



Unleashing Your Potentila

MAJLIS 6

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Understanding Our faculties

Emotional Intelligence

Series – Muharram

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Value Proposition of insaan

• لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

– Al-Tin 95:4

Every human being is valuable. Because Allah created all of them and He created in the best mold and shape

The Journey of the Nafs

- "Man 'arafa nafsah
- " the one who knows his nafs (soul or self), knows his Lord".
- Knowledge of the self leads to knowledge of the Lord.

Disposition of the faithful

- The Prophet [s] said:
 - **"Whoever is pleased with his good actions and displeased with his bad actions is a faithful."**
- **This is the basis of the journey of the nafs**
- **This is the way of ethics**

Origin of the word akhlaq

- **Akhlaq** is the plural for the word *khulq*.
 - Disposition = khulq
 - A faculty of the soul where man performs spontaneously without thinking about them.

Akhlaq means more than..

- Manners
- Etiquette
 - To be on our best behavior ?
 - Being Diplomatic
- Accommodating to all

Disposition

1. Natural and physical make up

easily disturbed while others show greater resistance and resilience.

2. Habit:

continual repetition leads to the emergence of a certain disposition.

3. Practice and conscious effort:

Which if continued long enough will eventually lead to the formation of a disposition.

Important and valuable book on Ilmu Akhlaq.

- *Jami`al-Sa'adat* –

- **The Collector of Felicities"**

- Scholar, mystic, and moral philosopher, Muhammad Mahdi ibn Abi Dharr al-Naraqī,

- one of the most brilliant thinkers of the late 12th/18th century.

Pains & Pleasures of body & soul

Tibb

Akhlaq

Pain

Body
Disease
Weakness of the body

Soul
Injustice
Ignorance
Evil Habits

Pleasure

Body
Wellness & Well
being

Soul
Moral & Ethical Values
Generosity
Faith

Perfection of the soul lies in its grasp of philosophy and ethics

Philosophy

Ethics

Contemplation towards human perfection towards Qurbah of Allah	Movement from evil habits traits, and towards virtuous behaviour
Speculative wisdom <u>al-hikmat al-nadariyyah).</u>	Practical wisdom <u>al-hikmat al-`amaliyyah</u>

Developing Faculties

- At the time creation, the soul is like a clean tablet, devoid of all traits - good or evil.
- As one progresses through life, one develops faculties which are directly related to the way one lives, thinks, and acts.
- Developing these faculties is a process –
 - one such process to heighten ones awareness is **EMOTIONAL INTELLIGENCE.**

Imam Ali (As)

- *God has characterized*
 - *angels by intellect without sexual desire and anger*
 - *animals with anger and desire without reason*
- *He exalted man by bestowing upon him all of these qualities.*

Faculties of the Soul

<p>ANGELIC Power of Intelligence <i>al-quwwah al-aqliyyah</i></p>	<p>ANIMALISTIC Power of Desire <i>al-quwwah al-shahwiyyah</i></p>
<p>FEROCIOUS Power of Anger <i>al-quwwah al-ghadabiyyah</i></p>	<p>DEMONIC Power of Imagination <i>al-quwwah al-wahmiyyah</i></p>

Relationships of four faculties

Traveller on horseback
accompanied
by a dog and a spy



- The mounted traveler - reason.
- The mount - desire and passion.
- The dog - the power of anger
- The spy - imaginative power.

City Of Nafs

- Aql = Mayor
- Ghazab = Police
- Shahaw = Tax Collector
- Waham = Judiciary

Who's the Boss?

- The faculty of reason is put in control of the other faculties,
- keeps them in their rightful place and moderates their excesses;
- they will work for the welfare of man and shall perform useful functions;
- otherwise, nothing except evil and mischief will come of them.

Power of Anger & Power of Passion

Anger

Passion

<p>PLEASURE Being victorious Overcoming Enemy Revenge</p>	<p>PLEASURE Food Drink Carnal Desires Acquisition</p>
<p>PAIN Being Overpowered Defeated</p>	<p>PAIN Absence or Denial of Above</p>

Power of Imagination & Power of Intellect

Imagination

Intellect

<p>PLEASURE Visualization Creativity Demonic Tendencies</p>	<p>PLEASURE Knowledge Gnosis</p>
<p>PAIN Insufficiency in Above</p>	<p>PAIN Ignorance Deprivation of knowledge</p>


The Best of Pleasures

- The purest of pleasures is the one experienced by the faculty of reason.
- Animalistic faculties are transitory in nature and without any lasting value.
- Comparison of Knowledge & Wealth by Imam Ali AS

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- **You are to guard your wealth but knowledge guards you.**

– **Ghazzali & The Robbers**

- **A man of wealth has many enemies, while a man of knowledge has many friends.**

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- **Knowledge cannot be stolen while wealth can be stolen.**
 - **Time cannot harm knowledge but wealth rusts in course of time and wears away.**

Intellect

Stupidity is deficiency of wisdom - not using the power of the intellect to understand the nature of things.

Slyness is the excessive use of the intellect - using the power of the intellect in matters for which it is inappropriate

Anger

Cowardice is deficiency of courage - fear and in cases where there is no cause for them.

Foolhardiness is the excess of reckless action in cases where it is inappropriate.

Passion

Lethargy is the deficient state for which the point of moderation is chastity - failure to use things which the body needs.

Rapaciousness is the other extreme in opposition to lethargy; that is, excess in sensual pleasures.

Imagination

Submissiveness is the deficient state for which the point of moderation is justice; - accepting oppression and tyranny.

Tyranny is the other extreme in opposition to submissiveness; that is, oppressing either one's own self or others.

When the faculties are in balance

Intellect Wisdom	Imagination Justice
Anger Courage	Passion Chastity

What's your Pleasure?

- Animal pleasures – Anger & Passion
 - Man is ashamed of them
 - conceals them
- Pleasure of reasoning:
 - the highest of which is experienced in nearness to God.
 - attained by love and knowledge of God,
 - through abiding effort to be ever nearer to Him.

Diseases of the Power of the Intellect

- *Simple* ignorance
 - not knowing.
- *Compound* ignorance
 - being ignorant, and being unaware of one's ignorance.
- *Perplexity and doubt*
 - the opposite of which are certainty and conviction.
- *Shirk* (polytheism)
 - opposite of which is belief Tauheed

Diseases of the Power of Passion

- *Coveting the world and riches:*
- *Coveting of things forbidden by religion*

- *Instinct of Talking*
 - *Abbasid Caliph and the old man*
- *Dunia is like Salt water*

Diseases of the Power of the Anger

- *Fear*
 - *Dead Body?*
- *Timidity*
 - *lack of self-confidence and a weak character,*
- *Lack of sense of dignity*
 - *Lack if Self Worth*
- *Self-conceit*

Self-conceit - UJB

- A vice of the Power of Anger-
- a condition in which a man thinks highly of himself on account of some advantage, real or imagined.
- Prophet (S) said:
 - Even if you do not commit any sins, I fear that you may fall into something which is worse: conceit! conceit!
- Seeks Recognition (Maslow)

Ujb

- Man's Conceit is a sign of his lack of intellect Imam Ali (as)
- Ujb is a tree
 - Seed is Kufr
 - Soil is nifaq
 - Water is fasad
 - Branches are Jahalat
 - Fruit is la'anat

Conceit

- Negligence of one's faults, and, therefore, failure to correct them;
- Mulla Nasruddin:
 - *"Some of them are -- but I am not."*
- A much-exaggerated opinion of itself, as the Mulla could attest.
- One moonlit night
- "Thank God I came along!"



Six Wishes


- Imam Ali [a] "A man came to the Prophet [s] and asked him to teach him an action so that both Allah, the Exalted, and people:
 - would love him,
 - his wealth would increase,
 - his body would be healthy,
 - his life time would last long
 - he would be raised with him (the Prophet).
- Then, he [s] said: 'These are six traits which need six qualities:

Six Solutions

- If you want Allah to love you, **be afraid of Him and guard yourself against sin.**
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- If you want people to love you, **be benevolent to them and decline what they have in their hands.**

Six Solutions

- If you want Allah to make your body healthy, **pay charity more frequently.**
- If you want Allah to increase your wealth, **then give alms.**

- 
- If you want Allah to prolong your lifetime, then **have regard for your kinship.**
 - And, if you want Allah to raise you with me, then **do prolong your prostrations before Allah, the One, the Dominator.**"

- *Safinat-ul-Bihar, vol. 1, p. 599*