

**An Analytical Study of Respect for human emotions and feelings in the light of Quran and Sunnah**

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**Abstract**

Nothing can be of more urgent importance in the present age than to make mankind aware of the threat of utter destruction and ruin that it faces from the present world system, the trembling terror in which mankind is living today. The responsibility for this undoubtedly rests with the West. The main disease of Western civilization is materialism, which has alienated it from the values of life. It is confirmed step by step by western psychology and western life. Because this civilization keeps an endless sea of material developments, scientific inventions and discoveries in its wake, therefore no region of the world could remain free from this civilization and thought. In this way, the immorality, obscenity, depravity and dehumanization of this material civilization continued to spread.

**Key Words:** *Society, Quran, Sunnah, Seerah, human emotions, human respect*

***Introduction and Data interpretation***

The Prophet (peace and blessings of Allah be upon him) was very considerate of the poor and destitute sections of the society and did not let them feel that they were the lowest section of the society. But among the prisoners of war who came, both men and women were included. These prisoners of war were given to the personal custody of the Muslims so that they would continue

to be cared for. These prisoners of war also included many destitute women (bonds), who If there was no one else to take care of them, if these servants also came to the presence of the Prophet ﷺ to do their work, then the Prophet ﷺ would have done their work and they would have taken the Prophet ﷺ with them for their work wherever they wanted. He would never refuse. It is in the blessed hadith that if there was a destitute maid who had no one to meet her needs, if she came to him, even if she was a non-Muslim, the Holy Prophet (PBUH) would have done the same for her.<sup>1</sup> She was mentally unbalanced, she came to the Prophet ﷺ and asked that the Prophet ﷺ come with me. I have something to do with you. In the streets of Madinah, she kept walking with the Holy Prophet ﷺ wherever she wanted, going around many ways and until all her work was finished, the Holy Prophet ﷺ did not leave this mental ill lady (*diwani*) and did not come back.<sup>2</sup>

Allah Almighty said:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ.<sup>3</sup>

"Indeed, there came to you (a great) Messenger (peace and blessings of Allah be upon him) from among you." You're suffering and suffering is hard on them. (O people!) They are longing for you (goodness and guidance) (and) very merciful to the believers.

There are innumerable aspects of the morals of the Holy Prophet (PBUH) which cannot be covered by human language and his thoughts and understanding. Prophet Muhammad (pbuh) used to think about every person in his life, whether he is good or bad, own or foreign, Muslim or non-Muslim, good or bad, sinful or pious, his human feelings and emotions. It is clear from this behavior of the Prophet ﷺ that in the eyes of the Prophet ﷺ, respect for the feelings and emotions of humanity was very important.<sup>4</sup>

In the above-mentioned verse, Allah, the Exalted, has made it clear that whatever causes hardship to mankind, may disturb them, may be a source of pain, burden or torture for them, or may cause them fear. So, he is not loyal to our Messenger ﷺ. remember! The thing that a person is sometimes afraid of, sometimes ashamed of, sometimes worried about, sometimes feels torment, tension and stress, sometimes feels humbled and disrespected, all this is a feeling. It is as if Allah, the Exalted, has made it clear that any feeling that bothers you in any way, every feeling is a burden on my Beloved ﷺ. My Beloved ﷺ does not tolerate that humanity is hurt or that a person is ashamed, that someone's self-esteem is hurt, that someone is scared, that someone is deprived of peace and tranquility, that someone feels disrespected and feels insecure. . Therefore, all the conditions in which various emotions and feelings are born, all these conditions fall on my beloved ﷺ. They want to see every human being peaceful and secure with self-respect.<sup>5</sup>

### Meaning of ethics

Respecting human feelings and emotions is a part and parcel of Muhammadan ethics. It is necessary to understand the meaning of ethics in this context. Remember that there are two types of human condition:

- Physical condition
- Normal condition

1. Those conditions that are not under the control of man, man does not give birth to them, does not develop them, those conditions are kept in his instinct by Allah, the Most High, these are called physical conditions. For example: When a situation of anger and anxiety arises, excitement is felt, while when something good and pleasant comes, a good impression spreads on the face of a person. If trouble comes, the effects of grief appear on the face, and if fear comes, fear disappears.

Therefore, there are many such aspects which have been deposited in human nature, the expression of such things is not called morals, but it is nature.

2. Habitual conditions are those which do not exist as a creation in the human instinct, but as a habit, a person adopted them and continued to increase them and increased them so much that he made them his habit, his instinct and his creation. Man's behavior towards others with kindness, forgiveness, generosity, love and compassion, honesty and truth and other similar values are related to ethics.<sup>6</sup>

### **Factors of creation of human traits and morality**

There can be two factors for the birth of all these qualities in a person:

Man should force himself to express good morals. For example: compulsion to tell the truth, compulsion to be generous, compulsion to do good, compulsion to show compassion, compulsion to bring a smile on the face. If a person shows all these matters of goodness in his life by coercion and effort, then it is not called morality.<sup>7</sup>

In the same way, if a person shows moral values because of some interest or because of some fear, even then these are not morals. That is to say, expressing good behavior for some purpose and for some purpose is also not ethical because all these conditions are artificial, there is suffering in them.<sup>8</sup>

As if a person continues to treat someone well because of his own interest or some fear, but when this interest or fear ends or his need ends, then all the qualities that he used to show in his character will also end. And if he turns back to his original nature and what was originally in his habits begins to appear, it means that he was displaying good morals as a mere make-up.

For example: He used to look kind, now he will look angry. Earlier it was seen as loving, now it will show hatred. At first he appears to be forgiving, but soon he appears to be very vindictive

and intolerant. Therefore, the things that a person imposes on himself due to this kind of temporary environment and needs and then expresses them, these are also not morals.<sup>9</sup>

The question arises that if the good deeds and circumstances imposed on us by force are not morals and behaving well and behaving in a good manner in view of any interest or fear is also not morals, then when do our words and actions become morals? ?

Goodness, forgiveness and mercy, kindness, truth, generosity, bravery and all the aspects of goodness are called morals when a person works hard to establish them in himself without interest, fear, expediency and purpose, and all these morals are of his nature. Become a part and the expression of these things will happen automatically with greater taste and passion and ease and convenience, without difficulty, artifice and arrangement, and they will not be able to do anything else against it. If the conditions continue to change, even if there are changes, even then these nature and attributes of him do not change but remain the same, then these actions will be called his morals.<sup>10</sup>

He could not hate even in difficult times. He could not get angry even if someone made him angry. Be generous even if you have little or nothing. Do not have anything in your pocket, but be generous in nature. He continued to express the truth even in difficult times. Always be kind to people. He should not take revenge from anyone or torture anyone. Therefore, the development of the nature on these lines without difficulty and the servant is blessed with persistence and perseverance in these actions is called morals.

It is as if morality cannot be created, structured and organized. Morality is like a flowing spring, river, sea or waterfall that flows by itself. Like this spring, good deeds and morals flow freely in a moral person. It should be kept in mind that morality is not managed by a person, he does not impose it on himself, he does not arrange it to fulfill any need, but his nature, nature, character, personality with ease and attraction from inside and outside. They become one.<sup>11</sup>

### **Respect for Feelings and Emotions: In the Light of Serat-i-Taiba**

Allah mentions the good manners of the Holy Prophet (peace be upon him) in one place in the Holy Qur'an, saying:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ جَ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ص فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ جَ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ط إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ<sup>12</sup>.

"(O Habib-wala Safat!) So what is the mercy of Allah that you are kind to them and if you were hard-hearted (and) hard-hearted, people would have run away from you, so He had mercy on them." Do it and ask forgiveness for them and consult them in (important) matters, then when you have made up your mind, put your trust in Allah. Verily, Allah loves those who trust".

In this verse, Allah, the Exalted, has described the complete definition of morals, that having gentleness in one's nature is morals, that is, the Holy Prophet (peace and blessings of Allah be upon him) did not impose gentleness on himself in order to show it to anyone, nor did he arrange for people to respect him. Say Rahim, people call me compassionate prophet, people call me leader of humanity. No, rather he said: You ﷺ are the mercy of God, He has made you the mercy of the worlds that you ﷺ have a soft nature, your habits and heart are not harsh, that is why you are not harsh in your behavior. Since there is no hardness inside mana, hardness is also not visible outside. This is the reason why people come running towards him and those who come do not run away from him.

Now try to understand the examples of this article from the blessed life of the Prophet ﷺ:

### 1. Consideration of children's feelings

(1) Hazrat Anas Ibn Malik Radiyallahu Anhu says:

I served the Messenger of Allah, peace and blessings of Allah be upon him, for ten years.<sup>13</sup>

I have served the Master (peace be upon him) for ten whole years, the work that he (peace be upon him) assigned to me, I could never do it according to the intention of him (peace be upon him) and sometimes according to his intention because I was still young. In the whole ten years, you ﷺ never said anything to me and never even once said why did you do this? If someone did something wrong, he would not say why he did it. And if someone could not do a job, then he never said that he had told you to do such and such a job, why didn't he do it?

It is understandable why he would have adopted such a behavior with Hazrat Anas (RA). The reason for this is that you ﷺ knew that by asking such questions, this child would be nervous, nervous, scared, might feel stress and tension, so you ﷺ would take care of his emotions and feelings. He used to be gentle with him.

(2) Hazrat Anas (RA) says that I served the Prophet (PBUH) for ten years, and if I made a mistake during that time,

ولا عاب على شيئا قط<sup>14</sup>.

“I never slandered anything”.

That is, you ﷺ never attributed this mistake and defect to me and did not say why I did this bad thing. Or this work is bad, you did not do well. That is, not even the fault of my work was taken out. That is, if I could not do something well, could not manage it, did something wrong, then the master (peace be upon him) never described the evil of this work, did not point out the fault, did not shame me and for the bad work I did. Or did not say bad about the work I did.

فلم يضر بنى ضربة. ولم يسبني ولم يعبس في وجهي<sup>15</sup>.

Never slapped even a little. Never said a harsh word and I never saw any displeasure on the face of Anwar.

That is, the knowledge of his ﷺ's morals was that he never even saw natural disgust on the face of Anwar. From this one incident, the aspect of the Prophet's morals regarding respect for the feelings and emotions of others becomes clear. If we examine the sayings of not only Hazrat Anas bin Malik RA but also all the Companions of the Prophet (RA), then we find the expression of the same thoughts about the Prophet (PBUH) that the human emotions and feelings of all human beings, including the Companions (RA). He respected him immensely.

In the holy nature of the Holy Prophet (PBUH), the great nature and respect for the feelings and emotions of humanity was of such a high level, but unfortunately, all this has been lost among us. It seems that our society is no longer a humane society. Human values have disappeared in it and there is no respect for each other. Taking care of the subtle emotions and feelings of others so that no one's heart is broken by any of our words and actions, he does not think trouble in himself, does not tolerate, does not get scared, this is a very high concept, in our society Even outward honor is openly violated.<sup>16</sup>

In our country, the religious classes also challenge each other, taunt each other, slander, mock, disparage, insult and despise each other. Despising others is also a different matter, we have a common practice of despising others in private and public. Calling each other misguided, calling each other immoral, pushing them to hell, spreading hatred and expressing anger have become our attitudes. These attitudes have nothing to do with the character of Prophet Muhammad (PBUH). Those religious and religious people who listen to people take the guidance of religion and religion, from whom people learn the form and method of religion, who are representatives of religion, if they are abused, then what about religion in society? Will be saved? The people who are called the representative and the identity of religion, whom people learn religion by seeing and hearing.<sup>17</sup>

Do these attitudes of ours have anything to do with the religion of Allah, the Qur'an, the Sunnah of the Prophet and the life of Muhammad (peace be upon him)? What kind of image of Islam will be created on the future generations with these attitudes of ours? How will they come close to religion? On the other hand, there is an invasion of disbelief in the whole world, a culture of disbelief, ideas, culture, obscenity and nudity, immorality, impiety, indecency and apostasy. Factors that pull people away from religion are busy day and night. Now the world is global, in earlier times, if disbelief happened in one corner, the news did not reach the other corners, everyone was influenced by their local environment, but today electronic and social media have made the world a global village. The world has come to hand in the form of mobile. The entire universe is at our fingertips all the time. All kinds of evil, obscenity, nudity, aversion to religion, all the vices and evils that destroy religious values, they are all at hand. Apostate forces are turning people away from religion. In these circumstances, there are very few people, classes and factors left who are calling the common people and young generations towards religion and

creating love for religion in their hearts. The love of religion will be born in people when love is reflected in the words of the person giving the message of love and their attitudes also have compassion, politeness, modesty, respect, respect and values. In this powerful environment of misguidance and disbelief, it has become very difficult to attract the young generation to goodness and religion. Despite the best efforts of the scholars, there is a weak influence of goodness on the young generation, but unfortunately, due to the extremist attitudes of the so-called representatives of the religion, even this little influence on the society has been cut off.<sup>18</sup>

In these circumstances, it is necessary to promote this aspect of the noble character of the Prophet (peace be upon him) and to take appropriate steps to convey this prominent aspect of the character of the Prophet to every person.

## 2. Prophet ﷺ treated his Companions with kindness

(1) Someone asked Hazrat Jabir Bin Samra RA that he had seen the Prophet (peace be upon him) up close. That is, are you aware of the good habits, blessed qualities and blessed morals of the Prophet ﷺ? He replied that yes and then he mentioned some of the blessed habits of the Holy Prophet. He says that:

وكان اصحابه يتناشدون الشعر عنده ويذكرون اشياء من امر الجاهلية ويضحكون فيتبسم معهم اذا ضحكوا<sup>19</sup>.

The Companions used to sit in the presence of the Prophet (peace be upon him) and used to recite poetry. He used to mention many things from the period of Jahiliyyah, narrate a story, an incident and laugh remembering them, then the Master (peace be upon him) would also smile with them so that they would feel what they were saying. I am also enjoying their words.

That is, he was not indifferent to the Companions. When he was reading poetry, he would not have said that I have nothing to do with poetry. What are you reading? Rather, they would show familiarity with them.

(2) Hazrat Zayd bin Thabit (ra) says that we used to sit in the service of the Master (peace be upon him):

If we had started talking about the hereafter, the Master (peace be upon him) would have started the topic of the hereafter with us. If we started talking about the world, talking about trade and the condition of people, then the Master (peace be upon him) would also start talking about the world with us. If we had started talking about food and drink, the Master (peace be upon him) would have joined us in talking about food and drink.<sup>20</sup>

This action of the Prophet (peace and blessings of Allah be upon him) of sharing with the Companions in this way shows that he (peace be upon him) cared and respected human emotions and feelings so much that everyone felt closeness and familiarity with him. That is to say,

whatever the Sahaabah were talking about in the Majlis, whatever topic they were talking about, the Master (peace be upon him) was never indifferent to it. The Holy Prophet (SAW) did not create distance between himself and the Sahabah (Radhiyallahu Anhu) rather, he would share with them and develop a sense of belonging and this would increase their respect and they would talk more openly.<sup>21</sup>

(3) Another hadith says:

If the Companions were surprised at something, the Holy Prophet (PBUH) would also bring surprise to Anwar's face. He (peace be upon him) was so considerate of other people's emotions and feelings and self-respect that Hazrat Anas bin Malik said:

كان إذا لقيه احد من أصحابه فقام معه فلم ينصرف حتى يكون الرجل هو الذى ينصرف عنه<sup>22</sup>.

If the Prophet (peace be upon him) was on his way and one of the Companions stood on the way to meet him, he would stand for him and he would not turn his attention away from him until he left.

(4) Then he said:

وإذا لقيه أحد من أصحابه فتناول يده ناوله إياها فلم ينزع يده منه حتى يكون الرجل هو الذى ينزع يده عنه<sup>23</sup>.

If a man met him and shook his hand, he would also shake hands with his holy hand, and he would not remove his hand until he himself withdrew his hand.

This meant that if I pulled my hand first during the handshake, it would not have any other meaning in his mind, so that he would not feel embarrassed or think that I disliked him. He pulled his hand. Therefore, in order to protect the heart of the other person even from the thought of pulling his hand, he would keep his blessed hand in his hand.<sup>24</sup>

He even said that it never happened that the Prophet (peace be upon him) shook hands with a person and withdrew his hand before the person who shook hands.

As if every person who meets the Master, what is his need? Why is he attracted to you and what does he want? He (pbuh) used to read his feelings and base his whole attitude on his feelings and emotions.

(5) And then he said:

وإذا لقيه أحد من أصحابه فتناول أذنه ناوله إياها ثم لم ينزع عنها حتى يكون الرجل هو الذى ينزعها عنه<sup>25</sup>.

And if one of his companions met him and took his ear, he gave it to him and then did not take it off from him until the man was the one who took it off from him.

In the same way, if someone would talk to him, he would put his blessed ears forward, that is, he would listen attentively until he finished speaking and did not change his subject or stop talking.



Keep your ears towards him. Likewise, if a person came and sat near him, he never left him and got up from the assembly. First that person would get up, then later he would visit.

Such suffering is not possible in human life. Who is such a person who respects people's emotions and feelings as much as the respect and feeling of the Holy Prophet (peace and blessings of Allah be upon him)? Allah has given this creation to the Prophet (peace be upon him) and the name of the manifestation of this creation is Islam. Taking care of and respecting human feelings and emotions, subtler than subtler and subtler than subtler, is without a doubt the thought and concern which is based on every corner of the good life and blessed life of the Holy Prophet.<sup>26</sup>

### **The History of Human Respect in the West**

Western writers, men of pen and men of mind raised a rebellion against the moral and collective systems of human society through their writings and poetry. He presented sin as pleasing and attractive, the nature of all restraints, the freedom of the individual from all responsibility and accountability, the open preaching of absolute freedom and freedom from imprisonment, full enjoyment of life, full fulfillment of the demands of the self and hedonism. Not only did they flaunt the high values of life by making a declaration invitation, but they denied and despised everything except cash pleasure and visible and tangible material gain. The foundation of Western civilization is based on the concept of freedom, but its approach to human freedom is one-sided, which is paying a heavy price to humanity today. In fact, neither the Western concept of freedom is complete nor does it guarantee human prosperity. The West is so immersed in its darkness and thought that it cannot see the crisis that is arising due to the concept of absolute human freedom.<sup>27</sup>

After the rise of modernism in the West, there was a rapid development in material power and external knowledge, but there was a decline and degeneration in morals with the same speed. After a period of time, a huge gap between material power and morals developed and resulted in a generation that is prone to hyperinflation. This generation has become a symbol of extravagance, exaggeration and extremism. Extravagance in earning, extravagance in play and entertainment, extravagance in spending, extravagance in democracy, exaggeration in the case of dictatorship, excessive sanctity in the case of self-imposed laws and set rules and values, even hair. Equally, it is not permissible to deviate from it and one who deviates from it is considered as a criminal, after which he does not deserve any honor and respect. There is no balance in the morals of this race, in the small matters of individuals, they work with great honesty, but when the interest of their nation is required, they swallow individuals and nations. Their situation in individual life is that if they promise to come at 9 o'clock at 12/minutes, they will arrive exactly at that time, but in national affairs they do not even think about deceiving other nations.<sup>28</sup>

Civilizations continue to fluctuate, since the beginning of history, this rise and fall has been a part of the destiny of civilizations. The period of the current Western civilization spans

more than four hundred years. Progress has been made. But today the West is suffering from a severe crisis, its thoughts and ideas and in all spheres of life are in a state of crisis. You can see their crisis signs. Western civilization is slowly becoming weaker and weaker. Human society today is looking for a new vision for its future and is looking forward to a civilization that can fulfill not only its material but also its spiritual needs.<sup>29</sup>

Therefore, today it is required that the survival of world peace, establishment of peace and security, justice and equality, freedom of religion and belief, tolerance, mutual aid and cooperation, respect for human emotions and feelings, training of human conscience and freedom of thought and thought. The values of Islam should be highlighted. In particular, our religious leadership, who is the intellectual and religious leader of the Ummah, in his intellectual endeavors and scientific investigations, presented a systematic and coherent and scientific way of thinking about Islamic goals and values, principles and dimensions in relation to human nature, human relations and human environment. And in the light of Islamic teachings, bring forth a social and religious concept that has maximum openness and capacity and has the ability to accommodate the most diverse multitude and with wisdom and prudence enlighten the human society with this fact. It should be noted that a human civilization with high human moral values is a cradle of peace and justice in which all individuals, nations and groups have full freedom to live according to their own beliefs and the right to cooperate with each other on the basis of understanding and respect. This is the correct and practical way that can lead to the destination of a workable global system consisting of peace and security, cooperation and partnership and can also create a wide common human sphere of goals, values, welfare and understanding.<sup>30</sup>

## Conclusion

Islamic civilization is based on a spiritual relationship, the feeling of which every member of the society is dedicated and which unites it on a single platform. Monotheism or the oppression of the majority and the exclusion of the minority have no place in Islamic civilization. Here man is honored and respected just for being human. Here, not only Muslims but all human beings are treated with justice and equality, because there is a general feeling that if one human group is our religious brother, then the other human group is also like us in creation. Islamic civilization rejects the use of force, hypocrisy and duplicity in the relations of nations and instead adopts the principles and logic of mutual respect in international relations. We should introduce the good character of the Prophet ﷺ and the corners of his blessed morals into our lives as much as possible. Until the effect of obedience to the Prophet ﷺ is not seen in our lives, morals, habits, manners and behavior. All our claims are flawed. We have to change our attitudes and remove hatred and fill this place with love. We have to replace anger with compassion and kindness. Disagreement should also be respected. Disagreement should be answered with the force of arguments instead of abuse or bullets. It is a pity that they try to become God by being servants. Why do we forcefully want to convince others of our point of view? Why do we massacre human emotions by shooting arrows of fatwas? Convincing is not your responsibility. Leave it to

me. Therefore, today we should change our behavior so that the glimpse of the life of Musafi ﷺ can be seen in our style and character.

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