JIHĀT-UL-ISLĀM
Vol: 16, Issue: 02, January – Jun 2023

OPEN ACCESS
JIHĀT-UL-ISLĀM
pISSN: 1998-4472
eISSN: 2521-425X
www.jihat-ul-islam.com.pk

"Emotional Intelligence" Theory and its concept in Early Muslim Psychology: An Analytical Study

Shazia Majeed *
PhD Scholar, Department of Islamic Studies,
Minhaj University Lahore.
Dr. Muhammad Akram Rana **
Dean, Faculty of Islamic Studies and Shariah,
Minhaj University Lahore.

ABSTRACT

The term "emotional intelligence" refers to master your emotions and making your life happy and successful. EQ was introduced by P. Salovey and J. Mayer but D. Goleman took the term to new heights. This paper will explain how the major contributions of early Muslim scholars to psychology show that they are the pioneers of psychology that the West claims today. They have already provided the foundations of emotional intelligence in their works. Muslim scholars have explained everything regards to EQ very well, whether it is Emotions, theirs Classification, causes, effects, prevention and control exercises or EQ's components like; self-awareness, self-regulation, motivation, empathy and social skills. As far as intellect is concerned, they discussed the five internal and external senses, wisdom, Ruh, Qalb, Aql and Nafs deeply. Modern psychologists describe the worldly benefits of self-control, while Muslim scholars consider both worldly and hereafter benefits.

Keywords: *Emotions, Intelligence, anxiety, anger, depression, self-awareness, self- management, Motivation, empathy and social skills.*

Introduction:

Almighty Allah has adorned this universe with various creations. The most charming and sensitive are the "feelings and emotions". What are feelings and emotions? This was manifested at the time of the creation of Adam. When Iblis got emotional and refused to prostrate to man. That is, despite being a devout and ascetic, he could not control his emotions and fell from his dignity. This verse is instructive that success is in controlling one's emotions.

" وَإِذْ قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ "[1]

CC BY

"And when We said unto the angels: Prostrate yourselves before Adam, they fell prostate, all save Iblis. He demurred through pride, and so become a disbeliever."[2]

What is Emotional Intelligence?

Nowadays, modern psychologists have introduced the term "Emotional Intelligence" (EQ or EI) to lead a successful and peaceful life. The objectives of EQ are to master your emotions and improve your situation, solve your problems and achieve your goals. Many issues can be resolved by controlling emotions. Usually, people can't control and use their emotions in proper time, so they make the situation worse and some of them suffer severe losses. As Aristotle puts it:

Anybody can become angry that is easy but to be angry with the right person and to the right degree and at the right time and for the right purpose and in the right way _that is not with in everybody's power and is not easy.[3]

Psychologists Salovey & Mayer have defined emotional intelligence as follows:

The ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge and to reflectively regulate emotions to promote emotional and intellectual growth.[4]

In the light of above definitions, if it is described comprehensively, then it means like: "Drive a nail aright" or "Look before you leap"

EQ did not appear in English as a term until around 1990. Despite being a relatively new term, interest in the concept has grown exponentially over the past 20 years. Peter Salovey and John Mayer presented Ability model in 1990. However, the best-selling book by Daniel Goleman (1995): "Emotional Intelligence: Why It Can Matter More Than IQ" took the term "emotional intelligence" to new heights. He explained why emotional intelligence is more important than reason. Later Travis Bradberry published "Emotional Intelligence 2.0". Much has been written about this theory since Bar-On in 1997. Psychologists have presented different models and measurements (MSCEIT, EQ-I, ESCI etc.) of EQ in different eras. There are three most popular models of EQ:

1**. Ability model:** Peter Salovey and John Mayer

2. **Mixed models:** There are two popular models of it. One is Goleman's Mixed and the other is Bar-On Model

3. **Trait model:** Konstantin Vasily Petrides

If these models are studied in depth, they reveal the following aspects of EQ:

- What are the emotions? Their causes, effects, abolishment and their proper use in domestic, social, economic, political and every sphere of life.

- Self-Awareness, Self-Regulation, Motivation, Empathy, Social Skills**, Stress Tolerance, Impulse Control, Reality-Testing, Flexibility, Problem-Solving, Self-Actualization, Optimism, Happiness / Well-Being.**
- Why is EQ more important than IQ? According to Goleman, 20% IQ and 80% EQ are essential for success in life.

Actually, Emotional intelligence, foundations have been provided by Muslim scholars many years ago. Such as Al Ash'ath Bin Qays Al-Kindī, (801–866), 'Alī Ibn Sahl Rabban Al-Tabarī (838–870) in "Firdous Al-Ḥikmah", Abū Bakr Muḥammad Zakariyā al-Rāzī (864–932) in "Al Ḥāwī fīt-Tibb" and "Al-Rūḥānī",'Alī ibn 'Abbās Majūsī (D. 995),in "Kitāb-al Mālikī", Abū 'Alī Al-Ḥusayn B. 'Abd Allah Ibn Sīnā (980–1037) in "Al-Shīfā"and *"Al-Qānūn fī'l-ṭibb" ",* Ikhwān Al-Ṣafā (10th century A.D.) in "Rasā'l Ikhwān al Ṣafā",Abū 'Alī Aḥmad B. Muḥammad B. Ya'kub Ibn Miskawayh (941–1030) in "Tahdhīb al-Akhlāq", Abū Hāmid Muḥammad Al-Ghazālī 1058–1111, (1993) in "Iḥyā Ulūm ud Dīn, "Kimiyā as-Sādah" sheds light on what the self is and how to be aware of it, That is, to know your emotions, what they are, how many types they have, mental diseases ,their causes and effects, and their prevention like various therapies and physical and mental exercises are discussed in detail. Abū Zaīd Balkhī (934) in "Mṣālaḥ al Abdān wa al Anfus" elucidated first time the kinds of four emotional disorders. Social skills is discussed by Abū Naṣr Muḥammad ibn Muḥammad Al-Fārābī (870–950) in "Al-Madīnah al-Fādilah" and Abū Bakr Muḥammad ibn Yaḥya ibn al- Ṣa'ih al-Tajibī ibn Bājat (1095–1138) was also called Avempace in "Risālah fīl-Ghāya al-insānīyya".

EQ did not appear in English as a term until around 1990. Despite being a relatively new term, interest in the concept has grown exponentially over the past 20 years. So far, countless books and hundreds of research papers have been written on the subject in psychology and education, in the west and in the east as well. A lot of work is being done on this topic in Pakistan as well at the M.Phil and Ph.D level. In the West and now in the east also, many canters in the field of psychology that offer various therapies and physical and mental exercises are growing rapidly, and many online websites are a guide to the world.

Research Questions:

- What is the meaning and concept of "Emotional intelligence"?
- What is the history of EQ in the Muslim scholarship?
- What are major differences and similarities in the views of Muslim scholars and Modern psychologist on EQ theory and concept?

Methodology

A descriptive data analysis method will be adopted to study the problem. Discourse analysis is a term used for a variety of processes that examine or interpretation or deconstructs the underlying meanings in speech or the other form of communicative text or a problem. The different views will be analyzed through discourse analysis.

Emotions with their Classification

It is a matter of pride that fourteen hundred years ago, the Holy Prophet ﷺand our ancestors have elucidated everything to EQ and its components. Muslim scholars like; Al-Kindī, (801–866), Al-Tabarī (870), Abū Bakr al-Rāzī (932) Ibn Sīnā (1037) have penned extensively about "Emotional Intelligence" and its components. Ibn Sina (1930) reveals definition of emotions in these words:

Coincident with the mental representation of the things- whether it is good or evil for the individual- there is an agreeable or disagreeable passive state of consciousness and this is called an "emotion".[5]

Similarly what Abū Zaīd Balkhī (934) highlighted more than eleven centuries ago about emotions! Many Modern psychologists and psychiatrist are now explaining all this. Balkhī who wants to protect the health of human beings by paying immediate and complete care to both, body and Soul along with the sickness to which they are issue. According to him:

Man constitution is from both his soul and body; there is no conceiving that he may endure, except by their union, giving rise to human actions. The two participate in events, both joyful and sorrowful, and in accidental pain.[6]

If classification of emotions is to be compare in the light of early Muslim scholars as Ibn Sīnā (1037), Al-Tabrī (870), Al Balkhī (937) and others with modern theorists as Goleman (1995), Steven J. Stein, Howard E. (1950), Bob Bell house, Andrew Fuller, Glenda Johnson, Nail Taylor (2005) Tim Sparrow, Amanda Knight (2006) and others then the first difference will be clear that early just told five emotions whereas current theorists explained eight. But it is superficially because if on closer inspection, the former has presented it more comprehensively. The two further types are described by the modern are not kinds but they are the secondary types of those five that explained by earlier. So, Ibn Sīnā classifies basic emotions into five:

1. **Joy**: blissful, enthusiastic, entranced…etc.
2. **Delight**: affectionate, cheerful, contented, excited…etc.
3. **Sorrow**: aching, heart, anguish, anxiety…etc.
4. **Anger**: aggressive, ambitious, bitter, bold…etc.
5. **Fear**: afraid, alarmed, anxious, apprehensive…etc.[7]

So, here are primary with their secondary types described by Goleman:

1.**Anger:** fury, outrage, wrath, as a psychopathology violence…etc.
2. **Sadness**: grief, sorrow, as a psychopathology severe depression…etc.
3. **Fear:** anxiety, terror; as a psychopathology, phobia and panic…etc.
4. **Enjoyment:** happiness, joy, at the far edge, mania…etc.
5. **Love:** acceptance, trust, kindness, devotion…etc.
6. **Surprise:** shock, astonishment, amazement…etc.
7. **Disgust:** abhorrence, aversion, distaste…etc.
8. **Shame**: guilt, embarrassment, regret…etc.[8]

It is surprising that today's psychologists have not only stolen the knowledge of Muslim Scholars, but they have also written their books in the same style as they used to write. But they don't give single reference of Muslim Scholars like; Goldman when he talks about history, he writes about the civilization of Hammurabi, Emperor Ashoka and others, but does not talk about Muslim history which has rich information about emotions and intellect. Apparently, he produced a detailed work on emotions extensive references, achieving fame, but he has neglected the Muslim references in a display of scholarly treason. If his work is compared with Muslim Scholars, it is clear that Goleman is enjoying the fruits of what they described thousands of years ago.

Abū Zaīd Balkhī's "Mṣālaḥ al Abdān wa al Nafs" (850–934) was probably the first medical and scientific psychology book which clearly distinguish between psychoses and neuroses. Balkhī also elucidated the kinds of four emotional disorders:

1. Fear and anxiety
2. Anger and aggression
3. Sadness and depression
4. Mad obsessions[9]

Balkhī further classified depression into three types:

1. Normal depression, which is a common depression nowadays.
2. Endogenous depression, it starts inside the body.
3. And reactive depression starts outside the body.[10]

Same as Goleman modern psychologists classify emotional disorders in four types "(1) **anger, (2) anxiety, (3) sadness, (4) depression**[11], in the same way.

Intellectual Process

The question is, in emotional intelligence, what part of the body does intelligence belongs to? Where do emotions occur whether in Nafs, Qlb, 'Aql or rūh. Who controls emotions? The intellect, the heart, the brain, the self, the internal and external senses have all been discussed in detail by early Muslim and modern psychologists, the dominant certainty in ancient times was that the heart constituted the utmost significant organ of the body: the basis of sensation, the

seat of Intelligence. As Abū Hāmid Muḥammad Al-Ghazālī 1058–1111 has written in the third volume of "Ihya Ulum ud Din". As he explains:

The heart is a spiritual divine immaterial thing which has connection to material heart and it is the principal thing in a man. It is a Mudrak-lul-ʻAulūm or perceiver and it captures knowledge of God and spiritual world.[12]

Abū Bakr Muḥammad Zakariyā al-Rāzī (864–932)[13] and Ikhwān al Ṣafā (10th century A.D.) definite in favors of the brain, and explain it: It is the brain where the process of perception, emotion, and conception develop.[14]

Ibn Sina and Ikhwan al Safa also discusses two perceptions kinds, the five external and five internal senses. According to Ikhwān al Ṣafā: The way of the five senses is the natural and the most common way of acquiring knowledge.[15] Whereas, Ibn Miskawayh (941–1030) considered that reason is the power of controlling emotions: Reason that distinguishes humans from animals.[16]

He suggests that we need to control our emotions and develop traits to restraint ourselves from faults. According to early Muslim scholars, the seat of intellect and emotions is the heart, which motivates the mind, like Imām Ghazālī 1058–1111 says anger develops in heart.[17] While according to modern psychologists, the seat of intellect and emotions are the mind, like Goleman[18] considers human has two minds, one of them is rational and another is emotional brain. He attributed emotions to the amygdala in the brain.

As far as leadership is concerned, modern psychologists have presented a formula for controlling emotions with reason. But the Muslim leaders, on the contrary, have not subordinated emotions to reason. Instead, they have provided superior leadership from emotions. Many such battles were won by emotion. Among them Muslims were very few in number compared to the enemies. According to the intellect, the defeat was obvious, but the emotions brought victory.

Nafs / Self-Awareness and Self-Control

First of all it is important to know what is “Self”. Actually, the self is understood with various concepts such as heart, soul, self and intellect in the views of early Muslim psychology. According to Ibn Miskawayh and Imām Ghazālī self-control base on self -awareness. Imām Ghazālī defines the idea of self by four terms: Nafs, Ruh, Qalb, and ʻAql, which entirely indicate a mystical entity. There is question about EQ that is it a trait or ability? Quran, Sunnah and ancient Muslim psychologists believe that man can control and develop it. Imām Ghazālī divides Nafs into three types as described in the Qur’an:

Nafs Ammārah (12:53) – that exhorts one to freely indulge in gratifying passions and instigates to do evil. Nafs Lawāmmah (75:2)—the conscience that directs man towards right or wrong, and Nafs Muṭmainnah (89:27)—a self that reaches the ultimate peace.[19]

Ibn Miskawayh here addressed how self-control is based on self -awareness: Who feels guilty about doing something pleasurable to his al-nafs "Nafs Ammārah", should learn to punish himself by psychological, or spiritual ways such as paying money to the poor, fasting, etc.[20]

Sigmund Freud writes in The Ego and The Id that personality has three parts: The human psyche in terms of three elements, the Id, Ego and super-Ego. In order to obtain an understanding as to why human behave as they do, it is necessary to examine all three.[21] According to Imām Ghazālī[22] (1111), if the heart is right, the soul is subject to it and the intellect guides it correctly, if the heart is not on the right path, the self takes control and the intellect misguides it, Imām Ghazālī describes two meanings of Qalb first one is a piece of and another is soul which has link with the material heart. He explains his three types of Qalb theory with the example of a mirror in which things can see itself clearly but sometime when the heart is not clean due to sins. Therefore, there are three types of heart:

1. One is full of piety and clean from vices. It has good thoughts from treasures of the ghyb and ealam malakut. Intellect informs about their benefits.
2. The second heart is completely opposite to the first type. It is full of selfish desires and polluted by bad habits, the doors of this heart are open to devils and closed to angels. In this, the nafs takes over the intellect.
3. But in the third type both evil and good are present. But here the intellect dominates the self and favors to good.

That is, according to Imām Ghazālī, if the heart follows the right path, avoids sins like lying, backbiting, envy, arrogance and lust, then it gains control over psychological diseases and bad emotions like anger, etc.

Motivation and Social Skills

Imām Ghazālī quotes some motivational hadiths that support Emotional Intelligence skills:

> "أَنَّ رَجُلاً، كَانَ عِنْدَ النَّبِيِّ صلى الله عليه وسلم فَمَرَّ بِهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي لأُحِبُّ هَذَا . فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم " أَعْلَمْتَهُ " . قَالَ لاَ قَالَ " أَعْلِمْهُ " . قَالَ فَلَحِقَهُ فَقَالَ إِنِّي أُحِبُّكَ فِي اللَّهِ . فَقَالَ أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ" [23]
>
> *"A man was with the Prophet (صلى الله عليه وسلم) and a man passed by him and said: Messenger of Allah! I love this man. The Messenger of Allah (صلى الله عليه وسلم) then asked: Have you informed him? He replied: No. He said: Inform him. He then went to him and said: I love you for Allah's sake. He replied: May He for Whose sake you love me love you!"*[24]

Imām Ghazālī says master quotes about social skills that today Psychologists are also describing that One of the rights of speaking is to call a friend by the name he likes. Even in his absence, take the same name.[25]

Travis Brad berry and Jean Greaves say same rule of "social awareness":

Greeting someone by the name is one of the most influential social awareness strategies you can adopt. It's a personal and meaningful way to engage someone.[26]

Reasons of Emotions

'Alī Ibn Sahl Rabban Al-Tabarī (838–870) enlightens the reasons of illness: "People often get sick because of destructive imagination."[27] In the same way Goleman says about worrisome thoughts: On the other hand, for people with worries so severe they have flowered into phobia, obsessive compulsive disorder, or panic disorder.[28]

Al Ash'ath bin Qays Al-Kindī, (801–866) clarifies that What is grief and anger? And what are the causes of emotions:

1. Grief over the loss of loved ones or personal belongings,
2. Or due to failure to achieve a wish.[29]

Modern Psychologists like David R., Caruso and Peter Salovey also explain same causes of anger today: Anger is powerful emotion and it rises from a sense of injustice or unfairness or being blocked from achieving an important goal.[30]

Psychological and Physical Effects of Emotions

Al-Tabarī, Majūsi, Ibn Sīnā and Ibn Rushd, write about the entire health field including mental diseases. As Balkhī (934) says that the influence of excessive anger and rage is clearly apparent in incoherent speech, trembling and facial changes.[31] Moshe Zeider, Gerald Matthews and Richard D. Roberts (2019) describe disease "Alexihymics" (means lack of words for emotion) and its effects. Steven J. Stein, and Howard E. discuss the indicator of stress: The inability to manage stress can often result in anxiety, depression poor concentration, flawed decision making and sleep disturbance, along with a range of even more debilitating physical symptoms such as breathing difficulties, chest pains, diarrhea, and shortness of breath, heart palpitations and nausea.[32] Goleman (1995) explains it psychologically, when prefrontal "Amygdala" is damage, patient decision-making is terribly flawed.[33] Ibn Sīnā describes the effects of emotions on body, and says: Happiness increases the breath.[34] Modern psychologists confirm this in these words like Goleman penned:

> Among the main biological changes in happiness is an increased activity in a brain Centre that inhibits negative feelings.[35]

Treatment of Emotions

As far as treatment and cure is concerned, early Muslim scholars have explained it better than today's Modern psychiatrists are enlighten. Abū Bakr M. Zakariyā al-

Rāzī 's work "Al-Rūḥānī" (864–932) deals with ethical and psychiatric medicine diseases of the human soul. In his perception, temporary pleasure can get from "Passion and natural inclination" but eternal happiness and psychiatric illnesses can be cure by performing religious duties eliminates mental illnesses and keeps the mind healthy. So, he says:

> There is also no need for a man to fear death, if he be righteous and virtuous, and carries out all the duties imposed upon him by the religious law which is true; for this law promises him victory and repose and the attainment of everlasting bliss.[36]

Ibn Miskawayh and Imām Ghazālī (1111) have confirmed his ideas as well as modern psychologist, Travis Bradberry & Jean Greaves discuss it with reason: The physical benefits of exercise are obvious, yoga, massage, gardening are all relaxing ways to give your mind a breather - release chemical serotonin and endorphins in your brain that recharge it[37] But Al-Fārābī (950) wrote a treatise on the therapeutic effects of music on the soul and Abū Zaīd Balkhī concord with him. 'Alī Ibn 'Abbās Majūsī (D. 995) penned "Kitāb-al Mālikī". In his book, "he emphasized preserving health by preventing diseases and natural healing rather than medical treatment or drugs that should come as a last."[38]

But Al-Tabarī and his student Al-Rāzī promoted the necessity for psychotherapy. They do not concord with Majūsī. As Al-Tabarī explains:

> In our present age some people have denied the usefulness of medicine, to me it is like an Owl denies light. If someone thinks they are sick, they start to feel weak.[39] Tom Rusk in his book "Instead of therapy"[40] gives same expressions as had given by Al-Tabarī. Goleman suggests "medication psychotherapy in intense moods."[41]

Compatibility between the Muslim and Western Psychology in Treatment Method

Imām Ghazālī is arguing about how to get rid of anger through the Qur'an and hadith that point out the importance of controlling anger in many places. For example, The Messenger of Allah (ﷺ) said to us:

" إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلاَّ فَلْيَضْطَجِعْ "[42]

> *"When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise, he should lie down."*[43]

Early Muslim psychologist explained everything regard to EI like; self-awareness, self-control, motivation, empathy and social skills. Their works are mirroring of today's psychology even their writing of style psychology books. Though western admit it or not. Western psychologists have described the economic, political,

educational and worldly benefits of emotional intelligence, but Muslim scholars have not only described it deeply and in worldly terms, but have also considered its ultimate benefit. However, there is a difference in the ideas of both of them regarding the intellect. According to early Muslim psychology, if the heart is right or if it is free from sins like; arrogance, envy, hopelessness, Ungratefulness and suspicion…etc., then he will also be protected from evils and emotional diseases such as anger, sadness, hopelessness, anxiety, depression and inferiority complex …etc., thus his nafs and emotions will be under his control and his intellect will guide him rightly. While in the views of modern psychologists, the seat of intellect and emotions is the mind, like Goleman considers human has two minds, one of them is rational and other one is emotional brain. He attributed emotions to the amygdala in the brain.

This hadith shows "distraction" is essential for moods changing, as Diane Tice found: Many people reported turning to distraction in such as reading, TV and movies, sleeping such as planning a fantasy vacation, the most effective distractions are ones that will shift your mood.[44]

Another hadith prescribes with medical and psychological reason:

" إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ" [45]

> *"Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so, when one of you becomes angry, he should perform ablution."*[46]

Travis Bradberry and Jean Greaves say:

> Your brain demands of full 20% of your body's oxygen supply, which it needs to control basic functions. Shallow breathing handicaps your ability to self-manage.[47]

According to Islamic theory, performing ablutions and, according to modern psychology, deep breathing is both sources of oxygen that are conducive to human temperament. Both of methods, performing wudu 'five times a day according to Islam makes one's mood more organized. If look at the modern ideas carefully, then the Islamic method of ablution and prayer are the best ways to take oxygen.

Conclusion and Suggestions

If the analytical study of "Emotional Intelligence" is done in the light of early Muslim psychology, so it is as clear as the sun that fourteen hundred years ago, the Holy Prophet (ﷺ) and early Muslim psychologist explained everything regard to EQ like; self-awareness, self-control, motivation, empathy and social skills. Their works are mirroring of today's psychology even their writing style of psychology books. Though western admit it or not. Western psychologists have

described the economic, political, educational and worldly benefits of emotional intelligence, but Muslim scholars have not only described it deeply and in worldly terms, but have also considered its ultimate benefit. When the literatures written by Muslim scholars on emotions, their effects, causes and treatments are carefully observed, it seems as if modern psychologists have scientifically interpreted these writings in their books. Suggestions:

1. This is the age of materialism and hypertension. So, Emotions are very important. The causes, effects and remedies of emotions must find in hadith literature with their scientific reasons.
2. There is a great need for a good leadership in Pakistan. Emotional intelligence can be evaluated in the context of Muslim leadership.

☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆☆

References

[1] Al-Baqarah, 2:34

[2] Muhammad Asad, *The Message of the Qur'ān*, (Dublin: Dār ul- Andalus Limited, 1980A.D),48

[3] Aristotle, *Nicomachean Ethics*,, Trans: W.D. Ross, 1st ed, (Kitchener;, Batoche Books, 1999, Original work published 350B.C.E.),32 p.32

[4] Mayer, J.D., P. Salovey, *The intelligence of emotional intelligence*, 17(4), 34 33-442

[5] Ibn Sīnā, Al-Ḥusayn B. 'Abd Allah, Abū 'Alī, *Al-Qānūn fī'l-ṭibb*, trans; O Cameron Gruner, Mazar H Crook, The Canon of medicine, (New York; AMS Press, 1930),1:144

[6] Al-Balkhī, Abū Zaīd , *Mṣālaḥ al Abdān wa al Anfus*, Trans; Malik Badri, Sustenance of the Soul, (Landon; International Institute of Islamic thought, 2013, Original work published 1900), 9

[7] Ibn Sīnā, *Al-Qānūn fī'l-ṭibb*, trans; O Cameron Gruner, Mazar H Crook, The Canon of medicin,152

[8] Goleman, Daniel, *Emotional Intelligence: Why it can matter more than IQ*, (New York; Bentan books, 1995), p.204

[9] Al-Balkhī, Mṣālaḥ al Abdān wa al Anfus, Trans; Malik Badri, Sustenance of the Soul,11

[10] Ibid

[11] Goleman, *Emotional Intelligence: Why it can matter more than IQ*.p.48

[12] Al-Ghazālī, Abū Hāmid Muḥammad, *Iḥyā Ulūm ud Dīn*, trans: Fazal ul Karīm, Revival of Religious Learning, (Karāchī: Dār-ul Ishāat, 1993, Original work published 1308 AD), 3:8

[13] Al-Rāzī, Abū Bakr Muḥammad Zakariyā, *Al-Rūḥānī*, trans: Arthur J. Arberry, The Spiritual Physick of Rhazes (London: John Murray, 1950),14-29

[14] Ikhwān al Ṣafā, *Rasa'l Ikhwān al Ṣafā*, trans; Omar Farrukh, Ḥadī Ḥassan Yahya (ed.) (Michiganl: Jerusalem Printers, 2013, Original work published 983AD), 40

[15] Ibid

[16] Ibn Miskawayh, Abū 'Alī Aḥmad B. Muḥammad B. Ya'kub, *Tahdhīb al-Akhlāq*, C.k Zurayk (ed.), The refinement of Character, (Beirūt: American University of Beirūt, 1966, Origina work published 1800),7

[17] Al-Ghazālī, *Iḥyā Ulūm ud Dīn*, trans; Fazal ul Karīm, Revival of Religious Learning, 3:8

[18] Goleman, *Emotional Intelligence: Why it can matter more than IQ,*22-23

[19] Al-Ghazālī, *Iḥyā Ulūm ud Dīn*, trans; Fazal ul Karīm, Revival of Religious Learning, 3:17-18

[20] Ibn Miskawayh, *Tahdhīb al-Akhlāq*, C.k Zurayk (ed.), The refinement of Character,7

[21] Freud, Sigmund, *The ego and The Id,* trans: Joan Riviera, (London: Lenard and Virginia Woolf at the Hogarth Press, 1923),1-4

[22] Al-Ghazālī, *Iḥyā Ulūm ud Dīn*, trans: Fazal ul Karīm, Revival of Religious Learning, 3:85

[23] Abū Dā'wūd, *Sunan'Abī Dā'wūd ,* Kitāb Ādāb , Bāb Ikhbar Al-Rajuli Al-Rajula Bimahabbtihi Iyyahu, Hadith 5125.

[24] Ibid

[25] Al-Ghazālī, *Iḥyā Ulūm ud Dīn*, trans: Maulānā Nadīm Al wājidī,(Karachi: Darul Ishaat) 2:289

[26] Bradberry, T., J.Greaves, *Emotional Intelligence* 2.0,1390

[27] Al-Tabarī,'Alī Ibn Sahl Rabban, Firdous Al-Ḥikmah, trans: Hakīm Muḥammad Awal Shāh Sumbhalī (India: Faīṣal Publications Deoband, 1996, Original work published 1926),122

[28] Goleman, *Emotional Intelligence: Why it can matter more than IQ,*56

[29] Adamson, P., P.E. Pormann, *The Philosophical Works of al-Kindi*, (, Karāchī: Oxford Universitty Press, 2012),42, p.42

[30] Caruso, David R., P. Salovey, *The Emotional Intelligence Manager*, (San Francisco: Jossey-Bass, 2004),4

[31] Al-Balkhī, *Mṣālaḥ al Abdān wa al Anfus*, Trans; Malik Badri, Sustenance of the Soul,4

[32] Stain, Steven J., Harvard E.,*The EQ Edge: Emotional Intelligence and your success*, (Canada: Bjossey Bass, 2063),192-193

[33] Goleman, *Emotional Intelligence: Why it can matter more than IQ*,14

[34] Ibn Sīnā, *Al Qanun fil-tibb*, trans: O Cameron Gruner, Mazar H Crook, *The Canon of medicin,*1:80

[35] Goleman, *Emotional Intelligence: Why it can matter more than IQ*,28

[36] Al-Rāzī, Abū Bakr Muḥammad Zakariyā, *Al-Rūḥānī*, trans: Arthur J. Arberry, The Spiritual Physick of Rhazes (London: John Murray, 1950),106

[37] Bradberry, T., J. Greaves, *Emotional Intelligence* 2.0., (San Diego: Talent Smart, 2009),131

[38] Al-Majūsī, 'Alī Ibn 'Abbās, *Kitāb-al Mālikī*, (London: Welcome Library, 994 CE),42

[39] Al-Tabarī, *Firdous Al-Ḥikmah*, trans: Hakīm Muḥammad Awal Shāh Sumbhalī, 98-441

[40] Rusk, Tom, *Instead of therapy: Help Yourself Change and Change the Help You are Getting,* (California: Hay House Inc.,1991),40

[41] Goleman, *Emotional Intelligence: Why it can matter more than IQ*,48

[42] Sajistānī, Sulīmān bin Ash'th, *Abū Dā'wūd, Sunan'Abī Dā'wūd* , (Beirūt: Dār ul-Fikar), Kitāb Ādāb , Bāb Ma Yuqalu Inda Al Ghadbi , Hadīth 4782

[43] Ibid

[44] Diane Tice, Roy Baumeister, *Handbook of Mental Control*, Daniel Wegner, James Pennebaker, (eds.) (England Cliffs: N.J: Prentice-Hall.,1993), 135

[45] Abū Dā'wūd, *Sunan'Abī Dā'wūd ,* Kitāb Ādāb , Bāb Ma Yuqalu Inda Al Ghadbi , Hadīth 4784

[46] ibid

[47] Bradberry, T., J. Greaves, *Emotional Intelligence* 2.0,101-102