



## Understandings the Islamic Perspective of Emotional Intelligence (EI)

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### Abstract:

*Emotion is a strong feeling of an individual, which originates from the temperament, circumstances, or relationships with other people or members of the society; and the capability to distinguish, recognize, accomplish, and grip these sentiments is termed as "Emotional Intelligence," commonly abbreviated as EI. Today, the subject of (EI), is deep seated as a sub-branch of psychology, in the academic realm of contemporary social sciences. The evolution of (EI) has gone through several stages. It started with the concept of "emotional strength" in 1950s; to the term "emotional intelligence" in 1964; to the label "Emotional Intelligence and Emancipation" in 1966; to the fame "emotional quotient" in 1987; and to the term "Emotional Intelligence" in 1990; and to the popularized academic discipline "Emotional Intelligence" in 1995. Despite the fact, that the emergence of EI is a remarkable academic contribution of our time, this paper believes that the literature of (EI) has its roots in the early Islamic literature. Therefore, it aims to understand the term 'Emotional Intelligence' from an Islamic perspective. The approach followed throughout this treatise shall be entirely conceptual, and unbiased.*

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## Introduction<sup>3</sup>

To identify, and understand the Islamic perspective of ‘Emotional Intelligence (EI),’ with the support of authentic sources, we shall start this treatise, with a brief introduction of the topic.

Emotional Intelligence (EI) is a method of scholarship to know personal emotions (self-awareness), to understand the sentiments of others (empathy), acquisition ability in encouraging emotional retorts in oneself and the skill to stimulate oneself moderately than to come on track or correction after others (self-management), and identifying and accepting the emotional responses of others, social awareness, and relationship management.<sup>4</sup>

Salovey and Meyer, (1990) abbreviated the four modules of EI as: (1) Self-Awareness: Observing yourself and recognizing a feeling as it happens. (2) Self-Management: Handling feelings so that they are appropriate; realizing what is behind a feeling; finding ways to handle fears and anxieties, anger, and sadness. (3) Empathy: Sensitivity to others' feelings and concerns and taking their perspective; appreciating the differences in how people feel about things. (4) Social Awareness and Relationship Management: Managing emotions in others; social competence and social skills.<sup>5</sup>

The last era has observed an extensive use and recognition of Emotional Intelligence (EI) in the academic organizations, work places, journal articles, and mass media. In fact, Emotional Intelligence is a product of many investigations which started in the early 1990s that highlight on emotions and intelligences. Goleman, found that success in many areas of life depends on emotional skills as much as on cognitive capacities, and this can be depicted. Goleman also described those who are emotionally intelligent as being more driven, self-aware, self-assured, and socially accomplished. In accumulation to self-awareness and self-control, EI inspires the capacity to get along well with others.<sup>6</sup>

Emotional Intelligence (EI), is now been generally accepted as a branch of psychology. It is demarcated with the capability of controlling the sentiments. Individuals with extraordinary intellect diagnose themselves and others and deal with them accordingly in situations. The contemporary social psychologists, who study the social patterns have divided the discipline of ‘Emotional Intelligence’ (EI), into five main categories: (1) self-awareness, (2) emotional control, (3) self-motivation, (4) empathy, and (5) relationship skills.<sup>7</sup>

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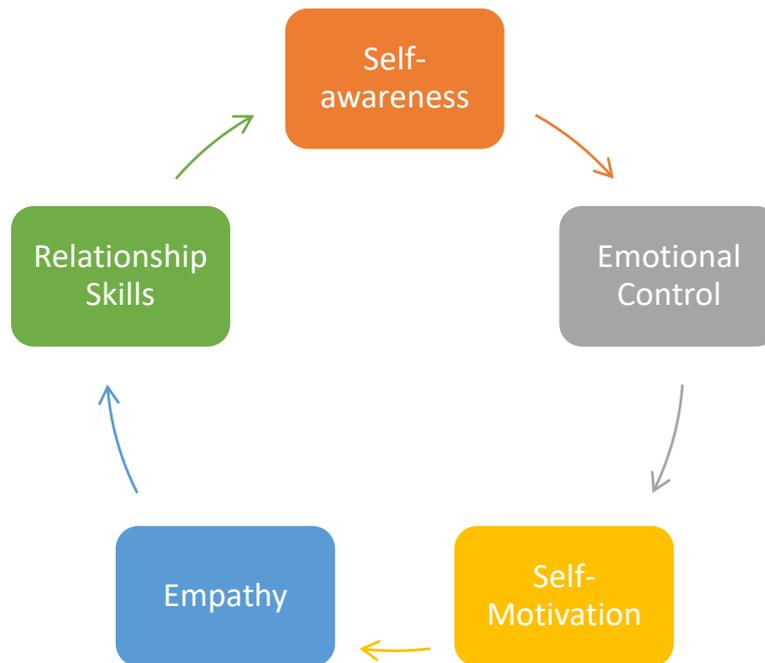
3 For discussion, the authors have used the abbreviation CEI for “*Contemporary Emotional Intelligence*,” and IPEI for “Islamic Perspective of Emotional Intelligence.”

4 P. Salovey & J. D. Mayer, *Emotional intelligence. Imagination, Cognition, and Personality*, USA: Yale University, 1990, 185-211.

5 \_\_\_\_\_, *Emotional intelligence. Imagination, Cognition, and Personality*, 185-211.

6 Daniel Goleman, *Emotional Intelligence*, New York: Bantom Book Publishers, 1994.

7 \_\_\_\_\_, New York: Bantom Book Publishers, 1994.



*Figure 1- Main categories of EI*

### **Discovering the Roots of Emotional Intelligence (EI) in Islam**

Over the past years, Emotional Intelligence (EI) has received much attention among the Muslim academic circles. As a result, they are creating and implementing EI programs for a more positive, engaging learning environment in the disciplines of applied social sciences, to cause an effect on the day-to-day life of communities, organizations, and persons.

In Islam, Emotional Intelligence (EI) requires a strong affiliation with God (Allāh), developed through the purification of soul, repentance, deeds of devotion, performance of good deeds and avoidance from mischievous acts. These deeds bring Divine guidance of truth to develop a clean contented heart of a believer.<sup>8</sup>

The Islamic philosophy in Qur’ān highlights a common ground between Islamic values and EI. Islamic principles have much to offer to the use and development of Emotional Intelligence. We can find the examples of this in chapter 3, verses 133-134 of Qur’ān, which talk about empathy and self-control, “And march forth in the way (which leads to) to forgiveness from your Lord, and for Paradise as wide as are the heavens, prepared for God-fearing people.”; “Those who spend (freely), whether in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves Muhsinūn (the good-doers)”.<sup>9</sup>

<sup>8</sup> Adapted from, Khurshid Ahmad, *Islam: Basic Principles & Characteristics*, UK: The Islamic Foundation, 1977.

<sup>9</sup> \_\_\_\_\_, *Islam: Basic Principles & Characteristics*, UK: The Islamic Foundation, 1977.

## Understanding Islamic Perspective of Emotional Intelligence (IPEI)

In the following section, we shall present an understanding of the ‘Islamic Perspective of Emotional Intelligence’ (IPEI), in the contemporary jargons, using reliable Islamic sources.

The Islamic literature, clearly advocate the abovementioned five skills of EI. This section, shall discuss EI in the light of Qur’ān and Ḥadīth.

### Self-awareness and Qur’ān

The believers<sup>10</sup> are encouraged to be acquainted with knowledge and their inner frame of mind. Following are some examples, which support the Islamic concept of self-awareness.

In chapter 91 verse 9-10, the Qur’ān says: “He who purifies it will prosper; and he who suppresses it will be ruined.”<sup>11</sup> The word, Tazkiyah means to purify, develop, and cultivate. In the context it clearly means: The one who purifies his self of fujur (impurity)<sup>12</sup> and develops it to the level of taqva (piety) and cultivates in it the good, will attain to eternal success. As against this, the word dassaha has been used, the infinitive of which is tadsiyah, which means to suppress, conceal, seduce, and lead astray. The meaning of this also becomes clear from the context; i.e., the one who suppresses the tendency in his self towards good instead of developing and cultivating it, who seduces it into doing evil, and makes fujur dominate over taqva to cover it up completely, like the dead body which is buried and covered with earth, will be a failure.<sup>13</sup> These verses explain the Islamic concept of self-awareness.

In chapter 51 verse 21, the Qur’ān says: “and, also in yourselves. Will you not then see.”<sup>14</sup> In Arabic language, this means, a call for the believer to think deeply of himself and dive into his mind to explore the real creature beyond and to become aware of what he needs and how he feels toward other things. This recognition of emotions will then lead to the self-control and the control of emotions and their out-bursts.

In chapter 13 verse 11, the Qur’ān emphasizes that change begins from within, “Verily! Allāh will not change the good condition of a people if they do not change their state of goodness themselves by committing sins and by being ungrateful and disobedient to Allāh.”<sup>15</sup>

### Self-awareness in Ḥadīth

The holy Prophet Muhammad, Peace be upon him, calls the believers to understand their emotions. He encourages them to control their negative feelings, but to wisely express positive feelings. Below are selected supporting texts from the Ḥadīths that support the concept of self-awareness.

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10 The word ‘believer’ means a Muslim, who believes in the unity of one God, and the prophethood of Muhammad (PBUH).

11 Surah Ash-Shams 91: 9-10.

12 Immorality, lust, debauchery, wickedness, debauchery.

13 Abū l-A’lā al-Mawdūdī, *Towards Understanding the Qur’an*, trans. Zafar Ishaq Ansari, UK: The Islamic Foundation, 1408/1988), 91/9-10.

14 Al-Hilali, M. & Khan, M. (1996). *The Holy Qur’an: Text, Translation and Commentary*, Darussalam, Saudi Arabia.

15 Al-Hilali, M. & Khan, M. (1996). *The Holy Qur’an: Text, Translation and Commentary*, Darussalam, Saudi Arabia.

It is narrated by Anas bin Malik: a man was with the holy Prophet Muhammad (PBUH) when another man passed by and the former said: O Messenger of Allāh! I love this man. Allāh's Messenger asked, "Have you informed him?" He said, "No." Allāh's messenger then said, "Tell him that you love him." So, he went up to the man and said to him, "I love you for the sake of Allāh;" and the other replied "May Allāh, for whose sake you love me, love you".<sup>16</sup> This report revealed, how the holy Prophet of Islam teaches his followers the emotional literacy, and how he calls them to recognize their emotions and to truly express them.

### **Self-awareness in Islamic Traditions**

"He who knows himself knows his Lord."<sup>17</sup> There is a difference of opinion among the scholars on the authenticity of this statement; e.g., Ibn Taymiyyah, Ismā'īl al-'Ajalōni, etc. In any case, the clear lesson from this quote is self-awareness. Even though, if this quote is not authentic, it is an aphorism which conforms with the Qur'ān and Sunnah. Very near to the verse of surah al-Hashr: "and do not be like those who forgot Allāh, so He made them forget themselves,".<sup>18</sup>

### **Emotional control / Self-Management in Qur'ān**

Self-management and self-control are essential components of EI, and they require intensive training and practice for a long period of time in order to gain that ability. For example, Goleman emphasized anger controls one of the self-control functions that requires high degree of patience and deep exploration of one's Emotional Intelligence.<sup>19</sup> The Qur'ān indicates on the importance of controlling anger in many places. For instance, in chapter 42 verse 37: the Qur'ān says: "So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allāh (paradise) is better and more lasting for those who believe (in the Oneness of Allāh, the Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs). And those who avoid the greater sins, and Al-Fawahish (illegal sexual intercourse, etc.), and when they are angry, they forgive".<sup>20</sup> In this verse, the Qur'ān favored those who forgive when they are angry and that is the highest degree of controlling anger which is facing anger rationally and patiently instead of quitting.

In chapter 41, verse 34 the Qur'ān says: "The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e., Allāh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend".<sup>21</sup> Here the Qur'ān teaches Muslims that whenever they are faced with one who treats them horribly or badly, they must treat him back with a better treatment that so he will become a very close friend as a result of that treatment.

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16 Ad-Dimashqi, Y. S. (1998). Riyad-us-Saliheen. Riyadh: Maktaba Dar-us-Salam, Publishers & Distributors. Vol. 1.

17 Shams ad-Dīn as-Sakhāwi, Book: *Al-Maqāsid al-Hassana*, V. 2, pp. 657, attested Al-Hāfidh Abu Sa'd as-Sam'āni; see, Ibn Hajar al-Haytami, Book: *Al-Fatāwa al-Hadīthiyya*, pp.206.

18 Al- Qur'ān Surah al-Hashr 59:19.

19 Daniel Goleman, Emotional Intelligence, New York: Bantam Book Publishers, 1996.

20 Surah Ash-Shura 42: 37.

21 Surah Fussilat 34: 34.

In chapter 3, verse 134 the Qur'ān says: " Those who spend [in Allāh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allāh loves Al-Muhsinun (the good doers)".<sup>22</sup> Here as well the Qur'ān describes those who give charity, and repress their anger and forgive others as good doers that others learn from them. The Qur'ān favored the self-controlled people for their ability to control. This is also a call to control anger and bursts that affect people negatively if not controlled and repressed.

### **Emotional control / Self-Management in Ḥadīth**

It is narrated from Abu Huraira: Allāh's Messenger (PBUH) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger".<sup>23</sup> In this Ḥadīth, the holy Prophet gives his followers a rule that being powerful and strong does not mean being a perfect person, but perfect and powerful are those who control their anger. This is another promotion for anger control and overall control of emotions.

It is narrated from Abu Huraira: A man said to the holy Prophet (PBUH), "Advise me!" the holy Prophet (PBUH) said, "Do not become angry and furious." The man asked (the same) again and again, and the holy Prophet said in each case, "Do not become angry and furious"<sup>24</sup>. In this Ḥadīth, The holy Prophet Muhammad (SAW) advised his followers through advising this man not to become angry and furious. In all cases the holy Prophet encouraged his followers to become patient and to get rid of being angry, nervous, and furious.

### **Self-Motivation in Qur'ān**

Self-Motivation means, driven by one's own desires and ambitions; motivated by oneself.<sup>25</sup> It is the internal state that helps us initiate, continue, or terminate a behavior. For example, we might be self-motivated to eat something if we are hungry. We might be motivated to keep working a job so that we can pay our bills, or we might be motivated to break off a relationship when it is no longer making us happy. Pretty much any behavior you can think of is thought to originate with self-motivation.<sup>26</sup>

The following verses of Qur'ān are providing an insight of the Islamic concept of self-motivation.

In chapter 55, verse 60 the Qur'ān says: "Is there any reward for good other than good?"

In chapter 64, verse 11 the Qur'ān says: " No disaster strikes except by permission of Allāh. And whoever believes in Allāh – He will guide his heart. And Allāh is Knowing of all things."

In chapter 03, verse 31 the Qur'ān says: "Say, (O Muhammad, to mankind): If ye love Allāh, follow me; Allāh will love you and forgive you your sins. Allāh is Forgiving, Merciful."

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22 Surah Aale Imran 3:134

23 Sahih al-Bukhari 6114, Book 78, Hadith 141.

24 Ṣaḥīḥ al-Bukhārī 6116, Book 78, Hadith 143.

25 <https://www.merriam-webster.com/dictionary/self-motivated>

26 <https://www.berkeleywellbeing.com/self-motivation.html> [02-08-2022]

In chapter 03, verse 101 the Qur'ān says: "... And whoever holds firmly to Allāh has [indeed] been guided to a straight path." In chapter 112, verse 1-2 the Qur'ān says: " Say, He is Allāh, [who is] One, Allāh, the Eternal Refuge."

In chapter 34, verse 28 the Qur'ān says: "And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind, but most of men know not."

In chapter 11, verse 113 the Qur'ān says: "And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allāh, nor you would then be helped."

In chapter 21, verse 107 the Qur'ān says: "And We have sent you (O Muhammad SAW) not but as a mercy for the Ālamīn (mankind, jinns and all that exists)."

In chapter 25, verse 63 the Qur'ān says: "And the slaves of the Most Beneficent (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness."

In chapter 02, verse 45 the Qur'ān says: "And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allāh]."

In chapter 02, verse 153 the Qur'ān says: "O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient."

In chapter 03, verse 200 the Qur'ān says: "O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allāh, that you may be successful."

In chapter 02, verse 214 the Qur'ān says: "Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allāh?" Yes! Certainly, the Help of Allāh is near!"

In chapter 93, verse 3-5 the Qur'ān says: "Your Lord has not taken leave of you, [O Muhammad], nor has He detested [you]. And the Hereafter is better for you than the first [life]. And your Lord is going to give you, and you will be satisfied."

In chapter 02, verse 155 the Qur'ān says: "And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient."

In chapter 110, verse 1-3 the Qur'ān says: "When the victory of Allāh has come and the conquest, and you see the people entering into the religion of Allāh in multitudes, then exalt [Him] with praise of your Lord and ask forgiveness of Him. Indeed, He is ever Accepting of repentance."

In chapter 93, verse 1-11 the Qur'ān provides self-motivation to Prophet Muhammad (SAW), who was going through various hardships and challenges; and sets an example for the believers. To conclude the above discussion, we can say that, in one way or another, all the above quoted verses provide satisfaction, peace of heart and mind, and stimulates self-motivation.

### **Self-Motivation in Ḥadīth**

The holy Prophet Muhammad (peace be upon him) encouraged his companions using a variety of self-motivational techniques to adjust their behavior, making it beneficial to them in this life and more pleasing to Allāh the Almighty

The following section presents the quotes of the holy Prophet Muhammad (PBUH) self-motivation:

“Whoever intends to perform a good deed but does not do it, then Allah will record it as a complete good deed. If he intends to do it and does so, then Allah the Exalted will record it as ten good deeds up to seven hundred times as much or even more. If he intends to do a bad deed and does not do it, then Allah will record for him one complete good deed. If he, does it then Allah will record for him a single bad deed.”

Receiving a reward when completing a task reinforces our learning process, a technique founded on the principle of this hadith. To correctly apply the rationale of a motivational reward, it should follow a completed task. If the finished undertaking was societal, it should be public. It is crucial to abstain from criticism for an incorrectly completed assignment.<sup>27</sup>

“Cover your thigh because is part of your Awrah.”<sup>28</sup> When criticizing someone for misbehavior, a person can feel personally attacked, contributing to the rise of psychological defenses. To avoid causing anguish, calmly reiterate the task instructions to instill motivation to do better the next time.

As a motivational technique, the holy Prophet (peace be upon him), gave his companions titles that highlighted their skills. For example, he told Abu Ubayhdah ibn al-Jarrah, “you are the protector of this nation. “And he said to Khalid ibn al-Walid, “You are one of the swords of Allah.” These hadith-based manner of giving praise to maximize its effect. For positive behavior reinforcement, praise is given after good behavior or effective action-based outcomes, not on the person or their personality. If the task was societal, the acknowledgment should be made public and, when possible, in front of VIPs.

The holy Prophet (peace be upon him) said: “You shall not enter Paradise until you believe, and you have not believed until you love one another. Shall I tell you of something you can do to make you love one another? Spread the greetings of Salām (peace) amongst yourselves (i.e., between each other).<sup>29</sup>

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27 Ṣaḥīḥ al-Bukhārī 7501

28 Al-Muwata', Ahmad, Abu Dawud and Al-Tirmidhy

29 Ṣaḥīḥ Muslim

From this hadith, the structure of encouraging words in this motivational technique should commence in assembly or upon meeting one another by (1) expressing enthusiasm, then (2) warning about the difficulty of the task, followed by (3) stating a first and second condition to achieve it, (4) accompanied by a question to incite curiosity to complete the task. Lastly, offer simple terms for carrying out a duty that everyone can perform.

“Whoever is pleased with Allah as their Lord, with Islam as their religion, and with Muhammad as their Messenger, Paradise is guaranteed for him.”<sup>30</sup>

The holy Prophet (peace be upon him) changed the world by modifying people’s beliefs, behavior, customs, and social norms, winning them over with kindness and gentle persuasion. Except for instances of necessity, the holy Prophet (peace be upon him) did not force others to agree with him or resort to displays of strength. The motivational techniques shown above are as valid then as they are now.

### **Empathy in Qur’ān**

Empathy or sympathy is the action of understanding, being aware of, being sensitive to, and sympathetic participation to the feelings, thoughts, and experience of another person of either the past or present, without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner.<sup>31</sup>

Empathy in Islam is a comprehensive concept that is based upon good character with others, treating others the way we want to be treated, and uniting upon common values. It has three levels of degree: religion, family, and humanity. Each of these levels has a set of rights and duties that a Muslim must uphold with others. The strongest level of brotherhood is the sense of community, friendship, and common purpose in Islam for the sake of Allāh. At this level, the believers empathize together towards fulfilling the goals of the religion and living out its divine values.<sup>32</sup>

### **Empathy in Ḥadīth**

The Sunnah include many sayings that focus on empathy and social awareness.

It is reported by Anas bin Malik: The Messenger of Allāh, peace and blessings be upon him, said: **Do not hate each other, do not envy each other, do not turn away from each other, but rather be servants of Allāh as brothers. It is not lawful for a Muslim to boycott his brother for more than three days.**<sup>33</sup>

It is reported by Numan bin Bashir: Allāh's Messenger (PBUH) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs is afflicted, the whole body responds to it with wakefulness and fever".<sup>34</sup> This Ḥadīth says that Muslims are akin to a living person. When he feels pain in one of his eyes, for example, his entire body feels it. When he suffers from a headache, he feels its pain throughout his body.

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30 Ṣaḥīḥ Muslim

31 <https://www.merriam-webster.com/dictionary/empathy>

32 Abū l-A'īn al-Mawdūdī, *Towards Understanding the Qur'an*, trans. Zafar Ishaq Ansari, UK: The Islamic Foundation, 1408/1988), 3/225.

33 Ṣaḥīḥ al-Bukhārī 5718.

34 Riyad as-Salihin, Hadith 224.

So, this Ḥadīth describes the normal situation that Muslims should be in, to care for one another and keep empathy between themselves.

It is reported by Anas bin Malik: Allāh's Messenger said: "No one is a true believer until he desires for his brother what he desires for himself."<sup>35</sup> This Ḥadīth deals more comprehensively with the subject discussed in the previous Ḥadīth. When a Muslim likes the same thing for other Muslims which he does for himself, then he will be obviously entertaining goodwill for his fellow Muslims. When Muslims adopt this attitude at the community level, no Muslim will be an enemy of the other. In fact, each Muslim would then be a well-wisher and helper of other Muslims. So, this Ḥadīth encourages the feelings of society and empathy for others into Muslims attitudes.

The empathy and compassion of Muhammad (SAW) is presented in the Qur'ān as a good example of empathy, as he listens to people for good. The Qur'ān says: "Among them are men who molest the The holy The holy The holy Prophet and say: 'He is (all) ear.' Say: 'He listens to what is best for you; he believes in Allāh, has faith in the believers and is a mercy to those of you who believe.' but those who molest the The holy The holy The holy Prophet will have a grievous penalty."<sup>36</sup>

### **Relationship Skills (Relationship Management/ Social-Awareness) in Qur'ān**

In chapter 49, verse 13 the Qur'ān says: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allāh is (he who is) the most righteous of you. And Allāh has full knowledge and is well acquainted (with all things)".<sup>37</sup>

In this verse, The Qur'ān explained for its believers that people were created from male and female (Adam and Eve) and created many different colors, races, and faiths from them for a purpose. This purpose is to get to know each other and live along with each other. Also, it makes a clear rule that the best to Allāh is the most righteous, so the judgment was by their deeds not colors or races which encourages Muslims to have relationships with all human beings.<sup>38</sup>

In chapter 13, verse 21 the Qur'ān says: "Those who join those things which Allāh hath commanded to be joined hold their Lord in awe, and fear the terrible reckoning."<sup>39</sup> This verse calls for contacting others and keep in touch through asking, empathy and relationship management.

### **Relationship Skills (Relationship Management/ Social-Awareness) in Ḥadīth**

In the Sunnah, the holy Prophet says: "Narrated Al-Bara bin Azib: Allāh's messenger (PBUH) commanded us to do seven things and forbade us seven. He ordered us to visit the sick; to follow funeral processions; to respond to a sneezer with Yarhamuka-Allāh (May Allāh has

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35 Riyad as-Salihin, Hadith 236.

36 Surah al-Tawbah 9:61.

37 Surah al-Hujurat 49:13.

38 Abū l-A'la al-Mawdūdī, *Towards Understanding the Qur'an*, trans. Zafar Ishaq Ansari, UK: The Islamic Foundation, 1408/1988), 49/13.

39 Surah Ar-Ra'd 13:21.

mercy on you) when he says Al-hamdulilah (Praise be to Allāh), to help the oppressed and to help others to fulfill their oaths, to accept invitation, and give to the destitute, and reply to the salutations..."<sup>40</sup> In this Ḥadīth is a call to many deeds that support social awareness, empathy, and relationship management. To visit sick people is to have empathy for others, and to follow funeral procession is to be socially aware and empathetic, and to respond to a sneezer, help the oppressed and help others fulfill their oaths are all social responsibilities that teach people all social skills. Also, accept invitations and spending on poor, and reply to salutations, are all social responsibilities that Muslims are required to take care of.

It is narrated from Abdullah bin Amr: A man asked the holy Prophet (PBUH): "Whose Islam is good or what sort of deeds (or what qualities) of Islam are good." The holy Prophet replied, "To feed (others) and to greet those whom you know and those whom you do not know."<sup>41</sup> In this Ḥadīth the holy Prophet says that a perfect Muslim is that who feed others (invite them) and greet others (call, congratulate and greet in occasions and salute passersby) whether one knows or not. This is another call to become outgoing and friendly person who knows how to relate to others.

Here is an account in Sahih Al-Bukhari "Narrated Jabir bin Abdullah: A funeral procession passed in front of us and the holy Prophet (PBUH) stood up and we too stood up. We said, "O Allāh's Messenger, this is the funeral procession of a Jew." He said, "Whenever you see a funeral procession. You should stand up."<sup>42</sup>; and in another version of this Ḥadīth the holy Prophet said: "Isn't it a soul!" and this is an exclamation question to ensure respect of others from whatever religion they might be. This story indicates obviously how the Prophet of Islam teaches his followers empathy for others even if they belong to another race, religion, or faith. He clarified for them what empathy means because they were thinking that empathy was only with ones that belong to Islam, but he ensured that respect is for all funerals. Here is a logical question, if one is required to show this much empathy even for the dead, what about the living! It is a clear message to build human relationships that respect the common bonds between all cultures. This is the Islamic Perspective of human relationships, that respect all nations of this planet.

### **Enhancement of Islamic Emotional Intelligence**

In this section of the article, an attempt has been made to draw-out a strategy to enhance the understanding of Emotional Intelligence from Islamic perspective. Understanding the pattern in each realm certainly needs different techniques and strategies. There is need for systematic attempt to assess Emotional Intelligence from an Islamic point of view. There is a lot in this subject for Islamic scholars to learn and much to avoid with the uniqueness and neutrality of the Islamic spirit. The positive direction for a rectified psychology should be derived from the vision of Islam, which calls to find the Truth. This vision to be determined by the unity and transcendence of Allah, rationale, life and world affirmation, universalism, ummaism and ethical service of humanity. Islamization of the psychological sciences must endeavor to show the relation of the reality studied to that aspect or part of the divine pattern relevant to it. Since the divine pattern is the standard reality, it ought to actualize, the analysis of what ought to be.

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40 Ṣaḥīḥ al-Bukhārī 239; also, in Ṣaḥīḥ Muslim 2066.

41 Ṣaḥīḥ al-Bukhārī 11, Book 2, Hadith 11.

42 Ṣaḥīḥ al-Bukhārī, Hadith 667.

Moreover, the divine pattern is not only normative, enjoying a heavenly modality of existence removed from actuality. It is also real in the sense that Allah (swt) has inclined reality to demonstrate it, a kind of *fitrah* existence, which Allah has implanted in the human nature of the individuals. Hence, every Islamic scientific analysis should therefore endeavour to expose this immanent divine pattern in human affairs, to underline that part of it which is required.

The Islamic psychologists are gifted for the cause of Islam. The divine pattern in human affairs should be the object of their constant attention as well as their expectations and desires. They are not only scientific in the sense of not leaving out the axiological aspects, but are preeminently critical in the light of the divine pattern. Muslim social and psychological scientists are the '*ulama*' of the Ummah. They are the planners of strategies & designers of its future, and educators of its political, social, and economic activities. Their studies are the "Ummatic" sciences, i.e., those disciplines that study human behaviour as it affects, and is affected by, society. The significance of ummatic sciences is fulfillment of its ultimate responsibility for the Ummah's course in history.

The Islamic social and psychological scientists should maintain an open and public commitment to the values of Islam, an ideology that lays a rational, critical claim to the truth. They should not be afraid or ashamed of being corrected by their Muslim or non-Muslim monitors, because the truth in their view, is none other than the intelligent reading of nature in scientific reports and experiments, or the reading of Allah's revelation in His holy book. The Islam-committed scientists should intensify the awareness of Islamic Emotional Intelligence. Moreover, it is becoming extremely grave & dangerous, and the all efforts of reconstructing the *Ummah* will be unproductive, unless the Muslim intelligentsia becomes aware of *Ummah's* mission & translating this mission in all fields of human life. A curriculum for Islamic Emotional Intelligence should be developed, with a complete consensus of the Islamic scholars of the world, to educate the human resources. Islam-committed scholars should be equally conversant with the paradigms of modern science as well as with traditional doctrines. They should hold a firm stand on the relation of science and religion, and must be capable of describing the premises of both the sides.

The vision of Islamizing the natural and social sciences is only shared by few scholars and is not readily available to anyone. Training Muslim talents with this vision is another urgent task. Such training must be carried out on the post-doctoral level. Intensive courses, workshops, seminars, conferences, and research projects will also serve the required purpose. Annotated, topically arranged bibliographies on major disciplines should be prepared for both the Islamic and Secular traditions of learning. This is the speediest way out for extending the frontiers of Islamic knowledge on Emotional Intelligence. Preparation of textbooks for teaching in the Muslim institutions is the next job ahead. A textbook is ineffective without a trained teacher, or a teacher whose loyalty is elsewhere, and whose Islamic-vision and knowledge is deficient.<sup>43</sup>

## **Conclusion**

The emergence of the subject of 'Contemporary Emotional Intelligence (CEI),' is one of the remarkable academic development and achievements of the 20<sup>th</sup> century social sciences. Despite this fact, this impartial research claims, that the literature of (CEI), have similar and

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43 Adapted from "Social and Natural Sciences: The Islamic Perspective" by Isma'il R. Al-Faruqi & Abdullah Omar Naseef, pp.15-20, (see ref. # 27)

well-matched traces in the recognized early Islamic literature, established on Qur'ān, Ḥadīth, Tazkiyat al-Nafs, Seerah, Islamic History, and other relevant sources.