

MIFTAAH SEMINAR

EMOTIONAL INTELLIGENCE



Shaykh Mikaeel Smith

SESSION 1

With the Heart in Mind

The Moral and Emotional Intelligence of the Prophet SAW

- The Prophet SAW created lasting change through his deep emotional impact on people. Studying his life through the lens of emotional intelligence is essential, as it serves as a powerful tool for transformation, rooted in the belief that he SAW is the most intelligent of Allah's creation.
- Emotional intelligence and moral intelligence are compared to a syringe. The medicine inside represents moral intelligence: the dos and don'ts learned from the Prophet SAW. The syringe and needle represent emotional intelligence, which requires care and precision to ensure the message is received properly.

What is Emotional Intelligence?

- Emotional intelligence is a person's ability to:

Recognize

Understand

Label

Express

Regulate emotions within themselves and within others.

- In order to act in accordance with how Allah wants us to, one must be able to apply all five categories of emotional intelligence. For example, the Prophet SAW said, "*Do not get angry*," which requires

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- the ability to regulate. But regulation depends on first recognizing, understanding, labeling, and expressing. To follow the teachings of the Prophet SAW, emotional intelligence is necessary.
- In our family relationships, we interact with others. To have nurturing and nourishing experiences, we must truly understand them. When the Prophet SAW told Aisha (RA), *"I know when you are happy and I know when you are upset,"* it shows he understood the language of emotion and was able to recognize and label her feelings.

Emotional and Social Intelligence

Two Parts of the "Aql"

Expert from the Book: (pg. 47-49)

"Human interaction is amazingly complex, as we all play major roles in the lives of those around us. We are fathers and mothers, brothers and sisters, and sons and daughters at the same time. One's ability to live up to the responsibilities that come with these various roles deeply affects the greater society."

- This reminds us that fulfilling roles like being an understanding father or mother is a duty to society, as harm within the home can affect the wider community through damaged interactions.

"Young children without righteous caregivers as role models threaten the fabric of our collective moras."

- This reminds us that children without righteous, understanding caregivers can become a detriment to the moral fabric of society.

"Fruitful and positive interaction is dependent upon emotional understanding."

- This is a reflection that reminds us that beautiful interactions with family are rooted in understanding emotions: both within oneself (intrapersonal) and with others (interpersonal). The Prophet SAW taught emotional awareness, as highlighted in the narration about

- sharing food with neighbors, encouraging sensitivity to their feelings and building collective emotional consciousness.
*"Emotional and social intelligence are essential elements of the 'aql because they teach us how to **help, guide, and engage** with everyone around us. **Healthy relationships require a perceptive emotional understanding and large amount of emotional investment.**"*
- An example is when building understanding of a 15 or 16 year old, this requires emotional investment and a focused attention on them as an individual.

"Indeed, the family of my father are not my protectors. Rather my close protectors are only Allah and the righteous believers. They (the family of my father) have a bond of kinship with me that I keep damp."

- In this passage, the Prophet SAW explains to us that some effort has to be made to preserve kinship's inherent moisture, or else the bond of kinship will dry and break.
- The Prophet SAW understood the emotional state of everyone around him.

"In a beautiful narration which describes the Prophet's SAW manners on various occasions. Hussain ibn Ali said, "I asked my father about the gatherings of the Messenger of Allah." He said, "The Messenger of Allah would not stand or sit except with the remembrance of Allah. When he would go to people, he would sit wherever there was space available, and he would order others to do the same. He would give every attendee his due portion of attention, to such an extent that every attendee would think that there was no one more noble in the sight of the Prophet SAW than himself...Anyone occupying space with him felt valued, important and special."

- This is emotional investment. However, there are people who live with us but don't feel special, and they must go out of their way to get our attention. With the Prophet SAW, simply being present with him was enough to receive his attention.

- This aligns with fulfilling the rights of spouses, parents, children, etc. One should be present with them, to know how they feel and connect with them. In the culture of the Prophet SAW's time, men were emotionally detached, and the Prophet SAW worked against this detachment.

"In order to build this aspect of intelligence within his companions"

- This is highlighting that the sahabah and the companions of the Prophet SAW lived in an environment which was not conducive or encouraging of masculine emotionality.
 - *"The Prophet introduced his community to aspects of male emotionality that were typically frowned upon and considered unmanly."*
 - Although the Prophet SAW came to address emotional detachment, it seems this issue persists today. The same problems arise when we fail to value emotional information, meaning the emotions being communicated by others.
- The Prophet SAW *"showed them practical examples that to publicly display one's feelings was not only normal but a sign of Allah's mercy. His hyper-sensitive awareness and understanding of people's feelings constituted the core of his influence."*
 - This reminds us that the Prophet SAW was given the message, and it had to reach people's hearts. He reached their hearts through his emotional understanding of people.
 - There are cognitive and emotional barriers to receiving messages. For example, being hangry affects one's receptivity. It is only natural that the Prophet SAW was equipped and taught by Allah SWT how to understand people, so he could pass the message through these emotional barriers.

"As a result, the Prophet was mocked and ridiculed and rumors of the Prophet SAW who publicly showed affection for his children spread across the Arabian peninsula."

- This highlights that the Prophet SAW showed love for children by openly displaying affection such as kissing his grandchildren Al-Hasan and Al-Husayn and playing with them publicly. While this expression of love makes sense to us, it did not make sense in his society. Yet, the Prophet SAW changed that.

*"In the Quran, Allah SWT explains that the Prophet's SAW deepest pain was knowing that others were in pain. In other words he was so deeply invested in the lives of those around **him that he shared their pain.**"*

- Many people avoid emotional investment because it makes them vulnerable. When one invests their emotions into someone else, they feel hurt when that person is hurt. As a defense mechanism, many choose not to emotionally invest: even in the closest people to them.