar who is a Biblical scholar to discuss the similarities and differences. These videos are as follows:

- Joseph in the Quran and the Bible (part 1): <https://www.youtube.com/watch?v=NOixluur6Xk&t=6s>
- Joseph in the Quran and the Bible (part 2): <https://www.youtube.com/watch?v=FiQqGAIHnSI>

The analysis of the story of Yusuf in the Qur'an and the Bible goes on for many episodes. A detailed analysis would be outside the scope of this study. However, it is clear that the story is the same but the details are different. Most of the details about names of people and locations are eliminated because they do help in terms of guidance.

The main point though is that the same story is told for a completely different reason. In the Bible, the story is told as part of the narrative of the Children of Israel. It is told to boost the pride of the Children of Israel. In the Qur'an, the story is told so that readers reflect upon the fact that God's plan is perfect. A vulnerable boy is kidnapped by his brothers, thrown in a well, and sold into slavery. At first glance, this seems like injustice. By the end of the story,

God’s wisdom becomes apparent. Rather than focusing on the children of Israel, the lesson is more universal. It remains true at any place and any time throughout history.

Table 10: The Story of Joseph in the Bible

<i>The Qur’an</i>	<i>The Bible: Genesis 37</i>
Not mentioned.	Lineage of Jacob. Rest of Genesis covers the other sons. Lots of names given.
Jacob is presented as a good father. Joseph is presented as an innocent boy.	Joseph spreads tales about his brother. His father loves him more than the other brother. Joseph is presented as a “spoiled brat”. His brothers hated him.
This theme is absent from the Qur’an.	The theme of the favourite son is a common theme in Genesis and it always brings trouble.
Yusuf tells the dream to his father. His father advises not to mention it to his brothers to avoid increasing their jealousy. The mother is not mentioned in the story but she is assumed to be alive. The purpose of the way the Qur’an tells this story is to eliminate unnecessary details, eliminate controversies, and focus on giving guidance.	Joseph tells his dream about the stars, the sun and moon bowing him. He tells this dream to his brothers and they hated him all the more. The “bowing to the moon” created a lot of discussion. It is implied that it is the mother but – as far as the Bible is concerned – the mother of Joseph died. Some of the Rabbis argued that sometimes prophetic dreams are not realised completely.
Not mentioned.	Another dream is mentioned. They are in the field. Their blades of grass bow to the blades that belong to Joseph. They are angry with him even more.
	Although the story was popular, it had never been told in Arabic before.
	When Joseph tells the story to his father, his father rebukes him.
The brothers have plotted to drop Yusuf in a well. They plead with the father so that Yusuf comes with them. The father is very reluctant because he knows that they have evil intentions. He reluctantly gives in.	The brothers are grazing their animals. The father tells Joseph to go out to see them and get news. When Joseph appears, they suddenly decide to kill him.
Not mentioned.	Genesis has lots of details such as the place where the crime took place.
Qur’an is more precise.	Joseph is killed by a wild beast. The nature of the beast is not specified. In the Jewish tradition, it is assumed to be a bear. In the Christian tradition, it is assumed to be a wolf.
The brothers have departed. Some people pick up Yusuf without the knowledge of the owner of the caravan. They are in a hurry to sell him at whatever price they can get.	The brothers sell Joseph to a caravan that is spotted.

Presenting the tables above has been challenging. Rather than commenting in between the tables, the author decided to present all the data first and then reserve the comments in this section.

The logic of this study should be re-stated. Muslims are told at school that the Qur'an is the word of God. However that statement is often made without evidence. It is something that is simply assumed and never discussed. In an increasingly complex world, more and more Muslims need evidence to strengthen their faith. This evidence will not increase their intellectual understanding of Islam but it will satisfy their heart. This spiritual satisfaction leads to an increase in spiritual intelligence (which has been measured by Fontaine & Wan Nasir, 2020).

When one compared the tables, one is amazed by the symmetry and the complexity of these two stories. When adds to that the subtle differences between the text of the Bible and the text of the Qur'an, one is left in amazement.

However, the most amazing point has not yet been made. There is no *surah* called "*surah Musa*". The story of Yusuf is found in only one *surah*. The background to *surah* Yusuf was that the Quraish were trying to find fault with the Prophet (peace be upon him) but they couldn't do so. So they visited the Jews of Madinah and asked them to help them find questions that the Prophet could not answer. They asked him about how the Children of Israel ended up in Egypt. So the story of Yusuf was revealed as one complete *surah*. The story of Yusuf is not mentioned anywhere else in the Qur'an. By contrast, the story of Musa is mentioned in 32 *surahs* in the Qur'an. It is mentioned in *al-Baqarah, an-Nisa, al-Ma'idah, al-An'am, al-Ar'af, Yunus, Hud, Ibrahim, al-Isra', al-Kahf, Maryam, Ta Ha, al-Ambiyah, al-Muminun, al-Furqan, as-Shu'ara', an-Naml, al-Qasas, al-Ankabut, as-Sajdah, al-Ahzab, as-Saffat, Ghafir, Fussilat, Ash-Shura, Az-Zukhruf, al-Ahqaf, adh-Dhariyat, an-Najm, as-Saff, an-Nazi'at, and al-A'la*.

Although the story of Musa is told in 32 *surahs*, detailed are not repeated for the sake of repetition. Each *surah* addresses a different angle of Musa's story and reflects the aim of that specific *surah*. Scholars have shown that the Qur'an contains a carefully crafted of ring structures, forming smaller ring structures within larger rings (Farrin, 2014, Khan & Randhawa, 2016). If one word is out of place in anyone of these 33 *surahs* (*surah* Yusuf and the 32 other *surahs* in which the story of Musa is mentioned), one of the stories becomes incoherent and the ring structure of the Qur'an breaks down.

The perfection of the Qur'anic narrative has left Western scholars at a loss as to how to explain the Quranic phenomenon. One explanation is that Prophet plagiarized from Biblical sources. If this theory is correct, then it should be possible to identify those passages from the Bible that have been plagiarised. For example, one theory is that *surah al-Fatihah* is the plagiarised version of the Lord's Prayer. Muslim scholars have refuted that opinion. Thus, Haleem (2011, pp 24-26) shows that they are quite different so that the accusation of plagiarism seems unfounded. A glance at Table 10 suffices to come to that conclusion. In any case, it doesn't even address the most obvious problem: how could the Prophet find out about the stories of the Jews and the Christians when this information was not publicly available (Jewish Rabbis would not share their knowledge with non-Jews, they didn't travel to Mecca to teach him, and the Prophet did not travel to Madinah to study with them).

To imagine that someone who does not know how to read or write would simply tell a story – orally – that is then written down by his companions. Over one thousand years later, as new

technology allow scholars to do the kind of textual analysis that was impossible before computers, scholars discover these beautiful contrasts within a perfect ring structures.

All of these factors point towards the unmistakable conclusion that the Prophet could only be a Prophet. These points thought do not “prove” the prophethood. A proof means that everyone, whether Muslims or non-Muslims, could accept these facts as self-evident. Rather it serves to strengthen the faith of Muslims who already believe. In this context, it is very relevant to Muslims who have reached a certain level of maturity, like university students or Muslims interested in Islamic management.

Islamic management, as an academic discipline, has evolved since the 1990s. For a long time, the articles and books on Islamic management focused on critiquing the Western approach to management and presenting a theoretical discussion of Islamic management.

From 2010, due to the efforts of many scholars, the focus has been on linking spiritual intelligence to various positive outcomes for organizations. Similarly, it has been firmly established that Muslims can develop their spiritual intelligence by watching Islamic videos and keeping a diary. Whether they watch videos related to a topic of their choice, a better understanding of the Qur’an, or more insights into the linguistic miracles does not really matter. As long as Muslims learn more about Islam, it increases their spiritual intelligence.

Having said that, the author believes that there is an argument to be made to focus on the linguistic miracles of the Qur’an. So much of a Muslim’s identity is tied to the Qur’an that every Muslim should be encouraged to study it in a systematic manner. Similarly, as Islamic management develops, non-Muslim scholars will likely start questioning the premises that underpin Islamic management as a valid academic discipline. A good knowledge of the linguistic miracles of the Qur’an can be very helpful if scholars of Islamic management have to debate non-Muslim scholars of management in the future. Some knowledge of comparative religion will also be helpful. Khan and Randhawa (2016) for explained that whereas prophets play a very important role in Islam, they play a comparatively minor role in Christianity.

CONCLUSION AND RECOMMENDATIONS

The literature on the linguistic miracles of the Qur’an is quite extensive. It is unfortunately only found in scholarly books that students studying advanced topics in Islamic studies would read. Nouman Ali Khan (among other speakers) has popularized this topic on YouTube. The same points could be presented in the context of Islamic management, with a view of increasing the spiritual intelligence of students.

This article is the first part of a larger study. It introduces the literature and captures some of the linguistic miracles that are found in the Qur’an. In the next stage, students would watch these five videos (possibly six of the comparison between the Bible and the Qur’an is included). They would then discuss their reflections in class. The first time this will be done, the focus will be on collecting qualitative data. The second time, the instrument to measure spiritual intelligence could be used.

A final point should be made. It may be that watching these videos increases the spirituality of Muslims but that this higher level of spirituality is not captured by the instrument.

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