



An Islamic Perspective on Emotional Intelligence: (A Thematic Study of the Prophet Muhammad's Personality)

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ABSTRACT

Emotional intelligence has emerged as a critical determinant of personal success, leadership effectiveness, and psychological well-being in contemporary scholarships. While modern psychological frameworks conceptualize EI through constructs such as self-awareness, empathy, emotional regulation, and interpersonal skills, Islamic teachings have long emphasized these attributes through the Qur'an and the lived example of the Prophet Muhammad (Peace Be Upon Him). This paper explores emotional intelligence from an Islamic perspective through a thematic study of the Prophet's personality as presented in the Qur'an, Sunnah, and classical Islamic scholarship.

Drawing upon interdisciplinary literature from psychology alongside Islamic primary sources, this study examines key components of emotional intelligence—active listening, empathy, emotional labeling, positive reinforcement, and emotion regulation—within the Prophetic model. The analysis highlights how the Prophet ﷺ demonstrated exceptional emotional awareness, compassion, patience, and restraint in diverse social contexts, offering timeless guidance for personal and communal development. Practices such as *ṣalāh* (prayer), *ṣabr* (patience), and *muḥāsabah* (self-reflection) are shown to function as practical mechanisms for emotional regulation and psychological resilience.

The findings suggest that emotional intelligence in Islam is not merely a social or cognitive skill, but a spiritual and ethical obligation aimed at purifying the soul and nurturing harmonious relationships. By integrating emotional competence with moral consciousness and divine accountability, the Islamic framework presents a holistic model of emotional intelligence that complements and enriches contemporary psychological theories. This study contributes to the growing discourse on faith-based psychology by demonstrating the relevance of Prophetic emotional intelligence for modern challenges in parenting, leadership, and emotional well-being.

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1. Introduction

Emotional intelligence has become a momentous topic in leadership, business and parenting literature over the past three decades. It is increasingly identified as a key factor in identifying individuals who achieve success in various aspects of life and serves as a means to help attain that success. A lot of research and articles, both academic and press, have explored what emotional intelligence is and why it matters or should matter¹. One outstanding work is Daniel Goleman's book, "Emotional Intelligence: Why it may matter more than IQ," which brought this concept into the limelight and has been well-received by both scholars and the media for its influence.

Psychologists are mostly interested in emotional intelligence because it plays a vital role in nurturing self-awareness, managing negative feelings, controlling anxiety, self-regulation, and addressing life's encounters. Studies propose that about 80% of overall success in life is largely credited to emotional intelligence, while only 20% is linked to cognitive intelligence (IQ)². The term "emotion" comes from the Latin word "emovere," which means to move or change continuously³. Emotions are necessary for human evolution and adaptation, as they form our insights to the world, influence our understanding, and affect how we respond to our experiences. Our ability to handle emotions is closely tied to how well our rational brain can manage bodily responses⁴.

Emotional intelligence was first termed and defined by Salovey and Mayer in 1990s as a form of social intelligence that allows leaders to recognize and handle their own emotions as well as the emotions of others⁵. This ability improves communication and improves decision-making skills. Their definition mainly concentrates on understanding personal emotions, the emotions of others, and how this information can be dealt with to connect both emotional and cognitive thinking.

¹ Goleman, Daniel. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books, 1995. P. 34–45

² Rizk, "The Effectiveness of Emotional Intelligence Enlightenment", p. 10-20; Widding, U. "Rational and Professional, or Emotional and 'Good Enough': Parents Negotiating the Meaning of Parenthood within a Parent Education Programme." *Journal of Early Childhood Research* 8, no. 2 (2010): 123–137.

³ Callahan, Jamie L., and Eric E. McCollum. 2002. "Conceptualizations of Emotion Research in Organizational Contexts." *Advances in Developing Human Resources* 4, no. 1 (February): 4–21

⁴ Li, *A Study of Relationship Between Emotional Intelligence and Leaders In the Chinese Context*, p. 8-24; González Marín, Adela; Peña Pan, Luis; and Arboleda Guirao, Inmaculada de Jesús. *Emotional Intelligence: Characteristics and Ways to Develop It*. Publicaciones Didácticas 104 (2019): 6–12.

⁵ Mayer and Salovey, *Emotional Intelligence*, p. 185–211



In the beginning, "emotion" and "intelligence" were often perceived as opposing notions⁶. It had been assumed that a person's feelings can cause problems to decide, as noted by Young⁷. However, the theory of emotional intelligence proposed that emotions actually make rational processes more effective, helping people be more grounded in reality through self-awareness.

Emotional intelligence is derived from two major areas of psychological research that have emerged during the last forty years. The first area encompasses how cognitive and emotional processes interact to enhance thinking⁸. Emotions like anger, happiness, and fear, together with mood and physical states, substantially affect decision-making and task performance⁹. The second area signifies a shift in how intelligence is defined. Instead of only concentrating on analytical tasks linked to memory and reasoning, scholars began to see intelligence as encompassing a broader spectrum of mental capacities. Sternberg (1985)¹⁰, for instance, pushed educators and scientists to draw attention on the creative capabilities and practical information that people might acquire while navigating their daily lives¹¹.

Emotional intelligence skills can be picked up over time, although personality traits and IQ are typically permanent. One can determine how to communicate with someone efficiently if they have a good understanding of their personality and IQ. To promote improved interactions, emotional intelligence demands constant practice of empathy and relationship management skills¹². Two people with similar IQs can have quite different levels of success in life, which can be explained by the concept of emotional intelligence. Unlike cognitive intelligence, emotional intelligence makes use of a crucial component of human behavior. You cannot estimate someone's

⁶ Lloyd, *Emotion and Decision in Stoic Psychology*, p. 233-246

⁷ Young, Paul Thomas. *Emotion in Man and Animal: Its Nature and Relation to Attitude and Motive*, p. 28.

⁸ Bower, *Mood and Memory*, p. 130; Isen et al., *Affect, Accessibility of Material in Memory, and Behavior: A Cognitive Loop?*, p. 1-12; Zajonc, *Feeling and Thinking: Preferences Need No Inferences*, p. 152-175.

⁹ Forgas and Moylan, *After the Movies*, p. 467-475; Mayer and Bremer, *Assessing Mood with Affect-Sensitive Tasks*, p. 95-99; Salovey and Birnbaum, *Influence of Mood on Health-Relevant Cognitions*, p. 539-551.

¹⁰ Sternberg, *The Triarchic Mind: A New Theory of Human Intelligence*, p. 18-25.

¹¹ Brackett, Rivers, and Salovey, *Emotional Intelligence: Implications for Personal, Social, Academic, and Workplace Success*, p. 88-100

¹² Filice, Lucas, and W. James Weese. *Developing Emotional Intelligence*, Encyclopedia 4, no. 1 (2024): 583–599



emotional intelligence based only on their IQ because there is no known association between the two. This is important because IQ, or cognitive intelligence, is fixed from birth and does not alter as new information is learned. On the other hand, emotional intelligence is a malleable talent that can be acquired and refined, enabling people to improve their emotional intelligence independent of their inherent skill sets¹³.

2. Emotional Intelligence in Islam

It is important to note that for Muslims, it is an obligation to follow the teachings of prophet (Peace be upon him), as mentioned in the Quran¹⁴. Quran serves as the primary source of guidance while sunnah is the second. Prophet (Peace be upon him), is the ultimate role model for Muslims. He (Peace be upon him), said “I am to you like a father, I teach you that which you are ignorant of”¹⁵. Seeing the significance of emotional intelligence and gravity of how it affects the daily life of individuals and therefore society, Allah bestowed us with the most emotionally intelligent person. As much as we study him and his Seerah, our emotional intelligence is directly correlated to his.

In the book, *With the Heart in Mind*¹⁶, Smith says, it is not possible to live a life that pleases Allah without having to develop emotional intelligent skills. Prophet’s (Peace be upon him) whole life was laid on the foundation of empathic understanding and compassion which are important for human interaction and human development, teaching us to be intelligent about our emotions. Creating a society with individuals who embody the Islamic values exemplified by Prophet (Peace be upon him) and emotional intelligence characteristics like resilience, empathy towards humanity and emotional control may help individuals to know themselves better and find self-identity which is endangered nowadays.

The Prophet's entire life teaches us empathy toward Allah's creation. A thought logically could invite consideration that how did the prophet make massive transformation in the lives of the people he interacted with over such a short period of time? Quran¹⁷ answers this question by saying “There certainly has come to you a

¹³ Gonzalez Marin, Arboleda Guirao, and Peña Pan, “*Emotional Intelligence: Characteristics and Ways to Develop It*, p. 6-12.

¹⁴ *Al-Quran*, 59:7, 4:80, 3:31, 33:21

¹⁵ Al Qazvini, *al Sunan Ibn Majah*, No: 313

¹⁶ Mikael Ahmed Smith, *With the Heart in Mind*, 2019, p. 186-188

¹⁷ *Al-Quran* 9:128



messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers.” The Prophet connected with others by feeling their suffering, forming bonds through this shared experience.

The concept of self-awareness, which is an important concept of EI, is encapsulated in the Arabic maxim: "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ" (Whoever knows himself, knows his Lord). Though sometimes misattributed as a hadith, many scholars clarify this is not a hadith¹⁸ but rather a widely cited saying by Islamic scholars to emphasize the critical importance of self-awareness. Imam Ghazali says that understanding others' emotions remains impossible until we have understood our own¹⁹. A significant aspect of Islamic spiritual maturation involves this self-understanding. Similar principles can be found in the Prophet's teaching on *saqadah* (charity), where he instructed to "start with yourself" before focusing on others²⁰. It is critical to understand that labelling what one is feeling begins with knowing what one is feeling. If an individual cannot recognize or comprehend what it is that they are feeling, then it is almost impossible to label their emotions. It all starts with self-awareness which is a central and important part in Islam. Allah invites us to ask ourselves where we are going in Quran²¹ provoking self-reflection. Self-awareness fundamentally involves this internal questioning, examining our direction or emotions naturally leads us to consider our origins or the root cause of our feeling. This reflective cycle initiates the journey of self-awareness. Reflecting what we are feeling helps us to name the feeling and as the saying goes in the field of emotional intelligence: "If you can't name it, you can't tame it." Without accurately identifying and labeling emotions within ourselves, we cannot effectively manage them. One cannot control anger without first recognizing its presence. Thus, emotional intelligence begins not with understanding the external world but with authentic self-connection, dedicating time to knowing oneself deeply and intimately.

3. Prophet's ﷺ Emotionally Intelligent Traits

The Prophet's life focuses on Emotional Intelligence as per following traits:

¹⁸ Abu Nu'aym al-Isfahani, *Hilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'* [The Ornament of the Saints and the Ranks of the Chosen], vol. 10, p.208.

¹⁹ Abu Hāmid al-Ghazzālī, *The Alchemy of Happiness*, trans. Claud Field and ed. Elton L. Daniel (Armonk, NY: M.E. Sharpe, 1991), p.11.

²⁰ An Nisai, *As Sunan*, No. 4652

²¹ Al-Quran 81:26



3.1. Active Listening

Listening and demonstrating empathy are critical components in fostering emotional intelligence in children. Active listening involves connecting with others, acknowledging their thoughts and feelings, and responding thoughtfully. It is essential to ensure that your child feels acknowledged and understood. In Quran²² “We have not sent a messenger except in the language of his people to clarify ‘the message’ for them.” We see the Prophet speaking the language of the person he wanted to connect with. Rukana was an amazing companion who initially disliked the Prophet. He was a famous wrestler throughout *Jazeera-tul-Arab*(Arabia). Whenever he saw prophet ﷺ, he would take another path to avoid him. One day the Prophet saw him and said, "Rukana, come here, let's talk." Rukana refused, saying he didn't want to hear about the new religion. The Prophet said, "No, I don't want to talk, I want to wrestle you." This relates to the verse stating that Allah never sent a messenger except that they spoke the language of their people. The Prophet was speaking Rukana's language, wrestling. He challenged Rukana, saying if he won, Rukana must accept Islam. Rukana agreed, because he was unbeaten. Within seconds, the Prophet slammed him down. Rukana demanded two more matches, losing each time, and finally said, "O Muhammad! No one has ever put my back on the ground before you, and no one was more hateful in my sight before this than you. And (now) I testify that there is no one worthy of being worshipped except Allah and that you are His Messenger."²³ The Prophet spoke Rukana's language and met him where he was. It is important for us too to meet people where they are and learn to connect with people by learning and understanding their language.

It is imperative to develop active listening skills to connect with others' hearts. The Prophet was taught this listening skill in the Quran²⁴ and taught others to listen to people's pain. When a woman with mental incapacities interrupted prophet's gathering, he respectfully asked her to choose any street or road in Medina to listen to what she has to say, honoring her needs and listening to her troubles²⁵. When finding Umayr crying over his dead bird, the Prophet didn't dismiss his feelings but compassionately asked, "What happened to the little sparrow?" This teaches

²² Al-Quran 14:4

²³ Abi Dawood, Sunan Abi Dawood, No. 4078

²⁴ Al-Quran 75:16

²⁵ Muslim bin Al Hujaj, *Sahih Muslim*, No. 2326



sensitivity and empathy toward everyone's emotions²⁶. All of these examples show how in tune our prophet was with his community and how he took notice of people around him, listening to their pain and empathizing with them.

3.2. Empathy

Empathy, defined as the ability to understand and share another person's feelings, is essential for developing emotional intelligence. It means identifying with or experiencing another person's feelings and thoughts. Unlike sympathy, which is feeling sorry for someone's misfortunes, empathy involves truly understanding their situation. Both words share the Greek root "-pathy" (feeling), but "sym-" means "with" while "em-" means "in." Empathy means you have been "in" the situation or feeling they are in.

The Prophet's entire life teaches us empathy toward Allah's creation. A thought logically could invite consideration that how did the prophet make massive transformation in the lives of the people he interacted with over such a short period of time? Verse in Quran²⁷, answers this question by saying "There certainly has come to you a messenger from among yourselves. He is concerned by your suffering, anxious for your well-being, and gracious and merciful to the believers". The Prophet connected with others by feeling their suffering, forming bonds through this shared experience.

Fundamental hadith teaching about empathy states: "None of you will have faith until he loves for his brother what he loves for himself²⁸." This represents empathy at its highest level, wanting for others what you want for yourself, or even better. Another example of empathy showed by the Prophet showed empathy by shortening prayers when hearing a child cry, understanding the mother's distress²⁹. When Abu Jahl was killed at Badr, and his son Ikrimah was heartbroken by the loss but wanted to meet the prophet, though the companions were vetting this process out. Prophet warned the companions to not taunt Ikrimah about his father being evil despite Abu Jahl being the biggest enemy to Islam. But even towards his son he showed emotional intelligence and empathy as insulting Abu Jahl would have hurt him. The prophet forbade two people whispering while excluding a third person,

²⁶ Al Bukhari, *Al-Adab Al-Mufrad*, No: 384

²⁷ *Al-Quran* 9:128

²⁸ Tirmizi, *Jami` at-Tirmidhi*, No. 2515

²⁹ Al Bukhari, *Sahih Al-Bukhari*, 710



knowing it would cause pain³⁰. When a man left his parents crying and came to join him to make *hijrah*, the Prophet ﷺ said, "Go back and make them laugh as you made them cry³¹." This teaches us to not neglect our parents' feelings; it teaches us to make our parents happy if they are upset. Empathy is the hallmark quality of the Prophet as he empathized with palm trees³², birds³³, camels³⁴. Embracing and implementing these teachings regarding empathy can cultivate emotional intelligence skills especially relationship management skills from a very young age.

3.3. Emotion Labelling

Self-awareness (Muhasibah), the recognition of oneself as a distinct individual entity, represents a fundamental Islamic principle. This concept is encapsulated in the Arabic proverb: "مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ" (Whoever knows himself, knows his Lord). Though sometimes misattributed as a hadith, many scholars clarify this is not a hadith³⁵ but rather a widely cited saying by Islamic scholars to emphasize the critical importance of self-awareness. Imam Ghazali says that understanding others' emotions remains impossible until we have understood our own³⁶. A significant aspect of Islamic spiritual maturation involves this self-understanding. Similar principles can be found in the Prophet's teaching on *saqadah* (charity), where he instructed to "start with yourself" before focusing on others³⁷. It is critical to understand that labelling what one is feeling begins with knowing what one is feeling. If an individual cannot recognize or comprehend what it is that they are feeling, then it is almost impossible to label their emotions. It all starts with self-awareness which is a central and important part in Islam.

The Prophet's ﷺ life exemplifies profound self-awareness even before receiving revelation. Consider his retreat to the Cave of Hira³⁸, a manifestation of acute self-understanding. Recognizing his discomfort with the toxic elements of his society, he honored his internal disquiet by seeking solitude. This exemplifies his

³⁰ Al Bukhari, *Sahih Al-Bukhari*, 6290

³¹ Al Bukhari *Al-Adab Al-Mufrad*, No. 19

³² Al Sajistani, *Sunan Abi Dawood*, No. 2622

³³ Al Bukhari, *Al-Adab Al-Mufrad*, No. 384

³⁴ An Nawawi, *Riyad As-Salihin*, No. 967

³⁵ Abu Nu'aym al-Isfahani, *Hilyat al-Awliyā' wa Ṭabaqāt al-Aṣfiyā'*, vol. 10, p. 208.

³⁶ Al-Ghazali, Abu Hamid. *The Alchemy of Happiness*. Trans. And ed. Claud Field and Elton I. Daniel. London: M.E. Sharpe, 1991. p. 11.

³⁷ An Nasa'I, *Sunan An-Nasa'i*, No. 4652

³⁸ Bukhari, *Sahih al-Bukhari* No. 4923



understanding towards himself, his self-awareness. The significance of his solitary observation in Cave of Hira merits deeper analysis. Solitude naturally offers intimacy, and intimacy provides an opportunity to know oneself or another person if it shared. This also provides insights into how our prophet gave himself a break to become more self-aware.

The Prophet demonstrated remarkable emotional transparency, both in his relationship with Allah and in his interactions with others. When displeased, his expressions would visibly change, though he maintained verbal restraint, those closest to him could discern his emotional state through facial expressions. At times, he would put a label to his feelings and share with his companions, as exemplified following the Treaty of *Hudaybiyyah* when his companions' hesitation to follow instructions troubled him deeply. He confided this distress to Umm Salamah, who provided solution that resolved the situation³⁹.

When our prophet's young son Ibrahim passed away, the Prophet maintained composure while making no effort to conceal his grief. He wept openly, acknowledging: "The eyes tear, the heart grieves, but we will only say what pleases Allah." This demonstrates his capacity to recognize, express, and regulate emotions simultaneously, never denying his humanity while ensuring his response was that pleased His Lord⁴⁰.

Following his traumatic experience in *Ta'if*, where he endured physical and verbal abuse, the Prophet turned to Allah in complete emotional vulnerability. As narrated in the books of *seerah* by *Ibn Hisham* and others, he expressed his feelings of weakness, disorientation, and humiliation as it is: "O Allah, I complain to You of my weakness, my lack of resources, and my insignificance before people." He acknowledged and labelled his feelings by saying he was feeling weak and humiliated. He continued by affirming his ultimate reliance on Allah: "As long as You are not displeased with me, it matters not what befalls me."⁴¹ This profound self-disclosure illustrates his exceptional self-awareness and emotional intelligence, demonstrating his capacity to acknowledge vulnerability in front of His Lord. This genuine

³⁹ Ibn al Qayyim Al jawziyya, *Zad al-Ma'ad*, vol. 3, p. 295

⁴⁰ Al Bukhari, *Sahih Al-Bukhari*, No: 1303

⁴¹ Saifur Rahman Al-Mubarakpuri, *Ar-Raheeq Al-Makhtum* (THE SEALED NECTAR). Riyadh: Darussalam, 2002. pp. 62–63



recognition and appropriate expression of one's emotional reality, represents the essence of emotional self-awareness as modeled by Prophet ﷺ.

Allah invites us to ask ourselves where we are going in Quran⁴² provoking self-reflection. Self-awareness fundamentally involves this internal questioning, examining our direction or emotions naturally leads us to consider our origins or the root cause of our feeling. This reflective cycle initiates the journey of self-awareness. Reflecting what we are feeling helps us to name the feeling and as the saying goes in the field of emotional intelligence: "If you can't name it, you can't tame it." Without accurately identifying and labeling emotions within ourselves, we cannot effectively manage them. One cannot control anger without first recognizing its presence. Thus, emotional intelligence begins not with understanding the external world but with authentic self-connection, dedicating time to knowing oneself deeply and intimately.

3.4. Positive Reinforcement

Positive reinforcement is being able to identify and praise an individual's behavior. Praise may involve acknowledging positive behavior or achievements which in turn validate and recognize the action⁴³. We see in the Seerah of the Prophet (ﷺ) always finding ways to uplift and spread encouragement among his companions. He would say, Abu Bakr is the most compassionate of the Ummah for the Ummah, Omar is the strongest in religion, Uthman[ؓ] is the sincerest and modesty, *Ali* is the wisest judge, *Ubai* is the best in reciting the book of *Allah*⁴⁴. In another hadith the Prophet ﷺ says to *Hasan ibn Thabith*, lampoon your poetry, *Jibreel* will be with you⁴⁵. This spirit of positive praise and encouragement built a strong love between the companions and the Prophet ﷺ.

3.5. Emotion Regulation Strategies

Regulation refers to the process of change, particularly the adjustment of behavior or other states to align with certain standards, such as ideals or goals. Changing one's behavior to adhere to rules, match ideals, or pursue goals is a valuable

⁴² Al-Quran 81:26

⁴³ Rakhitha Rajapakse, *Investigation of Positive Parenting Strategies Through Qualitative Thematic Analysis*, p. 11

⁴⁴ Ibn Majah, *Sunan Ibn Majah*, No. 154

⁴⁵ Al Bukhari, *Sahih al-Bukhari*, No. 3531



form of self-regulation⁴⁶. This ability significantly enhances the flexibility and adaptability of human behavior, allowing individuals to adjust their actions to a wide range of social and situational demands.

In Islamic practice, purification of the soul (*Tazkiyyah an-nafs*) is a significant part. This involves examining the spiritual ailments of our hearts and tongues (*Mathhārāt al-Qulūb* and *Tat-hīrāt al-Lisān*) and learning to regulate ourselves. For example, fasting serves this purpose too, it's not just about abstaining from food and water, but about developing self-control. Allah expects us to practice restraint in various ways so that our natural impulses don't become destructive forces. Without proper control over what we eat or say, these impulses can easily become harmful.

The Prophet expressed his emotions in such exemplary ways that we can study them as models for handling difficult feelings. From the seerah of the prophet we know people around him weren't always polite, sometimes he felt upset, angry, or offended, but his responses provided valuable lessons. Muslim scholars like Ibn al-Qayyim, Ibn Taymiyyah, and Imam Ghazali⁴⁷ have written extensively about this for centuries, explaining that intelligence should govern our bodies, just as a ruler governs a domain.

When addressing emotional regulation specifically, there's well-known hadith where a man repeatedly asked the Prophet for advice, and each time the Prophet replied, "Do not become angry⁴⁸." This requires careful understanding as the feeling of anger surrounds confusion. Anger itself is a natural human emotion that can sometimes be justified, especially when felt for Allah's sake. What the Prophet cautioned against was letting anger take control and become anger, transforming us until we're no longer recognizable. Throughout his life, the Prophet never became angry for personal reasons, reserving his anger only for matters related to Allah, his response to anger was always intelligent and measured.

Another important principle regarding self-regulation can be extracted from this hadith: Do not cause harm or return harm⁴⁹. We should avoid causing pain through

⁴⁶ Janet Polivy, "The Effects of Behavioral Inhibition: Integrating Internal Cues, Cognition, Behavior, and Affect," *Psychological Inquiry* 9, no. 3 (1998): 181–204.

⁴⁷ Ibn al-Qayyim al-Jawziyya, *Madarij al-Salikin* (The Stations of the Seekers), in Gavin Picken, "Tazkiyat al-Nafs: The Qur'anic Paradigm," *Journal of Qur'anic Studies*, 2025, 102-116

⁴⁸ Bukhari, *Sahih al-Bukhari*, No. 6116

⁴⁹ Ibn Hajar Al Asqalani, *Bulugh al-Maram*, No. 784



our words, actions, or intentions, and instead spread positivity. We shouldn't let our inner selves justify harmful actions motivated by spite or vengeance, which reflect both lack of self-control and weakness in faith.

The Prophet also exemplified tolerance (*hilm*), a quality demonstrated when something urges you toward immediate action, but you restrain yourself despite having the means to act. This differs from situations where you simply can't do anything; true tolerance appears when you have the ability to react but choose restraint because it's wiser. *Hilm* is observed when one waits, moderates their response and think carefully before answering. Allah loves this quality, and all these teachings guide us toward proper self-regulation.

As Muslims, we are provided with numerous tools to control our emotions through the help of *Salah* (prayer) and *Sabr* (patience). Al Suyuti (1962) indicated that *salah* enhances psychological wellbeing as it brings pleasure and comfort because prayer contains excellencies of this world and of the next. Al-Dhahabi said *Salah* is the exercise of the body and physical movement benefits us in several ways, physically, spiritually, emotionally⁵⁰. *Salah* helps to slow down our breathing and focus on one thing which aids regulating our emotional state⁵¹. In Quran⁵², Allah says to seek help through patience and prayer, doing so will bring tranquility of the soul and helps us to regulate our emotions through difficult times. The study of Yucel (2007)⁵³ suggests that *Salah* brings contentment and pleasure, releases anger and anxiety and overall well-being of Muslims. Based on this⁵⁴ study, *Salah* has proved to provide peacefulness, and patience provides calmness in individuals. Providing children with these tools to cope with their emotions may help to regulate themselves. It is crucial for parents to learn themselves and to teach their children to express their emotions in a productive manner, to control their feelings and to protect people surrounding them from their negative feelings.

⁵⁰ Al-Dhahabi, *Al-Tibb al-Nabawi*, (1961), p. 139–140.

⁵¹ Ibrahim B. Syed, *Spiritual Medicine in the History of Islamic Medicine*, 2003. pp. 45–49

⁵² Al-Quran 2:153

⁵³ Salih Yucel, *THE EFFECTS OF PRAYER ON MUSLIM PATIENTS' WELL-BEING*, 2007. P. 120

⁵⁴ Quratul Uyun and Evelin Witruk, *The Effectiveness of Sabr (Patience) and Salat (Prayer) in Reducing Psychopathological Symptoms after the 2010 Merapi Eruption in the Region of Yogyakarta, Indonesia*, p. 175–182.



4. Conclusion

The concept emotional intelligence draws insights from the teachings of Quran and Seerah of the Prophet (Peace be upon him). Islam emphasizes the development of self-awareness (*Muhasibah*), self-regulation (*Sabr*), empathy, and compassion, all rooted in the Quranic imperative to purify the heart and embody righteous character. The Prophet (Peace be upon him) exemplified these traits through his exemplary emotional conduct, active listening, empathy, and profound self-awareness, becoming the ultimate model for managing one's emotions.

Developing emotional intelligence is not just a personal or social endeavor in Islam but a spiritual obligation that nurtures the soul and strengthens community bonds. Through practices such as prayer (*Salah*), patience, and reflection, Muslims are equipped with enduring tools to regulate emotions, overcome challenges, and cultivate resilience. This Islamic framework for emotional intelligence surpasses secular models by integrating morality, spirituality, and practical behavior aimed at pleasing Allah and benefiting humanity.

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