

# فهم الذكاء العاطفي على ضوء سيرة الرسول محمد صلى الله عليه وسلم: دراسة تأصيلية تطبيقية

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## ملخص الدراسة:

كشفت هذه الدراسة عن موضوع الذكاء العاطفي في حياة النبي محمد صلى الله عليه وسلم، وبينت مفهوم الذكاء العاطفي، كما وأبرزت الدراسة أهمية الذكاء العاطفي في الإسلام ومكونات الذكاء العاطفي؛ ومن ثم أوضحت الدراسة الذكاء العاطفي والأخلاق الإسلامية في القرآن والسنة النبوية، وأخيراً كشفت الدراسة عن بعض الأمثلة التطبيقية للذكاء العاطفي في حياة النبي محمد صلى الله عليه وسلم. واستخدمت الباحثة لبيان ذلك: المنهج التأصيلي والتطبيقي، وتوصلت الدراسة إلى أن الوعي الذاتي الذي كان لدى الرسول صلى الله عليه وسلم؛ مكنته من اكتساب نظرة ثاقبة للموقف، وأعطته التوازن بين العقل والعاطفة.

**الكلمات المفتاحية:** الذكاء العاطفي، سيرة الرسول محمد، الوعي الذاتي، العطف، ضبط النفس، الوعي الاجتماعي.

## Understanding Emotional intelligence in light the life of Prophet Muhammad Peace be upon him :An Applied fundamental study

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### ABSTRACT

This study revealed the subject of emotional intelligence in the life of Prophet Muhammad (PBUH), and it showed the concept of emotional intelligence, and the study highlighted The Significance of emotional intelligence in Islam and components of emotional intelligence; Then the study showed Emotional Intelligence in addition to Islamic morals in Quran and Sunnah, Finally, the study revealed some practical examples of emotional intelligence in the life of Prophet Muhammad (PBUH). To demonstrate this, the researcher used: the fundamental and applied approach, the study concluded that self-awareness that the Prophet possessed; enabled him to gain insight into different situations, and gave him a balance between rational thinking and emotion.

**Keywords:** emotional intelligence, biography of Prophet Muhammad, Self-Awareness, Empathy, Self-Control, Social-Awareness.

## 1. Introduction:

Praise be to Allah and blessings and peace be upon Prophet Muhammad the messenger of Allah, and his family, and his companions as whole, and whoever follow his path until the Day of Judgment. The emotional intelligence term has become one of the most important and widespread topics in educational institutions, it is worth noting that emotional intelligence has become one of the basic variables that have emerged as one of the essential qualities of a leader (Khawaldeh, 2004, p48). And the last decade witnessed a widespread use and recognition of Emotional Intelligence in the work places, journal articles, and media. In fact, Emotional Intelligence is a product of many researches beginning in the early 1990s that emphasize on emotions and intelligences (Alghamdi, 2006). Emotional intelligence in general means: "the ability to self-control and the ability to read feelings" (Goleman, 2005, p36).

Feelings are necessary for thinking, but the problem does not relate to emotion as much as it relates to the appropriateness of emotion to the situation, how to express it, and finding a balance between rational thinking and emotion (Goleman, 2005, p36).

The Qur'an discourse directed the Messenger to invest passion in conveying the message and gaining people's attention. Allah says: **{it was by that Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you}** (Holy Qur'an 3:57), and the Messenger of God is the role model for the members of society. Allah Almighty says: **{ In the Messenger of Allah you have a fine example for he who hopes for Allah and the Last Day and remembers Allah abundantly }** (Holy Qur'an 33:21).

The biography of the Prophet Muhammad (PBUH), was a unique and distinguished model that was characterized by its comprehensiveness in various areas of life. One of the things that encouraged me to write about the biography of Prophet Muhammad (PBUH), was that he was a model of emotional intelligence which appeared in his words and actions. Through reading, it became clear to me that the level of emotional intelligence was elevated in the life of Prophet Muhammad, and this was evident in the intellectual and practical aspect.

More than 1,400 years before the history of the Prophet's migration, the Prophet embodied the concept of emotional intelligence in all its guise. The self-awareness that the Prophet possessed; it enabled him to gain insight into the situation and fate, and gave him a balance between reason and emotion, and God honored him. Allah Almighty says: **{surely, you (Prophet Muhammad) are of a great morality}** (Holy Qur'an 68:4) and Allah says **{nor does he speak out of desire. Indeed it is not except a Revelation which is revealed}** (Holy Qur'an 53:3, 4). These things made him able to manage his feelings and control them in all situations.

When Aisha (may Allah be pleased with her), the wife of the Prophet Muhammad (PBUH), was asked to explain the character of the blessed Prophet, her reply was, "His character was the Qur'an" (Al-Bukhari, 8, p55). The Prophet(PBUH), was kind to his women and daughters, and sympathetic to people of all ages, Allah says:**{Indeed, there has come to you a Messenger from your own, he grieves for your suffering, and is anxious about you, and is gentle, merciful to the believers}**(Holy Qur'an 9:128).

And prophet Muhammad words and actions is abundant resources that support and encourage to learn Emotional Intelligence skills. For example, empathy can be seen in one of the hadiths of Prophet Mohammad (PBUH) which states that "None of you will have faith till he wishes for his (Muslim) brother (Muslims call each other brother/sister) what he likes for himself" (Al-Bukhari, (Hadith No.13), 1, p10). And in self-control and self-management, the prophet

Mohammad (PBUH) said: "woeful is not he who knocks the other down, indeed powerful is he who controls himself in a fit of anger." (Al-Bukhari, (Hadith No.6114), 8, p34).

However, emotions are not meant to control you, we have to learn how to best manage them. But at the same time, emotions should not be ignored. Studying the behavior of the Prophet and his relations with others is undoubtedly the best way for all Muslims to lead an easy life.

### The research problem:

1. What is Emotional Intelligence?
2. What examples aspects of Emotional Intelligence are supported by the values of Islam from The Sunnah?
3. What teachings of The Sunnah support empathy?

**Research objectives:** This research aims to:

1. Explain the concept and meaning of emotional intelligence.
2. Highlighting examples of emotional intelligence that are supported by Islamic values from the Sunnah.
3. Confirmation of the teachings of the Sunnah that support empathy.

### Research Methodology:

The research methodology was based on the fundamental and applied method.

**Research plan:** This research is organized according to its objectives, importance and problems to be as follows:

**Introduction to the research:** the importance and value of the research, its problems, its methodology, and the structure of the research.

**The first Section:** a conceptual approach: Linguistic definition of intelligence, Technical meaning of intelligence, Linguistic definition of emotion, Technical meaning of emotion, The Meaning of emotional intelligence.

**The second Section:** The Significance and components of emotional intelligence.

**The third Section:** Emotional Intelligence and Islamic morals in Quran and Sunnah.

**The fourth Section:** Emotional intelligence in the life of the Prophet Muhammad.

**Conclusion of the research:** by presenting the most prominent results and presenting the most important recommendations.

## 1. Conceptual Introduction

Before delving into emotional intelligence in the life of the Prophet Muhammad (PBUH), it is necessary to provide definitions of the concepts and Terms used in this research.

### 1.1 The linguistic and technical meaning of emotional intelligence

#### 1.1.1 Linguistic definition of intelligence

Foresight and wisdom in planning (Al-Azhari, 10, p184), having the ability to understand (Mustafa, 1, p314). Al-Razi defined intelligence as: "Power of predicting what will happen" (Al-Razi, 1, p226). And Ibn Farris said that: Being good at judging (Ibn Farris, 2, p357). Finally, Al-Azhari said that intelligence is: "Ability to understand" (Al-Azhari, 10, p184).

#### 1.1.2 Technical meaning of intelligence

According to Jurisprudents and scholars of Islamic foundational studies, there are multiple definitions for the word 'intelligence', but all of those at the end return to the linguistic meaning. Intelligence 'has been defines as "Insight and intelligence of the heart" (Al-Manawi, 1,561).

As for the Cambridge Dictionary, intelligence is defined as: The ability to learn, understand and make judgments or have opinions that are based on reason” (Cambridge Advance Learner’s Dictionary, 2006). It is also known as: The capacity to acquire and apply knowledge. (The American Heritage Dictionary of the English Language, Fourth Edition, 2006). Others believe that intelligence is: The ability to learn facts and skills and apply them, especially when this ability is highly developed. (Encarta World English Dictionary, 2006). And in my opinion I think intelligence is the ability to use previous experiences and use them to solve the present problems, in addition to predicting and anticipating future problems that may be exposed to the individual.

### 1.1.3 Linguistic definition of emotion

Characterized by sentiment (Al-Azhari, 3, p287) Affecting, affective, emotional (Mustafa, 2, p608). Emotive; warm; sentimental; touching; moving; passionate; pathetic; poignant (Ibn Manzoor, 9, p249).

### 1.1.4 Technical meaning of emotion

Emotions are psychological states brought on by neurophysiological changes, variously associated with thoughts, feelings, behavioral responses, and a degree of pleasure or displeasure. (Panksepp, 2005, p9). There is currently no scientific consensus on a definition. Emotions are often intertwined with mood, temperament, personality, disposition, or creativity. (Averill, 1999, p71). From a mechanistic perspective, emotions can be defined as: a positive or negative experience that is associated with a particular pattern of physiological activity. (Schacter, 2011).

In addition, emotions can be defined as “mental feeling or affection (example pain, desire, hope) as distinct from cognitions or volitions” (Oxford English Dictionary, 1987). Thus, emotion is a response to a stimulus that can be sensorial, i.e., originating from any afferent nervous pathway, or mental, resulting from the subject’s imagination or memory. (Cabanac, 1994).

## 1.2 The Meaning of emotional intelligence

There are many definitions to clarify and reveal the reality of “emotional intelligence” It has been: Emotional Intelligence is being able to monitor our own and others' feelings and emotions, to discriminate among them, and to use this to guide our thinking and actions (Salovey & Mayer, 1990). And John Mayer and Peter Salovey were the first to conceptualize EI in a comprehensive way, beginning with the idea of “emotional information processing. To mean “the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and to regulate emotions to promote personal growth.” The basic idea is that emotional intelligence involves the ability to perceive, assimilate, understand, and regulate emotions. (Mayer, Caruso, & Salovey, 2000).

And according to Goleman definition of Emotional Intelligence, it consists of five main components: (self-awareness) knowing our emotions, managing them, motivating ourselves, (empathy) recognizing emotions in others, and handling relationships with others (Goleman, 2005). Furthermore, Emotional intelligence, reflects the ability of an individual to face and deal with daily challenges and help in predicting the success in life, both in personal and professional pursuits. Emotional intelligence competencies include empathy, creativity, intuition, flexibility, stress management, resilience, leadership, integrity, happiness and optimism, as well as intrapersonal and interpersonal communication skills. (Shabshaba, p2).

For Goleman, emotional intelligence competencies are learned abilities like the drive to achieve and emotional self-control, both of which build on underlying EI components like self-management. (Goleman, 2005). And emotional intelligence refers to the ability to recognize and regulate emotions in ourselves and others through four key elements: self-awareness, self-management, social awareness (or empathy), and relationship management. (Shabshaba, p3).

Finally, bradberry and greaves explained the concept of emotional intelligence and said: “emotional intelligence is your ability to recognize and understand emotions in yourself and others, and your ability to use this awareness to manage your behavior and relationships” (Bradberry & Greaves, 2009).

## 2. The Significance and components of emotional intelligence

### 2.1 The Significance of emotional intelligence in Islam

The purpose of this section is to focus exclusively on the emotional component, and our psychological configuration consists of several components, all of which are interrelated, (younis, 2013).

- The spiritual component, as we say the( **fitrah** ), which naturally predisposes us with an inclination towards God and good.
- The rational component, that presume all types of mental processes which we can have.
- The emotional component, which include and covers the diversity of emotions we experience, for example anger, fear, sadness, guilt, and shame.

Indeed our community habitually focuses on our spiritual and cognitive components instead of focusing on the emotional one, which is often overlooked among Muslims; this imbalance is important for two reasons:

**First:** In my opinion most of the problems that individuals may face can directly be related to their regulation of their emotions.

**Second:** Second: by abandoning the emotional component, we underestimate the emotional intelligence of Prophet Muhammad (PBUH), who was an example of mercy to mankind based on all three components combined. We consequently ignore his emotional side, maybe even reducing him to a man of regulations and rules devoid of any emotion and feelings. After the battle of **Uhud**, an ayah that specifically highlights this trait was revealed, in which Allah says :{ it was by that Mercy of Allah that you (Prophet Muhammad) dealt so leniently with them. Had you been harsh and hardhearted, they would have surely deserted you. Therefore, pardon them and ask forgiveness for them. Take counsel with them in the matter and when you are resolved, put your trust in Allah. Allah loves those who trust} (Holy Qur'an 3:159). The verse show and explain how Prophet Muhammad (PBUH) was attuned to his followers emotional state .Otherwise, his companions would have disbanded. In fact, Prophet Muhammad (PBUH) knew how important is it to recognize our emotions (Ibn Katheer, 1999, 2, p. 148).

War was one of the most fear-invoking context for the companions of prophet Muhammad (PBUH) in that time. The Prophet (PBUH) show us how to manage our fear in these definitely fearful times.

He did not over-regulate it by running towards the enemy carelessly on his own, neither under-regulate it by staying at home hiding with fear.

Instead of that Prophet (PBUH) was the perfect example of emotional regulation and management and dealing with such situations .prophet Muhammad (PBUH) put on body armor for protection and precisely planned his attacks. (Younis, 2013).



## 2.2 Components of emotional intelligence

Emotional Intelligence means the process in which we learn how to understand our own emotions (self-awareness), learn how to understand the emotions and feelings of others (empathy), in addition to how to be proficiently in positive emotional responses

Also to be able to motivate oneself instead of Waiting on discipline or direction from others (self-management), and how to recognize and accept the emotional responses of other people (social awareness and relationship Management). These four components has been summarized by Salovey and Meyer as: (Salovey, and Mayer, 1990, p185).

1. 1. Self - Awareness which means: Observing ourselves and recognizing and understanding a feeling as it happens.
2. 2. Empathy which means: Sensitivity to the concerns and feelings of others and paying attention to their perspective; appreciating the differences in people feelings about things.
3. 3. Self-Management which means: how to deal with feelings so that they are suitable, how to realize what is behind a feeling and how to find ways to handle fears, anger, anxieties and sadness.
4. Social Awareness and Relationship Management which means: how to Manage emotions in other people; social competence and social skills.

In the third section I will explain how much the components of emotional intelligence are presented and available in the holy Quran and the Sunnah.

## 3. Emotional Intelligence and Islamic morals in Qur'an and Sunnah

According to emotional intelligence concept, we can rooting it by returning to Islamic morals. The holy Qur'an and the Sunnah included many verses and Hadiths that indicate and promote obviously for the four Emotional Intelligence skills: self-awareness, self-management and self-control, empathy, and social awareness in addition to relationship management. (Bah, 2021, p545). In this section, I selected the Qur'an verses and Hadiths that support combined or individual Emotional Intelligence components will be presented together with their respected interpretations.

**3.1 Self-Awareness:** The Qur'an contained verses that motivate individuals to become aware of themselves, be able to knowledge and understand their emotions, and try to recognize their own feelings. I select several verses that support self-awareness:

In the first verse the holy Qur'an emphasizes that change begins from within Verily. Allah says: **{Allah does not change what is in a nation unless they change what is in themselves. Whenever Allah wants evil for a nation, none can ward it off. Other than Him, they have no guardian}** (Holy Quran 13:11). In another verse Allah says: **{and also in yourselves. Can you not see?}** (Holy Quran 51:21).” In Arabic it means a call or request for the individuals to think deeply of themselves and dive into their own minds to find out the real creature beyond and to become aware of and understand what they really need and how they feel toward other things. This level of recognition of emotions will then lead to self-control and controlling the emotions. (Al-Baghawi, 7, p375).

And The Sunnah contain many Hadiths that motivate and encourage individual to become aware of himself, be able to knowledge his emotions, and to recognize his own feelings. I select several Hadiths that support self-awareness:

Prophet Mohammad (PBUH) calls Muslims to understand their emotions. He encourages them to control their negative feelings, but to wisely express positive feelings. Below are selected supporting texts from the Sunnah that support Emotional Intelligence skills :

“Narrated by Anas bin Malik: a man was with Prophet Mohammad (PBUH) when another man passed by and the former said: O Messenger of Allah! I love this man. Allah's Messenger asked, "Have you informed him?" He said, "No." Allah's messenger then said, “Tell him that you love him.” So he went up to the man and said to him, “I love you for the sake of Allah;” and the other replied “May Allah, for whose sake you love me, love you”.( Abu Dawud, (Hadith No.5127), 4, p495). This story revealed to us how prophet Muhammad (PBUH) of Islam teaches his followers the emotional literacy and how he calls them to recognize their emotions and to truly express them. (Alghamdi, 2006).

**3.2 Empathy:** The Sunnah include many sayings which focus on social awareness and empathy. For example, the Prophet (PBUH) says: "Narrated Anas: Allah's Messenger said: “No one is a true believer until he desires for his brother what he desires for himself.”( AlBukhari, (Hadith No.13), 1, p10). This Hadith tell us that When a Muslim likes for other Muslims the same thing which he likes for himself, then he will clearly has goodwill for his fellow Muslims and treat them kindly. When Muslims choose and adopt this attitude at the level of community, there will be no hate between Muslims and no Muslim will be an enemy of the other. In fact Muslim would help and stand by each other. So, this Hadith encourages the feelings toward society and empathy for others into Muslims attitudes. (Ibn Battal, 1, p65).

Moreover, Prophet Mohammad (PBUH) says: "Narrated Numan bin Bashir: Allah's Messenger (PBUH) said, “The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs is afflicted, the whole body responds to it with wakefulness and fever”( AlBukhari, (Hadith No.6011), 8, p12). This Hadith says that Muslims are akin to a living person. When he feels pain in one of his eyes, for example, his entire body feels it. When he suffers from a headache, he feels its pain throughout his body. So, this Hadith describes the normal situation that Muslims should be in, to care about each other and keep empathy between themselves. (Ibn Battal, 9, p237).

In Sunan Al-Nisa'i "Narrated Jabir bin Abdullah: A funeral procession passed in front of us and the Prophet (PBUH) stood up and we too stood up. We said, “O Allah's Messenger, this is the funeral procession of a Jew.” He said, "Whenever you see a funeral procession. You should stand up”( Al-Nasa'i, (Hadith No.1929), 4, p47).

And in another interpretation of this Hadith the Prophet Muhammad (PBUH) said: “Isn't it a soul!”(Muslim, (Hadith No.2269), 3, p58). And this is an exclamation question to make sure that we respect others from whatever religion they might be. This story indicates obviously how the Prophet of Islam teaches his followers empathy for others even if they belong to another race, religion, or faith. (Al-Nawawi, 3, p375).

**3.3 Self-Management/ Self-Control:** The Qur'an indicates how it is important to control anger in many places. For example, the Qur'an says :{ **and those who avoid the major sins and indecencies and, when angered, forgive**} (Holy Qur'an 42:37) .In this verse, the Quran favored those who forgive when they are angry and that is the highest degree of controlling anger which is facing anger rationally and patiently. (Al-Qurtubi, 16, p35).

Furthermore, Allah says: **{who spend in prosperity and in adversity, for those who curb their anger and those who forgive people. And Allah loves the charitable}** (Holy Qur'an 3:134). The Qur'an describes those people who forgive others and repress their anger as good doers that others should learn from them. The Qur'an preferred people who have self-control. Clearly this is a call for people to control their anger; since anger has a negative effect on people if not controlled and repressed. (Al-Qurtubi, 4, p206).

And, In the Narrated (Abu Huraira): A man said to the prophet (PBUH), "Advise me!" The Prophet (PBUH) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (PBUH) said in each case, "Do not become angry and furious" (AlBukhari, (Hadith No.6116), 8, p35). In this Hadith, Prophet Mohammad (PBUH) advised his followers through advising this man not to become angry and furious. In all cases the Prophet motivated and encouraged his followers to become patient and to get rid of being angry, nervous, and furious. (Ibn Battal, 9, p296).

And, Sunnah, Narrated (Abu Huraira): Allah's Messenger (PBUH) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger". (Al-Bukhari, (Hadith No.6114), 8, p34). In this Hadith, the Prophet gives his followers a rule that being powerful and strong doesn't mean being a perfect person, but perfect and powerful are those who control their anger. This is another promotion for anger control and overall control of emotion (Ibn Battal, 9, p295).

### 3.4 Social-Awareness and Relationship Management:

The Qur'an says: **{People, We have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you. Allah is the Knower, the Aware}**. (Holy Qur'an 49:13). The Qur'an explained in this verse for Muslims that people were created from male and female and created from many different colors, faiths, and races for a reason. This purpose is to be able to know each other and to be able to live along with each other in harmony and peace. Additionally, it makes a rule that clearly states that the best person to Allah is the most faithful one, thus, the judgment between people was based on their deeds not their colors or races which motivate Muslims to build and have relationships with all human beings. (Al-Baghawi, 7, p348).

In The Sunnah, The Prophet (PBUH) says: Narrated Abdullah bin Amr:" A man asked the Prophet (PBUH): "Whose Islam is good or what sort of deeds (or what qualities) of Islam are good." The Prophet replied, "To feed (others) and to greet those whom you know and those whom you do not know" (Muslim, (Hadith No.169), 1, p47). In this Hadith Prophet tells that a perfect Muslim is that who feed others (invite them) and greet others (call, congratulate and greet in occasions and salute passersby) whether one knows or not. This is another call to become outgoing and friendly person who knows how to relate to others. (Al-Nawawi, 1, p118).

And The Prophet also says: Narrated Al-Bara bin Azib: "Allah's messenger (PBUH) commanded us to do seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with Yarhamuka-Allah (May Allah has mercy on you) when he says Al-hamdulillah (Praise be to Allah), to help the oppressed and to help others to fulfill their oaths, to accept invitation and to give currency to the salutations..." (AlBukhari, (Hadith No.2445), 3, p169). In this Hadith is a call to many deeds that support social awareness,



relationship management and empathy. To visit sick people is to have empathy for others, and to follow funeral procession is to be socially aware and also empathetic, and to help the oppressed ,respond to a sneezer, and help others fulfill their oaths are all social responsibilities that teach people all social skills. Also, accept invitations and give currency to the salutations are all social responsibilities that Muslim people have to take care of. (Ibn Battal, 7, p152).

#### 4. Emotional intelligence in the life of the Prophet Muhammad Peace be upon him

The more we read about the Prophet Muhammad, (PBUH), the deeper we fall in love with his exquisite character, his sensitivity, his ability to acknowledge his own and others' emotions. To me, the beautiful part of his personality lies in his transparency and honesty regarding his own feelings and of those around him. If he felt happy, his Companions and his family members knew, and if he felt sad or was upset about something, they could easily tell.

Once, the Prophet told his wife Aisha (may Allah be pleased with her) that he could tell when she was upset with him. When she was happy with him, she would say, by the Lord of Muhammad, and when she was upset, she would say, by the Lord of Ibrahim. To which she responded – yes, I do not leave out anything but the name. Even to note such subtle differences in one's spouse's mannerisms is a sign of emotional intelligence.”( AlBukhari, (Hadith No.6078), 8, p26).

To get and understand the tolerance and emotional intelligence that Prophet Muhammad showed, and the gentleness and kindness he showed to young people, it is enough to listen to the words of Anas b. Malik, who, as a young man, served the Prophet for ten years. Anas says: “I served the Prophet for ten years. He never once sighed in exasperation about me. He never scolded me for an action, saying “Why did you do this?” Morally, he was the most perfect of humans” (Abu Dawood, (Hadith No.4776), 4, p393). This is evidence of the emotional intelligence that the character of the Prophet Muhammad had. In this section, I will show emotional intelligence in the life of the Prophet Muhammad (PBUH) :

##### 4.1 Addressing the emotions of young people:

Emotional intelligence appears in the life of Prophet Muhammad (PBUH) by addressing the emotions of young people. Prophet Muhammad (PBUH) always took into consideration the situation and circumstances of people who were to go through education, and he was always careful to make sure that the psychological and social conditions are suitable and would lead to productive and effective learning process.

When Prophet Muhammad where asked by many different people at different times and in various situations and circumstances what was the most blessed action for a person to do, Prophet Muhammad (PBUH) would answer based on the situations of the respondent who asked him, sometimes saying "praying on time".( AlBukhari, (Hadith No.527), 1, p140) or sometimes saying that the most blessed activity was "faith in Allah and jihad in the way of Allah". (Al-Nasa'I, (Hadith No.2624), 5, p113). And Imam Ali (may Allah be pleased with his) said: “Address people in a language they understand.” (AlBukhari, 1, p44).

As found necessary by the fact that people are not able to correctly understand or evaluate some things; Prophet Muhammad (PBUH) preferred that some information be left anonymous and unknown. The desire of Prophet Muhammad for this was due to the fact that

people had not reach the point where they could correctly interpret and understand such events yet.

Due to the report of Moaz bin Jabal (may Allah be pleased with his), during the migration, Prophet Muhammad said: “ if anyone’s last words are there is no god but God and that Muhammad is His prophet, he will enter paradise.” Muaz then asked: "O Prophet! Shall we tell the people this?" Prophet Muhammad answered "It would be better not to, because if we did they would rely on this." (Muslim, (Hadith No.157), 1, p45).

Prophet Muhammad took into consideration the capacity of young people to be able to understand when educating them, and he used methods that were suitable and appropriate to their characters and inclinations. He encouraged them and their feelings and emotions with prayers, and he did not hesitate to praise them to motivate their pride. For Abdullah bin Abbas (may Allah be pleased with them), he said “O Allah make him (Ibn Abbas) a learned scholar in religion (Islam)” (Ibn Hanbal, (Hadith No.2397), 1, p266). Addressing his feelings and emotions.

And to Abu Musa al-Ashari (may Allah be pleased with his), he said: “O Abu Musa! You have been given one of the musical wind instruments of the family of dawud”. (AlBukhari, (Hadith No.5048), 6, p241). According to what Anas Ibn Malik reported, Prophet Muhammad said: “No young person honors an elder due his age, expect that Allah appoints for him one who will honor him at that age.” (Al-Tirmidhi, (Hadith No.2022), 4, p372). With such words, it is as if Prophet Muhammad had taken the young people to the world of the elderly, awaking the emotion of old age, a time when one is in need of respect. This is an example of emotional intelligence in the life of the Prophet Muhammad (PBUH).

**4.2 Avoiding to embarrass young people:** We can observe that when Prophet Muhammad (PBUH) was educating other people he never used offensive or insulting behavior nor did he use harsh words. He did not only used a gentle way to speak to those he was dealing with, he also ordered other people around him to avoid using rude words. Mueawiah bn hakam tells us how polite and fair Prophet Muhammad was when he corrected the people errors.

Mu’awiyah bin Al-Hakam As-Sulami said:” While I was praying with the Messenger of Allah (PBUH), a man sneezed and I said: 'Yarhamuk-Allah (May Allah have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me, why are you looking at me?' The people struck their hands against their thighs, and when I saw that they were telling me to be quiet, I fell silent. When the Messenger of Allah (PBUH) finished, he called me. May my father and mother be ransomed for him, he neither did hit me nor rebuke me nor revile me. I have never seen a better teacher than him, before or after. He said: 'This prayer of ours is not the place for ordinary human speech, rather it is glorification and magnification of Allah, and reciting Qur'an.'”(Muslim, (Hadith No.1227), 2, p70).

Even the people who behaved in a contrary way to the principles and beliefs of Prophet Muhammad (PBUH), were not attacked or criticized in an embarrassing way; they were dealt with in a suitable way.

A'isha reported that the Quraysh had been anxious about the Makhzumi woman who had committed theft, and said:” Who will speak to Allah's Messenger (PBUH) about her? They said: Who dare it, but Osama, the loved one of Allah's Messenger (PBUH)? So Osama spoke to him. Thereupon Allah's Messenger (PBUH) said: Do you intercede regarding one of the punishments prescribed by Allah? He then stood up and addressed (people) saying: O people, those who have

gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off.” (AlBukhari, (Hadith No.6788), 8, p199). Thus, Prophet Muhammad (PBUH) dealt with emotional intelligence with Osama bin Zaid (may Allah be pleased with his), he did not only explain to him the value of justice, but he also warned Osama (may Allah be pleased with his) not to be a tool in the hands of those who act in a wrong way.

## 5. Conclusion (Findings and Recommendations):

After we have finished introducing and explaining the emotional intelligence concept in Islam, and explaining this by highlighting the most important stations of emotional intelligence in the life of the Prophet Muhammad, I will highlight this conclusion more than anything else. The most important results of the research, in addition to summarizing the most important recommendations.

### 5.1 Findings

1. The self-awareness that Prophet Muhammad (PBUH) possessed; it enabled him to gain insight into the situation and fate, in addition it gave him a balance between reason and emotion.
2. John Mayer and Peter Salovey were the first people to conceptualize EI in a comprehensive way, beginning with the idea of “emotional information processing. To mean “the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and to regulate emotions to promote personal growth”.
3. The holy Qur’an and the Sunnah included many verses and Hadiths that indicate and promote obviously for the four Emotional Intelligence skills: self-awareness, self-management and self-control, empathy, and social awareness and relationship management
4. Emotional intelligence appears in the life of Prophet Muhammad (PBUH) by addressing the emotions of young people. Prophet Muhammad (PBUH) always took into consideration the situation and circumstances of people who were to go through education, and he was always careful to make sure that the psychological and social conditions are suitable and would lead to productive and effective learning process.

### 5.2 Recommendations

We recommend that more research is needed to highlight and discuss the applications of emotional intelligence in the biography of the Prophet Muhammad (PBUH), we also urge those interested in this field to continue to research the biography of Prophet Muhammad to present the aspect of emotional intelligence in the details of the life and dealings of the Prophet.

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