

## Elements of emotional and spiritual intelligence in Mohammad Natsir’s approach of *da’wah*

Fatimah Abdullah\*

**Abstract:** Current discourse on methodologies of *da’wah* has focused on various areas, such as management, leadership and media but is lacking in dimensions of emotional and spiritual intelligence in delivering the message of Islam. This lack will contribute to confusion, hatred and finally the rejection of the message itself. Therefore, there is an urgent need for a thorough understanding of emotional and spiritual intelligence in delivering the divine message of Islam locally and globally, one which is currently neglected by some Muslims. This article aims at exploring elements of emotional and spiritual intelligence in Mohammad Natsir’s (1908-1993) approach of *da’wah*. Through content analysis, this study found that Mohammad Natsir’s magnum opus “*fiqhud da’wah*”, exhibits several core elements of emotional and spiritual intelligence, which contribute to the sustainability of his *da’wah*. This is reflected through his discussion on ethics (*akhlāq*) characterized by the concept of emotional bridging, *hikmah* and purification of the soul.

**Keywords:** Mohammad Natsir, Emotional and spiritual intelligence, Emotional bridging, *Hikmah*, Approach of *da’wah*, Purification of the soul.

**Abstrak:** Perbincangan masakini terhadap metodologi-metodologi *da’wah* lebih menjurus kepada beberapa bidang kajian seperti pengurusan, kepemimpinan dan media tetapi masih kurang dalam dimensi-dimensi kepintaran emosi dan kerohanian dalam menyampaikan mesej Islam. Kekurangan ini akan menyebabkan kekeliruan, kebencian dan akhirnya penolakan mesej Islam tersebut. Oleh itu, terdapat keperluan yang mendesak bagi memahami secara

---

\* Fatimah Abdullah is Associate Professor in the Department of Usul al-Din and Comparative Religion, International Islamic University Malaysia. Email: drfatimah2004@iium.edu.my

mendalam kepintaran emosi dan kerohanian bagi menyampaikan mesej Ilahi dan Islam di dalam dan di luar negara, yang mana ia merupakan sesuatu yang diabaikan oleh beberapa orang Islam sejagat. Artikel ini bertujuan untuk meneroka elemen-elemen kepintaran emosi dan kerohanian dalam pendekatan *da'wah* Mohammad Natsir (1908-1993). Melalui analisis isi kandungan, kajian ini mendapati bahawa sumbangan besar Mohammad Natsir "*fiqhud da'wah*", mempamerkan beberapa elemen kepintaran emosi dan kerohanian, yang mana elemen-elemen tersebut menyumbang kepada kelestarian *da'wah* beliau. Hal ini mencerminkan ciri-ciri etika melalui perbincangan beliau. Beliau turut mengutarakan jalinan konsep emosi, *hikmah* dan penyucian jiwa.

**Kata Kunci:** Mohammad Natsir, Kepintaran emosi dan kerohanian, Jalinan emosi, *Hikmah*, Pendekatan *da'wah*, Penyucian jiwa.

## Introduction

Current trends in neurology and cognitive psychology have identified various types of intelligence such as linguistic skill, emotional intelligence and spiritual intelligence. Zohar and Ian Marshall in the early 20<sup>th</sup> century came up with a new intelligence phase called Emotional and Spiritual Quotient (ESQ). They defined spiritual quotient as the intelligence to define essence or values, the intelligence to emplace our actions and lives into a wider and richer meaning. It is the intelligence to judge whether one's action or way of life is more meaningful than that of others (Vaughan, 2002).

Emmons (2000, p. 94) defined spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment". He had suggested five components of spiritual intelligence: (i) the capacity to transcend the physical and material; (ii) the ability to experience heightened states of consciousness; (iii) the ability to sanctify everyday experience; (iv) the ability to utilize spiritual resources to solve problems; and (v) the capacity to be virtuous.

However, many western scholars such as Zohar and Ian Marshall adhere to the idea of 'spiritual' or 'spirituality' as being something distinct from religion and embrace the belief that spirituality is often separated from organized religion and represents a more personal and individual encounter with the sacred and the Divine Being. Spiritual intelligence denotes capacity for a deep understanding of existential questions and insights into multiple levels of consciousness. According

to Vaughan (2002), spiritual intelligence emerges as consciousness evolves into an ever deepening awareness of matter, life, body, mind, soul and spirit. It connects the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond conventional psychological development. In addition to awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and to all beings (Vaughan, 2002).

Spiritual intelligence is related to emotional intelligence insofar as spiritual practice includes intrapersonal and interpersonal sensitivity. With spiritual intelligence, one can recognize the relationships between perception, belief, and behavior. Refining any form of intelligence requires training and discipline, and spiritual intelligence is no exception (Vaughan, 2002).

Emotional intelligence is the ability to sense, understand and effectively apply the power and acumen of emotions as a source of human energy, information, connection and influence. Spiritual intelligence is the set of abilities that individuals use to apply, manifest and embody spiritual resources, values and qualities in ways that enhance their daily functioning and well-being. When both these intelligences occur in the workplace, the environment will be more conducive. A better working environment relates to a higher level of productivity. (Chin, Anantharaman & Tong, 2011)

### **Spiritual intelligence (ESQ) in Islam**

The concept of ESQ is not new in Islamic literature. In the Sufi writings in particular, there is abundant discourse on ESQ. In fact, scholars such as al-Muhasibi (d. 342 H), al-Balkhi (d. 322 H), Miskawayh (d. 1030 A.D.), al-Ghazali (d. 1111 A.D.), Ibn al-Qayyim (d.1350 A.D.), al-Razi (d. 1209 A.D.) were Islamic psychologists and well-known spiritual experts who provided the proper methods of refining character (Badri, 2000).

In contemporary times, Muslim scholars, such as Augustian mentions that ESQ is based on the foundation of *islām*, *īmān* and *ihsān*. The Islamic worldview provides a systematic mechanism for character building and managing emotions and spirituality based on the Qur'ān and the *Sunnah* as life principle of the relationship between humans and God. The character of God as manifested in His names and attributes

is the ultimate key of the five pillars of Islam, the six pillars of *īmān* and *ihsān* (Augustian, 2010). Augustian (2010) leads the readers in their journey towards spiritual enlightenment by first showing us ways to get rid by ourselves the shackles that seal the heart and repress our inner voices, thereby allowing the *fiṭrah* to shine through and enabling us to act with *ihsān*

Islamic spiritual intelligence as depicted by Ben Said (2014) is guided, supported, regulated, and intertwined with belief (*īmān-taqwā*), morality (*akhlāq*) and excellence (*ihsān*) in life in such a way that human spiritual ascension only develops insofar as it leaves a positive imprint upon the life of fellow human beings, and the ecological order in general. This is understandable with regards to believers' continuous investment of their spiritual consciousness in every bit of life in an attempt to bridge the divine and mundane world through embodiment of the divine qualities such as mercy, compassion, benevolence, justice, forgiveness, relief, forbearance, generosity, guidance, patience, truthfulness and wisdom (Ben Said, 2014). These elements of emotional and spiritual intelligences are embedded in the virtues and values documented in the *sīrah* and the biography of the Prophet (p.b.u.h).

The concept of spiritual intelligence is closely connected to the spiritual heart i.e., the *qalb* - a spiritual entity which is the corner stone of human personality. Al-Ghazālī prefers to use the term *qalb* for the self (*nafs*) in all his religious/moral writings. In Sufi literature, the *qalb* is often defined as a divine subtlety attached to the physical organ of the heart, and it is that subtlety which holds the truth within man (Abdullah, 2012).

Abdul Mujib (2006), a contemporary scholar highlights that the many elements in the intelligence of *qalb* such as intellectual (intuitive), emotion, moral, spiritual and religion are hard to be separated because they are related with our heart (*al-ahwal al-qalbiyah*). The only difference is the intention or motivation that guides our heart, whether it is in the path of man or God.

Fontaine (2012) and colleagues studied the role of spiritual intelligence in predicting positive outcomes at work. He used a valid and reliable psychometric instrument developed by King (2008). Students were tested on their level of spiritual intelligence at the beginning of the semester. Generally students reported becoming more spiritual, which

allowed them to deal with problems more effectively. Students were reported to benefit tremendously from knowing more about *tafsir* of the surah that they use regularly in prayer. They also reported having a better understanding of their purpose in life. One of the most important finding of the research was that students reported that they were able to deal with negative emotions like anger, depression and stress.

On the whole, Fontaine's (2012) research shows that the positive outcome of incorporating spiritual intelligence elements into our daily life will lead to a positive outcome in our behavior when dealing with the trials of life.

### **Muhammad Natsir and *Da'wah***

This paper shall examine the significance of ESQ in the propagation of *da'wah* in Mohammad Natsir's work, *Fiqhud-Da'wah*. The uniqueness of his approach towards *da'wah* which revolves around persuasiveness, attractiveness and effectiveness and its correlation with the elements of emotional and spiritual intelligence shall be analyzed.

Mohammad Natsir (1908-1993) is an Indonesian scholar who was a prominent leader of the Muslim community in South East Asia and Indonesia, in particular. He was a great political leader who helped steer Indonesia towards independence. Heled a political party known as Partai Masyumi as well as the Dewan Dakwah Islamiyyah Indonesia (DDII). Mohammad Natsir is portrayed as being highly patriotic towards his nation, country, and religion. Mohammad Natsir was a leader who carried the banner of Islam in every single thought and idea, especially where the development of Islam was concerned in Indonesia.

He left a rich legacy for the generations after him and he is a reminder of excellence in every field. As far as the field of *da'wah* is concerned, he clearly presented meaningful ideas in his book, *Fiqh al-Da'wah* (1977). Due to his role and contribution to the field of *da'wah* and towards the struggle of independence for his country, Mohammad Natsir was regarded as a *mujāhid* of *da'wah* and as a Muslim thinker of the modern world. Mohammad Natsir's *da'wah* activities range from the fields of education, non-political organizations, political organizations, government, and scientific works. For example, Mohammad Natsir's contribution in *da'wah* through education can be seen in the establishment of an Islamic educational institution in Bandung. This

institution encompasses a kindergarten, elementary school, lower secondary school and the school of education. Besides, every activity that Mohammad Natsir participated in was an opportunity to present his strategy of implanting Islamic values, directly or indirectly (Sualman, 1996).

Islam was the underlying principle and agenda of his mission, both as an academician, *dā'ī*, and politician. He used to carry out *da'wah* through political channels and promote his political agenda through *da'wah* channel. Popularly known as a politician and a *dā'ī*, Mohammad Natsir is regarded as an example of a person who fulfilled the criteria of *ulūl albāb* mentioned in the Qur'an. Mohammad Natsir was eminent for noble attributes such as being passionate, sincere, moderate, tolerant, respectful, merciful and forgiving as well as for the uniqueness of his approach or views in confronting discrepancies in terms of stand taken and opinion. Mohammad Natsir's persona as *mu'min-muttaqī* is regarded as the best example for those who are involved in the field of *da'wah* (M. K. Hassan, 2010). These qualities in the very personality of Mohammad Natsir illustrate numerous aspects of emotional and spiritual intelligence (ESQ).

As a leader who had vision and mission as philosophy of life, Mohammad Natsir believed that carrying the banner of Islam in every single action is the responsibility of each Muslim. To undertake this religious duty, therefore it is necessary, according to Muhammad Natsir, for a *dā'ī* to have a comprehensive or holistic character and a balanced personality. His approach of *da'wah* primarily focuses on both intra-personal and interpersonal skills which include self-awareness, self-management, social-awareness, and relationship management, all of which are regarded as the key domains of emotional and spiritual intelligence. Hence, this paper will illustrate the dimensions of emotional and spiritual intelligence of Mohammad Natsir in his approach of *da'wah* which involves *akhlāq* (ethics) as its basis, with its interrelated core elements i.e., emotional bridging, *ḥikmah* (wisdom) and purification of the soul.

### *Akhlāq*

*Akhlāq* or ethics considered as the back bone of ESQ is the primary feature highlighted by Mohammad Natsir. The key for success in *da'wah* is through the good character of the *dā'ī*. The person performing

*da'wah* is responsible for delivering *da'wah* through good character. He is duty bound to restrain himself from all negative elements that affect the delivery of *da'wah*. In other words, Mohammad Natsir concludes that *da'wah* and *akhlāqulkarīmah* can never be separated. This is how Prophet Muḥammad (p.b.u.h) succeeded in *da'wah*. The *dā'ī* of the divine message should follow the steps demonstrated by the Prophet. A *dā'ī* should possess a noble character consisting of virtues because he is assessed through his character before his spoken words. This principle of Mohammad Natsir can be understood as actions speaking louder than words. Thus, it is important for a *dā'ī* to have a noble character and personality. Mohammad Natsir reminds us that the actions of the *dā'ī* should be reflected in society's response to his actions. If they accept his words, then they accept him. If they reject his words, then they reject him.

Mohammad Natsir states that in conveying *da'wah*, the *dā'ī* must inculcate a high level of patience, the root of all virtues. The cornerstone of character is self-discipline; a virtuous life is based on self-control. And self-control necessitates self-awareness, the cornerstone of emotional intelligence. It involves observing oneself and recognizing the feelings that arise; seeing the links between thought, feelings and reactions; seeing the consequences of alternative choices; recognizing one's strength and weaknesses; and seeing oneself in a positive but realistic light (Agustian, 2005).

Generally, calling upon people to do good necessitates excellent moral character which is marked by patience on the part of the *dā'ī*. It takes patience to wait for the right opportunity for *da'wah* work to emerge, and it also takes patience for the right sets of conditions to present themselves. Those who are unwilling to remain patient in the face of ignorance, obduracy and unpleasantness can never fulfill the true calling of the *dā'ī*. (31: 17).

Moreover, to maintain an Islamic identity is a crucial element in actualizing the aspect of *ḥikmah* in delivering *da'wah*. To do that requires the ability to hold on to the life principle which is another element of emotional and spiritual intelligence (Augustine, 2009). Carrying out the responsibility of a *dā'ī* is not an easy task: there will always be challenges and tribulations. One such test is the test of maintaining an Islamic identity. It is hard but not impossible. In facing many types of

people with different lifestyles, ideologies and beliefs, the *dā'ī* must be strong and firmly hold on to his principles and identity as a Muslim. For Mohammad Natsir, being a *dā'ī* requires empathy and tolerance and perseverance. Mohammad Natsir highlights the importance of balance in order to ensure the *dā'ī* is not shaken by the challenges from the *mad'ū*, where the *dā'ī* in order to cater to the needs of the society should not compromise on Islam to the point that it loses its identity.

Furthermore, Islamic *da'wah* is laid down based on the concept of invitation (*al-Naḥl*: 125). By Islamic *da'wah*, Mohammad Natsir means politely inviting people to examine Islam as a way of life which is full of beauty and intelligent multi-faceted truth. It is unethical in *da'wah* to be over zealous and dogmatic when preaching as it can intimidate others. The preacher should leave those who refuse to receive the call to Islam peacefully. According to Mohammad Natsir, this is what Prophet Muḥammad (p.b.u.h) did when he was in Minā at one point in time where this verse was revealed to him: (The Qur'an 5: 67.) There should be no such things like resorting to bribery, compulsion, threats, deception, manipulation and exploitation of the invitee's vulnerability such as hunger or illness (al-Faruqi, 1998).

As a result of Mohammad Natsir's commitment to tolerance and respect for the diversified nature of humanity, the principal of no compulsion in religion became the tenet in his *da'wah*. This can be seen in Mohammad Natsir's discussion about the ethnic relationship between Muslims and Christians. He highlights the situation in Indonesia as an example to understand the co-existence of Islam and Christianity and how to deal with crisis. He believes that tolerance and mutual respect are the back bone and ethics of coexistence between multi ethnic and multi religious groups in society. This is based on his concept that the Divine Law of Islam requires that non-Muslims living under Muslim protection be treated justly and humanely. Any one guilty of harming them or killing them would be severely punished. The Prophet (p.b.u.h) said: "Whoever kills a person under the contract of protection shall never smell the scent of Paradise". The Quran also mentions: "Allah forbids you not, with regard to those who fight you not for your faith nor drive out homes, from dealing kindly and justly with them, for Allah loves those who are just. Allah only forbids, with regard to those who fight you because of your faith and drive you out of your homes, and



support others in driving you out, from turning to them. It is such as turn to them in these circumstances that do wrong" (Q. 60:8-9).

Mohammad Natsir's objective in his da'wah is to call both Muslims and Christians to live in peace and harmony: to have unity in diversity. Diversity is seen as a means of knowing and respecting one another:

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily the most honorable of you with Allah is the one who is most God-fearing. Verily, Allah is All-Knowing, All-Aware" (Q. 49:13).

Here, one of the most important methods in doing *da'wah* work is *da'wah bil hikmah*, the primary element of emotional and spiritual intelligence.

Moreover, Mohammad Natsir believes that the success of the process of da'wah is very closely linked to the state of the *du'āt* themselves. Mohammad Natsir always portrayed his emotional and spiritual intelligence in his career as politician, scholar and statesman. Even against political opponents and leaders of different religions, he remained respectful, forgiving and polite. In dealing with his political adversaries, Mohammad Natsir portrayed his wisdom through a systematic, rational and intellectual approach refuting the ideas championed by Ir. Soekarno's Turkish-styled political system based on secularism. Mohammad Natsir showed great tolerance and respect when dealing with the communist leader DN Aidit and Ignatius Joseph Catholic Kasimo, despite having different views and belief systems. Although both had two different worldviews, Mohammad Natsir pursued an ethical approach for engaging in discourse with the opposition. As a result, Ir. Soekarno respected Natsir as his friend and opposition leader because of his noble character and wise demeanour (M.K. Hassan, 2010).

To have respect for freedom of thought is an essential characteristic of a *mubaligh*. Mohammad Natsir advised that the *dā'ī* should accept freedom of thought and opinion as a person's right. In Islam, there is more than one way of doing things. The ability to see and deal with things from various perspectives is among the signs of emotional and spiritual intelligence.

Mohammad Natsir added that in Islam, there is no prohibition regarding *ikhtilāf* (The Qur’ān 2: 42). Since Allah has allowed human beings to use free will, even though limited by the absolute will and power of Allah, differences have always been part and parcel of the human condition. It is therefore necessary for Muslims to understand and manage the differences ethically. That is why *ijtihād* is necessary to address the vicissitudes of life and it is required by Islam. The only prohibition is on *jumud* (rigidity) and *tafarruq* (disunity). This is the beauty of Islam that *ikhtilāf* is seen as a *rahmah* to humanity (The Qur’an 4: 59).

Mohammad Natsir then provides an example from *Imām Shāfi’ī*, as having differences with his teacher *Imām Mālik*. While, *Imām* Ibnu Ḥanbal had differences with his teacher *Imām Shāfi’ī*. *Imām* Syāfi’ī mentioned in his book (*al-risālah*) that if anyone were to find any contradiction between his book and the Sunnah, then one has to follow the *Sunnah* and reject his opinion. *Imām* Mālik held the same opinion for he believed that man is bound to commit mistakes (al-Qardhāwi, 2006).

Al-Qardhāwi in dealing with issue of diversity in Islamic thought proposed a solution by combining the two principles i.e., *Salafiyah* and *Tajdid*. *Salafiyah* implies “returning to the original principles, the roots and the causes (Quran and Sunnah)”, while *tajdid* refers to “living with the times, keeping abreast with the current development and freedom from the clutches of the frozen state of mind (*jumud*) and thoughtless imitation (*taqlid*). However, *Salafiyah* is often wrongly understood as returning to the past including following its backwardness and rigidity. On the contrary, we need to follow the spirit of the *Salaf* in terms of understanding, faith, behavior and commitment to Islam. (M.K. Hassan, 2011)

In addition, the effort of *tajdid*, that is, restoring something to its original condition, in order to preserve the essence of Islam must be conducted by developing these areas: a) understand Allah’s laws which integrate scientific knowledge and social sciences in the universe as well as in society; b) understand the different categories of beneficial things (*masalih*) and harmful things (*mafasid*); c) understand priorities; d) understand the purpose of shariah, also known as *Maqasid al-Shariah*; e) understand the consequences and results of actions; f) understand

the differences among man (*fiqh al-ikhtilaf*); and understand the present realities in human society (*fiqh al-Waqi'*). (M.K. Hassan, 2011)

Psychologically the attitude of agreeing to disagree is generated from emotional or affectionate feelings: love and mercy, a gift from Allah to human beings, i.e., *fiṭrah* to facilitate and sustain their social relationships. Human beings are many and diverse. Those who know the principle of variety learn how to live in peace, harmony and justice with each other. It is the ignorance of this diversity that creates prejudices and divisions among people (The Qur'an 30: 22).

### **Emotional bridging (*mawaddah fil qurbā*)**

Mohammad Natsir has on record stories that highlight the character or attitude exemplified by Prophet Muḥammad (p.b.u.h) and his companions in relation to emotional bridging. The first example concerns an Arab *badwī* who met the Prophet (p.b.u.h) in order to learn about Islam. His words and attitudes were rude and harsh. While some of the companions stood up furiously, the Prophet remained calm and entertained the rude Arab politely. The Prophet's politeness slowly toned down the Arab's rudeness. Realizing how patient the Prophet was with him, the Arab became ashamed of himself, and spoke politely to the Prophet. When the Arab left, the Prophet reminded his companions about the importance of controlling their anger (1977). The companions realised that if they had responded to the Arab with the same rudeness, he might have turned away from Islam.

With emotional and spiritual intelligence, one attains emotional balance as a source of intra-personal and interpersonal skills for building good character and for achieving excellent human relations at societal level. Human relationship requires attributes of mercy, with its dimensions such as, *ḥilm*, empathy, compassion, and forgiveness, all of which enable Muslims to strengthen the brotherhood and solidarity among themselves (al-Ghazālī, 1982).

Sustaining a relationship requires the awareness of our own emotions and emotions of others, for, with this kind of awareness- a crucial element of emotional and spiritual intelligence, people are able to be flexible and communicate effectively with each other (The Qur'an 133-134, 159). *Mawaddah fil qurbā* as illustrated by Mohammad Natsir refers to the relationship between the person giving *da'wah* and the

person receiving it. This bridging of emotional elements cannot be achieved by one party only. There must be a connection between the caller and the one who is being called in order for the connection to bond. As a *dā'ī*, it is therefore necessary for one to apply *mawaddahfil qurbā* in performing *da'wah*.

In modern psychology, *mawaddah fil qurbā* is similar to 'empathy' which is essentially being sensitive to other's emotions and concerns, besides respecting the differences in how people feel about things. It also refers to and encompasses understanding others, and assisting others in their personal development. This domain is related to altruistic behaviour, for instance, trying to understand others and helping them solve their problems (The Qur'an: 177, *al-Nisā'*:36, *Āli 'Imrān* : 134). It includes being a good listener, being assertive rather than angry or passive, managing conflict constructively, and learning the art of co-operation. These characteristics are the core of a relationship and help people communicate effectively. Studies have shown that those who excel in these skills tend to perform better in anything that relies on interacting smoothly with others because they are the 'social stars' or role models (Goleman, 1997).

In beckoning people to Islam, a *dā'ī* with spiritual intelligence should be a forgiving person with a big heart as these qualities will lead to feelings of empathy towards his target group. Forgiveness should not be one-sided. If we desire to be forgiven for our offenses, we should also learn to forgive others, especially if we seek forgiveness from God. If we wish for God to overlook our weaknesses, we should learn to overlook the weaknesses of others. Forgiveness is important for two reasons. First, it has repercussions for the after-life or the life hereafter. Muslims forgive with the hope of finding forgiveness. Seeking forgiveness is also a sign of existential humility, and forgiving others is a sign of magnanimity. Seeking forgiveness and forgiving others brings about happiness in this world and augments the hope for attaining God's forgiveness. Second, forgiving improves relations among people by promoting a good reputation and fostering respect. (www.nursistudies.com, on *Bediuzzaman Said Nursi, Risale-i Nur Collection, TheTwenty-First Flash*)

We read in the Holy Text: 'The recompense for an injury is an injury equal to it (in degree); but if someone forgives and makes reconciliation,

their reward is due from Allāh. For, indeed, (Allāh) does not love those who do wrong.' (Quran 42:40) With its basic concern for the preservation of justice as well as its constant call for mercy, the Revelation and the Islamic Tradition has always sought to find the middle path between turning the other cheek and thereby permitting impunity, and promoting never-ending revenge. (al-Balkhī, 1984).

This dimension of ESQ should be the basic tenet in a *dā'ī*'s social relationship with those who are above him, equal to him or below him in status and he should, as much as he can tolerate, learn to ignore the annoying (anxiety-provoking) things that he experiences. With ESQ he is able to train himself not to overreact to the minor incidents or things that he hears or sees. When he trains himself to tolerate these little irritating experiences that occur in spite of himself, this behaviour will (in time) become habitual and he will, after that, tolerate things that are more frustrating and experiences that are more annoying (Badri, 2013).

Forgiveness and tolerance as dimensions of ESQ are powerful and dynamic interpersonal powers that can enhance the communication skill (Goleman, 1997). Spirituality is not only about an individual's relationship with the Creator; it also includes a communal dimension. The relationship between man and his Creator is the root of the moral attitude of man towards his fellowmen.

Being a forgiving *dā'ī* is to follow the path of Prophet Muḥammad (p.b.u.h). Prophet Muḥammad's (p.b.u.h) *da'wah* in *Taif* showcases the virtue of forgiveness. It shows that there will be challenges in *da'wah* whereby the *mad'ū* may respond negatively through harsh words or rude actions. However, such responses should not be reciprocated with negativity and aggression by the *dā'ī*. Prophet Muḥammad (p.b.u.h) refused to destroy the people of *Taif* and forgave them because they were in a state of ignorance. To accept the call of Prophet Muḥammad (p.b.u.h) during that time was against their old religion and traditions. Therefore, a *dā'ī* must reflect on the conduct of Prophet Muḥammad (p.b.u.h) and his forgiveness of the *mad'ū*. Through such means, emotional bridging is realized.

Forgiveness helps the *dā'ī* to perform his noble task by accepting negative feedback from the *mad'ū* with inner peace. This is how the *dā'ī* can prevent spite from suffocating his heart which is crucial to avoid hatred and feelings of revenge against those who have harmed him. But

if he chooses to pardon them, it brings relief to the soul because it is a kind of liberating action. Numerous studies in psychology have proven that forgiveness is the healthiest step to take. Forgiveness is deemed as the best therapy for psycho-spiritual well-being.

### *Hikmah*

A person becomes wise when equipped with knowledge and action. *Hikmah* or wisdom as an important dimension of ethics is the main component of spiritual intelligence which generates an inner compatibility and balance between speech, thought and action (The Qur'an 2:269). The concordance of spiritual intelligence with wisdom is seen in the degree to which spiritual intelligence accords and reflects the objectives of the Revelation.

When a person becomes involved in preaching the message of Islam to Muslims and others, he will definitely encounter people with a diversity of character and personality. Knowing the culture and custom of the target group is highlighted as the first step of *hikmah* by Mohammad Natsir. Many people hold fast to the traditions of their parents and ancestors. According to Mohammad Natsir, the task of the *dā'ī* is to apply *hikmah* through his speech and actions. Undoubtedly the task of the *dā'ī* will not be smooth-sailing as he would have to deal with people of different backgrounds, from the ignorant to the intelligent. In the Qur'an, Allah provides guidance to His Prophets as well as to the *dā'ī* on how to give *da'wah* to various groups of people.

As noted earlier, the first *hikmah* emphasized by Mohammad Natsir pertains to knowing the background of the target group in terms of their culture and customs along with their educational background. This is essential because it will help the *dā'ī* effectively manage his method and approach in delivering the message of Islam. In reality, there are a lot of sensitive matters that differ from one society to another. Sometimes an issue is significant to one particular group but is irrelevant to another. The *dā'ī* can avoid such circumstances by being sensitive to a group's sensibilities. In fact, Mohammad Natsir emphasizes that the *dā'ī* should research a community in order to understand them systematically, especially with regards to the level of thinking or education of the target group. Mohammad Natsir has based his idea on Sheikh Muhammad 'Abduh's classification of people, something which the *dā'ī* should be aware of. There are three types of people. The first is known as

the intellectuals, i.e. those who seek facts. They are critical thinkers and are quick at grasping. They must be approached with *hikmah* by providing arguments and *dalīl* suitable to their level of understanding. The second group comprises the ordinary people. Unlike the intellectual group, most of the ordinary people are unable to think critically. They need to be approached with guidance and teachings that are easily understood. The last group is made up of people whose thinking hovers between those of the two groups mentioned earlier. They cannot be approached using the same methods applicable to the intellectuals and the ordinary people as they have a tendency to argue without trying to develop their understanding. They need to adopt a more healthy thinking style. Mohammad Natsir said that all of these three groups of people understand according to their times, educational level, place and circumstances.

Mohammad Natsir's second concept of *hikmah* in *da'wah* is connected to the communication skill. The effectiveness of a *da'wah* strongly depends on the way an individual communicates his message of Islam to the one who is being called, i.e., whether it is persuasive or otherwise. Being persuasive in *da'wah* is a process of influencing the audience through the use of psychology until they wilfully follow the way of the caller.

In this regards, Mohammad Natsir explains that the success of a caller's *da'wah* highly depends on a number of factors. First, the relevance of the message that is preached by the caller must be aligned with the society's understanding in order for them to accept the message with enthusiasm. The second factor relates to the persona of the caller. The *dā'ī* should be charismatic to easily attract the members of the society. Last but not least, it involves society's psychological conditions whereby the society needs spiritual upliftment and must possess a positive perception of every *dā'ī* in order for the message to be clearly understood.

### **Psychology of words**

The psychology of words is deemed as a substantial dimension of *hikmah*. Taking examples from the Qur'an, Mohammad Natsir highlights the manifestation of psychology of words and their significance to the *dā'ī*, i.e, *qawlan layyinā* (gentle words), *qawlan balīghā* (words sharp to the soul) and *qawlan sadīdā* (words of truth)(1977).



*Qawlan layyinā (Gentle words)*

Islam as a universal religion presents the objective of *da‘wah* as persuasion, not coercion. Gentle words are recommended for conveying the message of *da‘wah*. Mohammad Natsir states a *dā‘ī* should speak gently to a community without offending their feelings or disturbing their thinking (1977). This is the most important feature of the true divine message. It should be the vital concern of the *dā‘ī* because gentle words enable one to attract and penetrate the heart of the *mad‘ū*, an approach based on love, not hatred (Qur’an 20: 42-43).

Based on this verse, Mohammad Natsir explains that Allah asked Prophets Mūsā and Hārūn to use soft and pleasant words in confronting Fir‘aun. Although Fir‘aun declared himself as god, gentle words were commanded to both Prophets in their approach. The words they used did not offend Fir‘aun. It did not make him angry; it made him worry. The power of gentle words has a profound impact on the hearts of the *mad‘ū*. Mohammad Natsir’s (1977) notions are supported by human psychology which explains that gentle words are attractive. Furthermore, gentle words can help the *mad‘ū* comprehend the message without difficulty. A use of gentle words also serves to avoid feelings of hatred. It opens the door of hope and warms the heart of human beings. According to Sayyid Qutb (1967) which his understanding of this verse supports the view of Mohammad Natsir in which, *qawlan layyinā* will help the *da‘wah* preacher to call the recipients of *da‘wah* without making them feel arrogant, proud and egoistic due to their ignorance. Instead, their hearts are encouraged to acknowledge the truth behind the call.

*Qawlan Balīghā (words sharp to the soul)*

*Qawlan Balīghā* is opposed to *qawlan layyinā*. In certain situations, gentle words do not work because the types of people residing in a society differ in various aspects, particularly in terms of their thinking (The Qur’an 4: 63).

One important example of an event during the time of Prophet Muḥammad (p.b.u.h) which is not directly mentioned by Mohammad Natsir is the relationship between *qawlan balīghā* and the *munāfiqīn* (the hypocrites who were only good to the Prophet (p.b.u.h) in front of him but mocked him behind his back). In such situations this approach of *Qawlan Balīghā* was applied. Such people have no qualms about



breaking promises, betraying trusts and slandering. Speaking gently to them would not be an effective approach. Instead, the most suitable manner for persuading such people is through the use of words and arguments that are convincing, eloquent and beautiful. A similar interpretation of the word *qawlan balīghā* can be seen in the *Tafsir al-Isfahānī* (al-Isfahānī, 1961). This can either be through debate or inter faith dialogue. Mohammad Natsir states that *qawlan balīghā* are words which will never be forgotten once heard.

Mohammad Natsir emphasizes that having knowledge about the *mad'ū* preceding the *da'wah* process is the prerequisite of *da'wah*. This helps the *da'wah* activity to be effective. Using the method of *qawlan balīghā* requires that the *mad'ū* feel the impact of the approach in their hearts as well as in their heads. In other words, both emotional and rational channels are engaged.

#### *Qawlan sadīdā (words of truth)*

In communication, truthful words are regarded as a precondition for doing good deeds, regardless of how small or big the deed. The basic failure in conveying messages occurs when the element of truth is dismissed. In Islam, this is considered a disease of the soul that degrades man's character. According to Mohammad Natsir, *da'wah* can be targeted towards anybody and it is vital that the words within the message are based on nothing but the truth. The truth featured purely and sincerely can penetrate the purified soul. The significance of the truth not only develops the character of the *mad'ū* but also that of the *dā'ī* (The Qur'an 33: 70).

#### **How to sustain emotional and spiritual intelligence**

*Islām, imān* and *ihsān* are the major constituents of a sustainable spiritual platform. However, other religious principles including purification of the self (*tazkiyah*), learning the purpose of actions, appropriate responses to divine trials, and cultivating discipline also contribute to the building of sustainable spiritual intelligence (Ben Said, 2014). From an Islamic perspective, self-purification is vital in order to attain prosperity in this world and the hereafter. Mohammad Natsir's thoughts on self-purification encompass three main concepts, namely contemplation, *ikhhlās* and self-awareness (*murāqabah*).

### *Contemplation*

The contemplation of God's creation is the greatest form of worship in Islam. Hence, many Qur'ānic verses encourage this activity by appealing to every temperament and spiritual state (*al-Ikhlās* (112):1-5; *al-Ḥashr* (59):22-24; *al-An'ām* (6):101-103). Though contemplating believers cannot decipher the glorification of God by the universe, they feel a sense of harmony until it reaches spiritual sublimity and sense of joy and spiritual pleasure which is incomparable to any worldly bliss. Hence, contemplation of God's creation is regarded as the greatest form of worship in Islam. Contemplation and remembering Allah should be done simultaneously (Badri, 2000). This is how Mohammad Natsir sees the amalgamation between contemplation and remembrance of Allah. It is the only way to achieve perfection of human character.

### *IkhLĒĪ*

Muhammad Natsir emphasises that the process of purifying the soul can only be attained with the singleness of purpose or *ikhhlās* (98:5). Sincerity, i.e., *ikhhlās* is a mainstay of the religion of Islam. It is the crux of our existence and the essence of our relationship with Allah. It is the core requisite, by which, the deeds of the believer will be accepted, in addition to following the Sunnah of the Prophet (p.b.u.h). It is also the distinctive quality that earns the believer the mark of excellence in his practice of the religion. According to Mohammad Natsir, those who have *ikhhlās*, possess hearts that are clean from hypocrisy; pretence is replaced with sincerity. Consequently, their good deeds will benefit them. Islam does not emphasize only on good action, but also demands its purpose and motive be correct. Action is manifested by the body, while the correct purpose and motive is within the soul. There is only one purpose and motive for the acts of a Muslim, and that is to do according to Allah's Will and His pleasure.

Another reminder from Mohammad Natsir is that the *dā'ī* must believe himself that the *da'wah* conveyed comes sincerely and is within the help of Allah's guidance towards the truth. He must be humble and not forget his humility. The *dā'ī* should avoid any possible action, word or thought that can undermine his *ikhhlās* such as selfishness, hypocrisy, arrogance, and conceit (al-Ghazali, 1978). As far as the noble task of the *dā'ī* is concerned, the *dā'ī* should avoid such things.

Singleness of purpose (*ikhhlās*) is regarded as a higher level of emotional and spiritual intelligence: the end result from self-purification is being close to Allah. Mohammad Natsir places great emphasis on this point because from this stage man can comprehend the real meaning of happiness that leads to strength in life. A *dā'ī* should put in great effort to strive to be close to Allah. According to Mohammad Natsir, all Prophets of Allah achieved their victory in spreading the heavenly message to their people because they first succeeded in gaining inner strength by being close to Him.

### *Self-awareness (Murāqabah)*

Mohammad Natsir explains that *'ilm*, *'ibādah* as well as *dhikir* as part of act of *'ibādah* should go hand in hand in the process of *taqarrub ilallāh*. If the *dā'ī* prepares himself in facing the challenges of *da'wah* work with *taqarrub ilallāh*, he can feel the sweetness of *'ibādah* and the tranquillity granted by Allah. This is the ultimate goal in the process of self-purification stressed by Mohammad Natsir. In many places in the Quran, Allah has reminded Prophet Muḥammad (p.b.u.h) about how great the task is which has been bestowed upon him and the significance of *taqarrub ilallah* in that it contributes strength to the actions and words of the *dā'ī* when preaching the message of Islam to the *mad'ū*.

Mohammad Natsir believes that people who are in the state of consciousness of God can protect themselves from the influence of Satan. *Taqwā* is the key of man's defense. It strengthens man to avoid evil tendencies, so that he does not really lapse into evil but quickly becomes aware of the tricks of Satan.

We read: Those who fear Allah when a thought of evil from Satan assaults them bring Allah to remembrance. When lo! They see (aright). (7: 201)

Satan's activities essentially consist of confusing a person temporarily and most of the cases become permanent when he clouds man's inner sense. Although there is no human being free from the touch of Satan, Satan has no real power upon those who are constantly guarding themselves from him (15:42).

*Taqwā* develops self-awareness that involves observing oneself and recognizing one's feelings as they arise; seeing the links between thought, feelings and reactions; seeing the consequences of alternative

choices; recognizing one's strength and weaknesses; and seeing oneself in a positive but realistic light. In addition one also gains the ability to remain cognizant of feelings as they occur. Those who have greater certainty about their feelings are better pilots of their lives and can cope with others as well.

### Conclusion

It can be seen that Mohammad Natsir places emphasis on the preparation towards becoming a comprehensive or holistic *da'ī* who carries out the noble task of disseminating the divine message. To do that, understanding of ethics and the psychological dimensions of delivering the divine message of Islam locally and globally is an exigency. The dimensions of Emotional and Social Intelligence play a significant role for the success of *da'wah* activities. There is a need for passion, patience, compassion, acceptance, wisdom, mercy as well as tolerance in dealing with every single issue related to sustaining the relationship and the effectiveness of *da'wah* activities. Emotional and Social Intelligence provide a useful concept and have great implications for character building. Furthermore, misunderstandings about Islam such as Islam is spread under the shadow of the sword, Muslims are terrorists, and Islamophobia can be corrected. In fact, Islam is the religion that is against all violence and injustice; it propagates love, compassion, mercy, co-operation and collaboration for humanity. To sustain the ethics of emotional and spiritual intelligence as its core necessitates self-discipline, namely purification of the soul which renders to refinement of character. Hence, *da'wah* and nobility in character are mutually dependent. Finally, the integration into *da'wah* of some aspects of emotional intelligence of modern psychology which is in harmony with the worldview, ethical principles, ethical values and norms of Islam can serve as effective methods of propagating *da'wah*. The findings of western psychology of ESQ can actually be useful in empowering the activity of *da'wah* in Islam.

### References

- al-Isfahānī, Al-Raghib. (1961). *Al-Mufradāt fi garīb al-Qur'ān*, Egypt: Muṣṭafā al-Bābī al-Halabī.
- Badri, Malik. (2000). *Contemplation: An Islamic psycho-spiritual study*. London: International Institute of Islamic Thought.

- Chin, S. T. S., Anantharaman, R. N., & Tong, D. Y. K. (2011). The roles of emotional intelligence and spiritual intelligence at the workplace. *Journal of Human Resources Management Research*, 2011, b1-9.
- Enright, Robert D., Freedman, Suzanne & Rique, Julio. (1998). The psychology of interpersonal forgiveness. In Robert D. Enright & Joanna North (Eds.), *Exploring forgiveness*. London: The University of Wisconsin Press.
- Goleman, D. (1995). *Emotional intelligence*. New York: Bantam Dell.
- Hassan, Abdullah. (2001). *Psikologi moden untuk bakal pendakwah*. Kuala Lumpur: PTS Publication.
- Hassan, Mohd. Kamal. (2010). Pemikiran bapak Mohammad Natsir: Satu model istimewa kecendekiawan Islam. *Seminar Kebangkitan Islah di Alam Melayu*. Dewan Besar IKIM, Kuala Lumpur.
- Jumantoro, Totok. (2001). *Psikologi dakwah dengan aspek-aspek kejiwaan yang Qur'ani*. Jakarta: Amzah.
- Mohd Tahir, Mohd Hanim. (1989). *Motivating others*. Kuala Lumpur: Universiti Pertanian Malaysia.
- Mubarak, Achmad. (1999). *Psikologi dakwah*. Jakarta: Pustaka Firdaus.
- Natsir, M. (1955). *Capita selecta*. Djakarta: Bulan Bintang.
- Natsir, M. (1977). *Fiqhud-Da'wah*. Jakarta: Dewan Da'wah Islamiyah Indonesia.
- Natsir, M. (1980). *Fiqhud-da'wah*. Singapura: Pustaka Nasional PTE LTD.
- Petri, H.L. (1996). *Motivation: Theory, research and applications*. Belmont, CA: Wadsworth.
- Qutb, Sayyid. (1967). *Tafsir fi Zilal*. Beirut: Dār Iḥyā' al-Turāth.
- Reeve, J.M. (2005). *Understanding motivation and emotion*. New York: John Wiley & Sons Inc.
- Sualman, Arif Hizbullah. (1995/1996) *Mohammad Natsir (1908-1993): His role on the development of Islamic da'wah in Indonesia (Historical study of an Indonesian mujahid da'wah)* (Unpublished M.A thesis). International Islamic University Malaysia, Kuala Lumpur.
- Topbas, Osman Nuri. (2009). *Muhammad: The Prophet of mercy*. Istanbul: IRKAM Publishing.
- Weaverll. R.L. (1996). *Understanding interpersonal communication*. New York: Harper Collins College Publisher.
- Wood, Samuel E., Wood, Ellen Green & Boyd, Denise. (2005). *The world of psychology*. New York: Pearson.