

Original Article

The Dynamics of Emotional Intelligence in The Sunnah: An Analytical Study of The Prophet's (PBUH) Approach to Crisis Management

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Abstract

This research investigates Emotional Intelligence (EI) through the Prophetic methodology, focusing on its application in crisis management. Although EI is a modern psychological framework, its core pillars, specifically self-management and empathy are fundamentally rooted in the life of Prophet Muhammad (PBUH). This study employs a descriptive-analytical approach to examine how the Prophet (PBUH) utilized these emotional competencies to navigate complex social and personal challenges. The study provides specific evidence of the Prophet's (PBUH) emotional mastery. For instance, his self-management is exemplified in the "Year of Sorrow," where he maintained psychological resilience despite immense personal loss. Furthermore, his empathy is demonstrated in the "Conquest of Makkah," where he prioritized emotional reconciliation over retribution. These examples move beyond generalities, illustrating a sophisticated model of emotional leadership. A key focus of this research is the relevance of the Prophetic model to contemporary challenges. In an era marked by escalating psychological crises and social fragmentation, the Prophet's (PBUH) approach offers a practical framework for conflict resolution and social cohesion. The findings suggest that integrating these spiritual-emotional strategies can significantly enhance modern interpersonal relationships. The study concludes that the Prophet (PBUH) serves as a timeless archetype for emotional intelligence, providing balanced solutions for managing the complexities of the modern world with wisdom and compassion.

Keywords: Emotional; Empathy; Intelligence; Prophet Muhammad; Sunnah.

Introduction

Emotional Intelligence (EI) has emerged as a pivotal concept in modern psychology, fundamentally redefining leadership and interpersonal success.¹ While popularized by contemporary scholars like Daniel Goleman, the core attributes of EI, including self-awareness, self-regulation, and empathy have long been foundational to human excellence.² However, applying these modern psychological frameworks to historical and religious contexts requires a nuanced analytical approach. This study explores the life of Prophet Muhammad (PBUH) not only as a religious figurehead but as a supreme model of emotional leadership whose methods in addressing crises offer timeless psychological insights.³

¹ Surajit Saha and others, 'Emotional Intelligence and Leadership: Insights for Leading by Feeling in the Future of Work', *International Journal of Manpower*, 44.4 (2023), 671–701 <<https://doi.org/10.1108/IJM-12-2021-0690>>.

² Marya Alissai and Salim Bakhit Al Daraai, 'The Role of Emotional Intelligence in Innovative Leadership', in *Aligning Talent Management and Organizational Innovation Goals* (IGI Global, 2025), pp. 139–64 <<https://doi.org/10.4018/979-8-3373-0015-3.ch006>>.

³ Zainab Qureshi, 'An Islamic Perspective on Emotional Intelligence (A Thematic Study of the Prophet Muhammad's Personality)', *Babria University Journal of Islam and Society (BUJIS)*, 1.2 (2025) <<https://doi.org/https://doi.org/10.5281/zenodo.18042085>>.



Despite the abundance of literature on the Prophet's (PBUH) biography (Seerah), there is a distinct lack of specialized research that decodes his actions through the lens of modern Emotional Intelligence. Most traditional accounts focus on historical narratives or legal rulings, often overlooking the sophisticated emotional dynamics involved in his interactions. In today's world, characterized by rising psychological distress and social fragmentation, there is an urgent need to systematize the Prophetic approach to "Crisis Management." This research addresses this gap by analyzing how the Prophet (PBUH) maintained emotional equilibrium and social harmony during the most turbulent periods of his mission.⁴

The primary objective of this research is to deconstruct the Prophet's (PBUH) strategies in crisis management, emphasizing the role of EI in transforming conflicts into opportunities for growth. Furthermore, it seeks to *first*, identify specific instances in the Sunnah where emotional competencies were strategically utilized; *second*, analyze the impact of the Prophet's (PBUH) emotional regulation on the cohesion of the early Muslim community; *third*, Extract a practical model of "Prophetic Emotional Intelligence" that can be applied to mitigate contemporary social and emotional crises.

Method

This study adopts a descriptive–analytical qualitative design to examine the dynamics of Emotional Intelligence (EI) in the Sunnah and to analyze how Prophet Muhammad (peace be upon him) applied emotional competencies in crisis situations. Primary data are drawn from Qur'anic verses and authentic hadith collections such as Sahih al-Bukhari and Sahih Muslim, alongside classical Seerah sources that document major historical events, including the Year of Sorrow, the Conquest of Makkah, and the incident of Ta'if. These sources are supported by secondary literature on modern EI theory, including the frameworks of Salovey and Mayer, enabling a balanced comparison between traditional Islamic texts and contemporary psychological concepts. The analysis proceeds through three integrated stages: textual identification, thematic coding, and comparative interpretation. Key incidents demonstrating Prophetic self-regulation, empathy, and conflict resolution are first extracted from the primary texts, then organized into thematic categories reflecting different domains of emotional behavior. These themes are subsequently analyzed in relation to modern EI components to construct a conceptual model of "Prophetic Emotional Intelligence." Validity is strengthened through cross-referencing narrations, verifying hadith authenticity, and comparing multiple historical accounts. This methodology ensures a rigorous and reliable framework for understanding how Prophetic emotional conduct provides a timeless model for contemporary crisis management.

Results and Discussions

The Concept of Emotional Intelligence in Islam

Emotional intelligence is the ability to recognize one's own emotions, manage them, understand the emotions of others, and interact with them consciously and positively to achieve social and humanitarian goals.⁵ Salovey and Mayer define it as "the ability to accurately perceive one's own emotions and feelings, understand the emotions of others, and regulate these emotions to enhance social relationships and make wise decisions".⁶ Emotional intelligence consists of five key skills, *first*, self-awareness. The ability to recognize and understand one's own emotions and psychological state, and to name them accurately; *second*, emotion management. The capacity to control emotions and respond to situations with flexibility, avoiding both excess and deficiency; *third*, self-motivation. Directing emotions effectively to achieve goals positively and proactively; *fourth*, empathy.

⁴ Tajuddin Sanni, 'Seerah as a Prophetic Paradigm of Emotional Intelligence: A Comparative Contribution towards Islamic Ethos', *Itteaal – Journal of Connecting Discourses*, 2025, 27–41 <<https://doi.org/10.64984/ijcd.2.2.2025.19>>.

⁵ Katja Schlegel, Monica de Jong and Smaranda Boros, 'Conflict Management 101: How Emotional Intelligence Can Make or Break a Manager', *International Journal of Conflict Management*, 36.1 (2025), 145–65 <<https://doi.org/10.1108/IJCMA-09-2023-0171>>.

⁶ Ho Thi Thuy Le, 'The Impact of Emotional Intelligence on Client Relationship Management and the Effectiveness of Negotiating Audit Adjustments in Service and Commercial Enterprises in Vietnam', *Sciences of Conservation and Archaeology*, 37.3 (2025), 96–105 <<https://doi.org/10.48141/sci-arch-37.3.25.11>>.



Understanding the emotions of others and genuinely empathizing with them; *fifth*, social skills. Building healthy relationships through effective communication and conflict resolution.⁷



Figure 1. The Concept of Emotional Intelligence in Islam

Emotional intelligence in Islam is a concept implicitly referenced in numerous Quranic texts and prophetic traditions. It is evident in the encouragement to embody patience, control anger, practice mercy, and embrace forgiveness.⁸ The Quran highlights the importance of emotional awareness and regulation. For instance, Allah says: "وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ" "who repress anger, and who pardon men; verily, Allāh loves Al-Muḥsinūn (the good-doers)." (Sūrat Āl-ʿImrān: 134). This verse emphasizes the significance of anger management and dealing with others with mercy and forgiveness, reflecting the core components of emotional intelligence.⁹ In addition to the Qur'an, this matter is also explained in the Sunnah. The Sunnah provides practical examples of emotional intelligence. The Prophet (peace be upon him) exemplified emotional regulation, as he said: "The strong one is not the one who overpowers others in physical strength, but the one who controls himself in anger" (Sahih al-Bukhari). This hadith underscores that true strength lies in mastering emotions rather than physical dominance, a fundamental aspect of emotional intelligence.¹⁰

The Prophet (peace be upon him) demonstrated a high level of emotional intelligence in his interactions with companions and even adversaries, embodying mercy and gentleness. Allah describes his approach: "فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ" "And by the Mercy of Allāh, you dealt with them gently. And had you (Muḥammad) been severe and harsh-hearted, they would have broken away from about you;" (Sūrat Āl-ʿImrān: 159). This Quranic style highlights the importance of positive emotions in fostering relationships and reforming societies.¹¹

⁷ Frederic Andres, 'The Role of Emotional Intelligence in Self-Awareness and Well-Being', in *Development of Self-Awareness and Wellbeing* (IGI Global, 2025), pp. 1–46 <<https://doi.org/10.4018/979-8-3373-0360-4.ch001>>.

⁸ M Apip Hasan and Shofia Maulida, 'Emotional Intelligence from the Perspective of the Qur'an: Its Relevance to Contemporary Islamic Education', *Journal of Educational Sciences*, 9.4 (2025), 2228–40 <<https://doi.org/https://doi.org/10.31258/jes.9.4.p.2228-2240>>.

⁹ Hajra Ahmad and others, 'The Moderating Role of Emotional Intelligence in the Relationship between Organizational Compassion and Forgiveness Climate: Public vs. Private Education Institutions', *Social Science Review Archives*, 3.3 (2025), 1974–87 <<https://doi.org/10.70670/sra.v3i3.1036>>.

¹⁰ Mastura Ab. Wahab, 'Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper', *Journal of Religion and Health*, 61.6 (2022), 4783–4806 <<https://doi.org/10.1007/s10943-021-01485-2>>.

¹¹ fatimah Abdullah, 'Exploring Emotional and Spiritual Intelligence of Prophet Muḥammad SAW', *AL-Itqan: Journal Of Islamic Sciences And Comparative Studies*, 6.4 (2022), 107–25 <<https://doi.org/10.31436/alitqan.v6i4.246>>.



Islamic teachings emphasize the importance of balancing intellect and emotions, ensuring that feelings are directed toward noble goals.¹² Ibn Manzur explains in *Lisan al-Arab*: Emotions are the human feelings that make a person aware of their humanity, and they serve as a motivator for positive behavior if managed well.¹³ This principle is reflected in several Prophetic applications of emotional intelligence, *first*, in anger management. The Prophet (peace be upon him) advised a man repeatedly, “Do not get angry” (Sahih al-Bukhari), underscoring the value of self-control and emotional regulation; *second*, in empathy, he prayed for those who harmed him, saying, “O Allah, forgive my people, for they do not know” (Sahih Muslim), demonstrating profound compassion even toward opponents; and *third*, in conflict resolution, he displayed remarkable emotional wisdom during the incident of the Black Stone by involving all tribes in lifting it, thereby preventing a major dispute. Together, these examples illustrate how Prophetic emotional intelligence offers a holistic model for directing emotions ethically and fostering social harmony.¹⁴

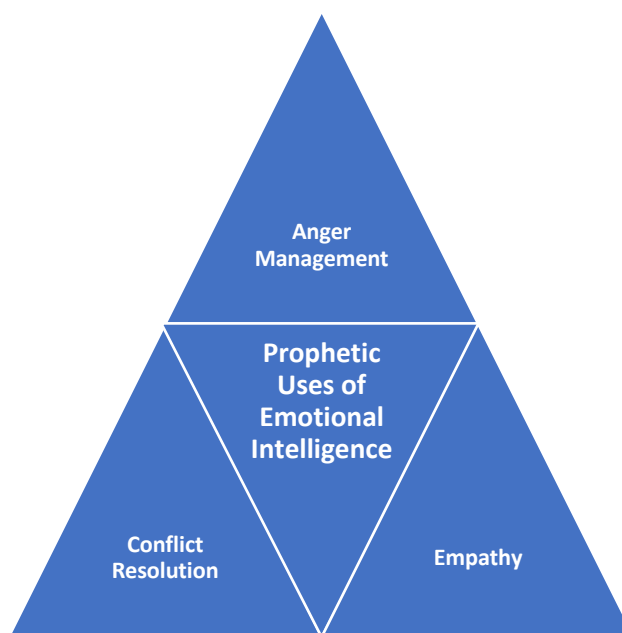


Figure 2. Prophetic Applications of Emotional Intelligence

In contemporary times, emotional intelligence is considered a fundamental element in building cohesive societies and managing personal and professional relationships.¹⁵ Modern studies affirm that emotional intelligence accounts for 80% of an individual's success, compared to 20% attributed to cognitive intelligence. Thus, drawing inspiration from the prophetic model of emotional intelligence provides a practical approach applicable across various fields of life.¹⁶ The researcher concludes that emotional intelligence in Islam is not merely a human skill but a religious value derived from sacred texts, reflecting the completeness of the Muslim character. This intelligence is clearly

¹² Wahab.

¹³ Abdullah Sahin, 'Love of Learning as a Humanizing Pedagogic Vocation: Perspectives from Traditions of Higher Education in Islam', in *Higher Education and Love* (Cham: Springer International Publishing, 2021), pp. 137–87 <https://doi.org/10.1007/978-3-030-82371-9_8>.

¹⁴ Khamil Yahya, Mohd Remli Johan and Maya Febriana, 'Emotional Regulation in the Hadith on the Prohibition of Anger: A Psychological Analysis and Implications for Modern Anger Management Therapy', *Hamidah: Jurnal Ilmu Hadis*, 1.2 (2025), 76–89 <<https://doi.org/10.64691/4cmntb02>>.

¹⁵ Priya Sharma, Rozy Dhanta and Atul Sharma, 'Emotional Intelligence and Conflict Resolution in the Workplace', 2023, pp. 102–21 <<https://doi.org/10.4018/979-8-3693-1902-4.ch007>>.

¹⁶ Yin-Che Chen, Ying-Chuan Chiang and Hui-Chuang Chu, 'Comprehensive Meta-Analysis of Emotional Intelligence', *Work*, 2024, 1–20 <<https://doi.org/10.3233/WOR-230553>>.



evident in the Quran and Sunnah, making the Prophet (peace be upon him) a perfect example of wise leadership and emotional management.¹⁷

Manifestations of Emotional Intelligence in the Prophet (peace be upon him)

The personality of Prophet Muhammad (peace be upon him) was distinguished by embodying the values of mercy, wisdom, and balance in dealing with various life situations, making him a role model in human leadership and relationship management.¹⁸ One of his most prominent leadership traits was his use of emotional intelligence, demonstrated in numerous instances that showcased his remarkable ability to manage emotions, exercise self-control, and empathize with others in a manner reflecting the lofty Islamic values.¹⁹

First, anger management. Anger management is one of the most prominent manifestations of emotional intelligence evident in the life of Prophet Muhammad (peace be upon him). He was known for his patience, ability to suppress anger, and handling situations that could provoke anger with wisdom and composure. In a prophetic hadith, a man came to the Prophet (peace be upon him) seeking brief yet meaningful advice. The Prophet replied: "Do not get angry," and he repeated it three times. This prophetic guidance reflects a deep understanding of the importance of self-control in emotional situations. Anger, if left unchecked, can destroy relationships and escalate tension. The hadith emphasizes that mastering anger is key to psychological and social stability. An illustrative example of the Prophet's anger management is the story of the Bedouin who forcefully tugged at the Prophet's cloak and harshly demanded, "O Muhammad! Give me from Allah's wealth which you have!" The Prophet (peace be upon him) responded with a smile and said, "Give him what he asks for." This incident highlights the pinnacle of self-control, as the Prophet (peace be upon him) neither reacted negatively nor retaliated but instead responded to rudeness with kindness. This transformed the Bedouin's attitude and fostered a positive relationship.²⁰

Second, empathy. Empathy is the ability to understand the feelings of others and sympathize with them, and it was one of the prominent traits of the Prophet Muhammad (peace be upon him). A remarkable example of this trait is when he faced hostility and curses from his people during his mission, yet he prayed: "O Allah, forgive my people, for they do not know". This prayer reflects the Prophet's (peace be upon him) deep compassion for his people despite the harm they caused him. His aim was not revenge but their guidance, as he understood that their actions stemmed from ignorance. Such profound empathy requires a magnanimous heart and a deep sense of humanity, making the Prophet (peace be upon him) an unparalleled model of mercy in dealing with others.²¹

Third, emotional control. Emotional control is a fundamental pillar of emotional intelligence, and the Prophet (peace be upon him) demonstrated extraordinary composure and emotional regulation even in the most challenging circumstances. During the trials of his mission, the Prophet (peace be upon him) faced numerous painful situations. One notable example is his visit to Ta'if, where he invited its people to Islam. They responded with rejection, insults, and physical assault, throwing stones at him until his feet bled. In this deeply painful moment, instead of cursing them, the Prophet (peace be upon him) turned to Allah, praying: "O Allah, I complain to You of my weakness, my lack of resources, and my insignificance before people...". This incident demonstrates the Prophet's (peace be upon him) mastery over his emotions, transforming the pain of rejection and humiliation into

¹⁷ Md. Aftab Anwar, AAhad M. Osman Gani and Muhammad Sabbir Rahman, 'Effects of Spiritual Intelligence from Islamic Perspective on Emotional Intelligence', *Journal of Islamic Accounting and Business Research*, 11.1 (2020), 216–32 <<https://doi.org/10.1108/JIABR-10-2016-0123>>.

¹⁸ Mustafa Osman Ismail Elamin, 'Faith-Based Leadership in Conflict Resolution: The Practices of the Prophet Muhammad (PBUH)', *International Journal of Religion*, 5.1 (2024), 535–46 <<https://doi.org/10.61707/f0r61319>>.

¹⁹ Andi Makkulawu Panyiw Kessi and others, 'Islamic Leadership, Emotional Intelligence, and Spiritual Intelligence on Passion of Work and Performance', *Golden Ratio of Human Resource Management*, 2.1 (2022), 15–26 <<https://doi.org/10.52970/grhrm.v2i1.87>>.

²⁰ Rakia Ashraf and Aisha Sitwat, 'Anger in Different Roles According to Islamic Perspective: A Qualitative Inquiry', *Applied Psychology Review*, 3.2 (2024), 31–64 <<https://doi.org/10.32350/apr.32.03>>.

²¹ Nur Hidayati and others, 'Empathy in the Quran Perspective and Its Actualization on Humanitarian Issues in Palestine', *QiST: Journal of Quran and Tafseer Studies*, 4.2 (2025), 499–516 <<https://doi.org/10.23917/qist.v4i2.10238>>.



prayer and supplication. He transcended feelings of anger and frustration, adopting a positive attitude filled with hope and trust in Allah.²²

From the above, we can summarize the lessons learned from the Prophet Muhammad (peace be upon him) as follows, *first*, self-control. The Prophet (peace be upon him) teaches us that uncontrolled anger and impulsiveness can destroy relationships and exacerbate problems, whereas suppressing anger leads to calming tensions and resolving issues with wisdom; *second*, compassion and empathy. Empathy strengthens trust and fosters understanding between individuals, even in the most challenging circumstances; and *third*, patience and emotional regulation. Managing negative emotions and transforming them into positive energy can change difficult situations and yield favorable outcomes.²³

Table 1. Lessons Learned from the Prophet

Lessons Learned from the Prophet		
Self-Control	Compassion & Empathy	Patience & Emotional Regulation

In general, the researcher believes that the Prophetic examples in anger management, empathy, and emotional control are not merely historical accounts but practical lessons that can inspire us in modern life. The researcher views the emotional intelligence of the Prophet (peace be upon him) as an integral part of his humanitarian mission, exemplifying a superior model for dealing with crises and conflicts. Drawing inspiration from this Prophetic model can improve our human

Applications of Emotional Intelligence in Problem Management

The Prophet Muhammad (peace be upon him) excelled in using emotional intelligence to manage problems and resolve conflicts, leveraging a profound understanding of human emotions and exceptional communication and guidance skills.²⁴ This was clearly evident in the various situations he encountered throughout his life, whether with his companions or his adversaries. He relied on compassion and wisdom to achieve social harmony and peace.²⁵ When the Muslims migrated from Mecca to Medina, they faced a lack of shelter and social support. Conversely, the Ansar (the residents of Medina) already constituted an established community, making the potential for conflict between the two groups likely. However, the Prophet Muhammad (peace be upon him) utilized his emotional intelligence to prevent any tensions. He initiated a unique solution: the "bond of brotherhood" between the *Muhajireen* (migrants) and the Ansar. He paired each man from the Ansar with one from the *Muhajireen*, encouraging them to share wealth and housing. This innovative solution laid the foundation for social cohesion. The Ansar expressed their genuine love for their new brothers, exemplified in their offer: "O Messenger of Allah, divide our date palm trees between us and our brothers." The Prophet (peace be upon him) replied, "No, may Allah bless your date palms, but help them in work and share the fruits with them." (Sahih al-Bukhari). In this way, the Prophet (peace be upon him) resolved an economic and social issue with a refined and humane approach based on understanding and generosity.²⁶

The Prophet Muhammad (peace be upon him) was an exemplary figure in handling marital conflicts, employing emotional intelligence to understand the feelings of his wives and resolving

²² Hanan Ali Hussein Bdoor and Raedah Khaled Hamad Nuseirat, 'Principles of Emotional Stability among Muslim Youth and Its Educational Applications in the Personality of Prophet Joseph (Yusuf), Peace Be Upon Him', *International Journal of Religion*, 5.7 (2024), 15–29 <<https://doi.org/10.61707/fcyer448>>.

²³ Amany Mohammed baik, 'Emotional Balance and Its Significance in the Prophetic Sunnah', *BSU-Journal of Pedagogy and Curriculum*, 3.5 (2024), 240–55 <<https://doi.org/10.21608/bsujpc.2024.281787.1044>>.

²⁴ Mustafa Kayyali, 'Future Directions in Coaching and Communication Research', in *Coaching in Communication Research* (IGI Global, 2025), pp. 75–116 <<https://doi.org/10.4018/979-8-3693-7959-2.ch005>>.

²⁵ Amin Tohari, 'The Role of Local Wisdom in Creating Peace and Social Harmony in Villages: Cultural and Traditional Perspectives', *Jurnal Konseling Dan Pendidikan*, 13.1 (2025), 316–25 <<https://doi.org/10.29210/1142400>>.

²⁶ Janice Hyeju Jeong, 'Homeland, Magnet, and Refuge: Mecca in the Travels and Imaginaries of Chinese Muslims', *Modern Asian Studies*, 57.6 (2023), 1743–71 <<https://doi.org/10.1017/S0026749X23000148>>.



disputes with kindness and wisdom.²⁷ A notable example is his reaction to an incident involving Aisha, one of his wives, who was upset about the Prophet's (peace be upon him) attention toward his other wives. On one occasion, out of jealousy, Aisha broke a plate of food sent by another wife. The Prophet (peace be upon him), instead of reprimanding her, smiled and said: "Your mother has become jealous." He then calmly gathered the food and resolved the matter without criticism (Sahih Muslim). This incident highlights the Prophet's (peace be upon him) ability to manage emotions and de-escalate situations with understanding, preserving harmony within his household. This situation highlights the Prophet (peace be upon him) ' understanding of human emotions and his empathy toward Aisha. He handled the situation calmly and did not allow anger or criticism to damage their relationship. Instead, he showed appreciation for her feelings while maintaining the balance of their relationship.²⁸

The hypocrites were among the most difficult groups faced by the Prophet (peace be upon him), as they posed an internal threat to the Muslim community by stirring discord and doubting the leadership. Despite this, the Prophet (peace be upon him) dealt with them with wisdom and patience, relying on his compassionate heart and full awareness of the harm that a harsh response might cause to the unity of the community. One of the most notable incidents occurred when Umar ibn al-Khattab, may Allah be pleased with him, said to the Prophet (peace be upon him) about Abdullah ibn Ubayy, the leader of the hypocrites, "O Messenger of Allah, allow me to strike his neck." The Prophet (peace be upon him) responded, "No, lest people say that Muhammad kills his companions." (Sahih al-Bukhari). This reply shows the Prophet's (peace be upon him) concern for Islam's reputation and the unity of the community, demonstrating that wisdom sometimes requires suppressing anger and patiently enduring harm. In another instance, when one of the enemies of the Muslims was captured after the Battle of Badr, the Prophet (peace be upon him) inquired about his condition. The man answered in fear. The Prophet (peace be upon him) reassured him, saying, "No reproach upon you, go, for you are free." This kind treatment deeply affected the man, who later embraced Islam.²⁹

Table 2. Applications of Emotional Intelligence in Problem Management with Examples

Applications of Emotional Intelligence in Problem Management with Examples		
1.	Resolving Disputes between the <i>Muhajireen</i> and the <i>Ansar</i>	The Prophet Muhammad (peace be upon him) used emotional intelligence to resolve tensions between the <i>Muhajireen</i> and the <i>Ansar</i> by initiating the "bond of brotherhood" and encouraging sharing of wealth and housing.
2.	Managing Marital Disputes Wisely	The Prophet Muhammad (peace be upon him) handled marital conflicts with kindness, as seen in his response to Aisha's jealousy, where he calmly addressed the situation without criticism.
3.	Dealing with Hypocrites and Enemies with Mercy and Wisdo	The Prophet Muhammad (peace be upon him) responded to the hypocrites and enemies with patience, using wisdom and mercy, such as when he prevented Umar ibn al-Khattab from killing Abdullah ibn Ubayy, and treated captives with kindness.

From these examples, it can be said that the Prophet (peace be upon him) was able to reconcile the *Muhajireen* and the *Ansar* with innovative solutions that fostered cohesion rather than conflict. He also demonstrated the importance of dealing with feelings of jealousy or anger within the family with understanding and respect. The Prophet (peace be upon him) taught us that mercy can be more powerful than punishment in winning hearts and achieving peace

²⁷ Dr.Syeda Sadia and Afshan Naz, 'The Role of Counseling in Marital Conflict Management: An Islamic Perspective', *Islamic Studies Research Journal Abhath*, 9.36 (2026) <<https://doi.org/10.54692/abh.2024.09362206>>.

²⁸ Alven Putra, 'The Prophet's Household Problems and The Solving Method in Hadith', *AJIS: Academic Journal of Islamic Studies*, 7.1 (2022), 1–26 <<https://doi.org/10.29240/ajis.v7i1.4283>>.

²⁹ Harris Sadik Kirazli, 'Historical Insights into Conflict Resolution: Lessons from Early Islamic Era', in *Conflict Resolution and Peacemaking in Islam. Palgrave Series in Islamic Theology, Law, and History* (Palgrave Macmillan, Cham, 2024), pp. 157–201 <https://doi.org/10.1007/978-3-031-53927-5_7>.



The Impact of the Prophet's Emotional Intelligence on Society

Prophet Muhammad (peace be upon him) was a complete model in using emotional intelligence, and its impact was evident in many aspects of his life that shaped the first Islamic community.³⁰ Through his application of these refined emotional skills, he was able to strengthen social bonds and build a strong, unified community based on compassion and understanding. When the Prophet (peace be upon him) migrated from Mecca to Medina, the community faced numerous challenges, including social and economic disparities, as well as wars and political conflicts.³¹ However, the Prophet (peace be upon him) managed to create a cohesive society characterized by unity and solidarity, thanks to his wise guidance, which primarily focused on fostering positive emotions among individuals. He made efforts to strengthen the bonds of love and affection between the *Muhajirun* (immigrants) and the *Ansar* (helpers) by establishing brotherhood among them, making each individual feel like part of one family, regardless of their cultural or social background.³²

One of the most prominent examples of the social relationships established by the Prophet (peace be upon him) was when he directed Muslims to the importance of mutual cooperation and assistance. He taught them that wealth is not only about material possessions but also about achieving social solidarity and compassion among individuals. This was reflected in his teachings that emphasized the value of benevolence between a Muslim and his brother, and how to address both the material and emotional needs of the community. The companions would help each other during difficult times, and the Prophet (peace be upon him) encouraged them to offer aid in ways that went beyond mere relief.³³

In this context, Mustafa Ahmad Az-Zarqa mentions in his book "Azamat Muhammad Khatam Rusul Allah" that the Prophet (peace be upon him) was not just a religious leader, but also a social architect who built a community based on cooperation and mercy. He constantly sought to instill these values in the hearts of the people and urged them to strengthen their brotherly and social bonds. He dealt with every individual in the community according to their personal needs and gave special attention to alleviating the suffering of the poor and needy, helping create an environment that respected human dignity and ensured their rights. As demonstrated by the hadith narrated from the Prophet (peace be upon him): "He who does not thank people, does not thank Allah," appreciation and recognition of others were essential aspects of the emotional intelligence practiced by the Prophet (peace be upon him) in his life. He never treated people harshly or coldly; rather, he always showed respect and appreciation for each individual, regardless of their social or economic status, which helped foster a sense of belonging and mutual respect among people. One of the key aspects that highlight the impact of the Prophet's emotional intelligence on society is how he handled conflicts and disputes. The Prophet (peace be upon him) managed these situations with great wisdom, always striving to ease tensions between individuals and resolve disagreements with a spirit of tolerance and understanding. This was evident in his interactions with the companions, where he encouraged them to maintain unity and avoid divisions and conflicts that could harm the community.³⁴

The Prophet (peace be upon him) consistently faced challenges both within and outside the community, but he always navigated these situations with balanced emotions. He strengthened the

³⁰ Wahab.

³¹ Ekawati Hamzah, Indo Santalia and Lailatul Qoimah, 'Emotional Education in the Qur'an: Narrative Analysis of Stories of Qur'anic Decisions in Islamic Education', *Tafkir: Interdisciplinary Journal of Islamic Education*, 7.1 (2025), 266–81 <<https://doi.org/10.31538/tijie.v7i1.2409>>.

³² Puspita Lestari, Syamsul Hidayat and Muthoifin, 'The Values of Humanist Education in the Qur'an (Study of Tafsir Al-Azhar and Tafsir An-Nur)', in *Proceedings of the International Conference on Sustainable Innovation on Humanities, Education, and Social Sciences (ICOSI-HESS 2022)* (Paris: Atlantis Press SARL, 2022), pp. 772–86 <https://doi.org/10.2991/978-2-494069-65-7_62>.

³³ Mohammad Jaber Thalgi, 'Altruism and Social Cohesion: An Islamic Perspective of Charitable Acts for Sustainable Development', *Journal of Islamic Thought and Civilization*, 14.2 (2024), 42–62 <<https://doi.org/10.32350/jitc.142.04>>.

³⁴ Danish Nabi and Tauseef Ahmad Parray, 'Prophetic Ethics of Inclusion and Conflict Resolution: A Neo-Traditionalist Interpretation of the Sirah', *Jurnal Theologia*, 36.1 (2025), 71–92 <<https://doi.org/10.21580/teo.2025.36.1.26623>>.



unity of the Ummah and reinforced social bonds through educational methods based on love and understanding. Mustafa As-Saba'i, in his book "Durus min al-Hayat", pointed out that the Prophet (peace be upon him) taught his companions how to face crises and challenges with an optimistic outlook, and how each individual in society could contribute to the unity of the nation by showing empathy and mercy toward others. Moreover, the Prophet's emotional intelligence helped transform emotional wounds into opportunities for learning and growth. The Prophet (peace be upon him) often dealt with difficult situations with wisdom and patience, which helped the community maintain a spirit of cohesion despite the hardships they faced. In this context, the emotional intelligence of the Prophet (peace be upon him) is considered a practical application of wise leadership, which recognizes that compassion and understanding are the foundation for building a strong and united community. According to Al-Haythami in his book "Majma' al-Zawa'id wa Manba' al-Fawa'id", the Prophet (peace be upon him) was more than just a religious leader; he was a social educator who, through his noble teachings, transformed the face of society, making it based on justice and equality among its members.³⁵

In conclusion, it can be said that the Prophet's emotional intelligence was the key tool that helped build a cohesive community capable of overcoming challenges. The Prophet (peace be upon him) managed the emotions of the community members and worked to motivate them to achieve cooperation and understanding, making the Islamic Ummah a unique model of compassion and unity.

Table 3. Impact of the Prophet's Emotional Intelligence on Society

Impact of the Prophet's Emotional Intelligence on Society	
Building Social Unity	The Prophet Muhammad (peace be upon him) used emotional intelligence to foster unity between the Muhajirun and Ansar, making them feel like one family.
Promoting Compassion	He emphasized mutual assistance, teaching that wealth is not only material but also about social solidarity and compassion.
Conflict Resolution	The Prophet resolved conflicts with wisdom, fostering unity and tolerance in the community.
Emotional Intelligence in Leadership	His emotional intelligence helped transform challenges into opportunities for growth, ensuring community cohesion through wisdom, empathy, and understanding.

Conclusion

Based on the preceding discussion, this study concludes that emotional intelligence is one of the fundamental aspects that contributed to the success of Prophet Muhammad (peace be upon him) in leading the Islamic Ummah (nation) and building a strong, balanced community. Through the application of emotional skills in his daily life, whether in dealing with his companions or enemies, the Prophet (peace be upon him) demonstrated how to use emotions in a positive way to achieve social cohesion and psychological stability. This was evident in numerous situations, particularly in anger management, empathy, and emotional regulation, which made his personality an example of mercy and wisdom in dealing with challenges and conflicts. The Prophet (peace be upon him) was able to practically apply the principles of emotional intelligence in strengthening social bonds and building a cohesive society based on compassion and understanding. Through his noble teachings and guidance, the Islamic Ummah witnessed a significant closeness among its members, reflecting the importance of these skills in achieving both internal and external peace. Based on the aspects of emotional intelligence presented in this research, we conclude that applying these skills in the current era can contribute to solving many psychological and social problems, and help build a more cohesive society with a desire for cooperation and understanding.

To translate these findings into practical contemporary applications, the study proposes a unified framework that integrates Prophetic Emotional Intelligence into education, leadership, and future

³⁵ Joan Marques, Payal Kumar and Tom Culham, 'Drawing on Eastern Spiritual Traditions of Diversity, Equity, and Inclusion as Guideposts in an Increasingly Unpredictable World', *Journal of Business Ethics*, 192.3 (2024), 611–26 <<https://doi.org/10.1007/s10551-023-05524-8>>.



research. In educational contexts, schools and universities can develop curriculum modules that align prophetic emotional principles with modern psychology, supported by experiential workshops that simulate the Prophet's (PBUH) methods of managing anger and social pressure. In leadership and organizational governance, adopting a "Mercy-First" approach and institutionalizing Shura (Consultation) can enhance psychological safety, inclusiveness, and productivity, while prophetic strategies such as empathic dialogue for reducing social polarization, self-regulation for alleviating workplace stress, and hilm-based compassion for resolving family conflicts provide concrete solutions to contemporary challenges. Future research should pursue interdisciplinary collaborations between Islamic studies and behavioral psychology to measure the impact of Prophetic EI on mental-health indicators, and explore applications of prophetic emotional ethics in digital spaces to counter toxic interactions and the rise of cancel culture.

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