

UNDERSTANDING EMOTIONAL INTELLIGENCE IN THE LIGHT OF QURANIC WISDOM AND PROPHETIC TRADITIONS

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Abstract- A consensual exegesis of the various exponents of researchers in the field of EI agreed of its capacity to use emotional information to guide an individual's thought process and also to contour behavioral intercourse with others. Islam not being just a religion, rather a complete way of life lays emphasis on acquisition of Emotional Intelligence. The Holy Quran, which is ardently believed by the Muslims as the verbatim words of Almighty Allah (S.W.T), has given reference of Emotional Intelligence in its various verses eons before organized methods of research had evolved. Much before composite models have developed, the Quran has given forthright yet lucid reference about Emotional Intelligence. The Religious emphasis laid down in the Holy Text is much more internally imposed experience than appreciating a heuristic model. This research work makes an attempt to find out the emotional wisdom which Islam teaches us in the Surahs (verses) of Holy Quran as well as from the authentic sources of the few selected Hadiths which the Messenger of Allah Prophet Muhammad (S.A.W) taught to mankind.

Keywords- Emotional Intelligence, Quran, Hadith, heuristic model

I. INTRODUCTION

“Man 'arafa nafsahu faqad 'arafa Rabbahu”
“Whosoever knows himself knows his Lord.” This Hadith of the Messenger of Allah (SAW) is one of the very cogent yet very immaculate and lucid explanations ever given for comprehending Human Emotion. The much intricate psychological explanations of Human emotions are relatively far more convoluted in stark comparison to this Authentic Hadith. According to Schacter and Daniel.L (2011) emotions are defined as any relatively brief conscious experience characterized by intense mental activity and high degree of pleasure and displeasure. Emotions are frequently matted with other terms of psychology like mood, personality, disposition and motivation. The constitution of emotion consists of both mental and physical components. Undisputedly the studies of human emotions have gained attention of the researchers in both academic and medical quarters.

II. LITERATURE REVIEW

Emotions play a crucial role in your life and its wide range of implications from various assorted standpoints can be discussed under three different perspectives. The scientific quest of importance of our emotions in life has multifarious implications and is one of the most researched topics over the century. From the intrapersonal standpoint emotions sets up your behavior. Emotions ensemble various psychosomatic systems like perceptions, memory, motor reactions, motivational priorities, learning etc. (Cosmides & Tooby, 2000; Tooby & Cosmides, 2008). Emotions are also connected with our thought process. The memories which are amass in our brains are not just factual information but are hued with the

emotions that took place at that discrete phase of life. Emotions are those unpartisan fasteners which attaches these unrelated facts in our mind. (Wang & Ross, 2007). It can also be presupposed that as emotions inspire our thoughts and sets up our body for instantaneous actions they are predictive of our future behavior.

From the interpersonal perspectives as emotions are expressive through our lexis, gesticulations, stance, pose, and facial expressions they are predictive of future courses of actions too. We are persistently expressing ourselves through our emotions and hence others can sketch our personality and judge us based on our expressed emotions (Elfenbein & Ambady, 2002; Matsumoto, 2001). Emotional expressions also facilitate explicit behavior within the person with whom we have a social intercourse. For example a disgusting expression on the face is more likely to induce avoidance behavior within the perceiver (Marsh, Ambady, & Kleck, 2005). The reciprocating actions within the perceiver are reliant on the course of emotional expressions which we exhibit on different circumstances. The complimentary responses of the perceiver are predictive on the governing emotion of the perceived at that particular instance. For example a distressed emotional state of mind draws sympathy where as a sign of disgust on face induces the feeling of hatred. Emotions are also indicative of our cultural norms as it indicates the acceptable behavior in social settings. In the words of (Friesen, 1972) emotional expressions are managed through cultural display rules. Our culturally acknowledged emotions help us to slot in socially accepted behavior which in turn reduces social complexity and pass up social disorder. Emotions must be regulated in culturally defined ways in a particular society.

III. IMPORTANCE OF EMOTIONS AND EMOTIONAL INTELLIGENCE

“The (human) soul is prone to evil unless my Lord bestows His mercy upon whom He wills” (Qur’an 12:53). Man is neither to be conceptualized as an object rather man is a process. Man experiences many changes in his body as well as in his soul. Man is not permanent in its nature and is only a transient state of the most exalted creation of the Almighty conceived for a supreme purpose. But who is man? The psychologists and philosophers have given overabundant and complex definitions to one of the most mystical and enigmatic intriguing inquiry. The Islamic philosophers have explicated man is represented by Ruh(Soul), Qalb(Heart), Nafs(ego) and Aql(reason).

“And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.” (Surah Al-Hashr 59:19). Emotions provides a much better gateway to the spiritual and philosophical dimension of our lives than our beliefs. If eyes are windows of the soul, then emotions are voice of our soul. Emotions connect to the innermost part of our existence that is the Ruh. Our emotions infuse thought and action with power. Interestingly in contemporary society organizations hire employees because of their hard skills. Subject related knowledge, specialized skills and flair of technical details are the hard skills which reinforces because of the job related training given to the employees. Yet in many cases these employees are fired from the job because they entail the requisite soft skills. Soft skills on the other hand are skills that help to apply the hard skills more efficiently and usefully at the job place. Soft skills include self awareness, empathy, self control, adaptability motivation and social skills. In Daniel Goleman advocated a model of Emotional Intelligence where he proposed five constructs which helps the employees to increase the ability to administer information of emotional nature and the facility to associate it to a extensive insight. A consensual exegesis of the various exponents of the researchers in the field of Emotional Intelligence agreed of its capacity to use information to guide an individual’s thought process and also to convert behavioral intercourse with others. Substantiating the various speculations which were developed by the various academicians and researchers it can be conjectured that a person endowed with such soft skills can be defined as emotionally intelligent.

“Emotional Intelligence” has developed as an avid theme in the spheres of psychological and philosophical discussions and particularly how it affects our social and professional life. The word “Emotional Intelligence” was first transpired when it was termed as “Social Intelligence in 1930 s in its inception which was further termed as “emotional strength” in 1960s. Connoisseurs in the relevant field are even of the opinion that Emotional

Intelligent Quotient has far reaching implications than Intelligent Quotient in inspiring the value of relationships and is even envisaging success in our personal and professional lives. Emotional Intelligence can predict Altruistic tendencies which are constructive in creation of an amicable and harmonious society. There are multifarious implications of EI in developing a sound character and to comprehensively and successfully leading a good physical, social and a spiritual life. Being emotionally intelligent not only changes our attitude and outlook of our lives, but it also helps us to better cope up with anxiety and mood swings. High Emotional Intelligence also has enormous effect on our physical well being especially on good health and specially our capability to manage stress. People with a high level of emotional intelligence are also able to communicate their feelings more constructively with others. They are also in a better position to comprehend the emotional state of others and accordingly they can influence the behavioral outcome. Empathy has long been reputable as foundation of Emotional intelligence. Empathy is accepted to have a strong alliance with self awareness. Those who are in a better position to identify with their own thoughts, stance in their life, feelings, passion and emotions are also realizing those of others. They end up by correctly reciprocating with others and develop a long term fulfilling relationships. People those who are highly echeloned with Emotional Intelligence have a internal locus of control of their pursuits and have a better understanding of their capacity to achieve ambitions in life. They have a better malleability in coping up with vicissitudes of life and restrain from dawdling their actions. An emotionally confident and intelligent person is also able to lead a group and form stronger teams by tactically utilizing emotional diversity of team members.

IV. MODELS OF EMOTIONAL INTELLIGENCE

Intelligent Quotient and conscientiousness significantly predict emotional intelligence, and identifies shared brain areas that underlie this interdependence.(Barbey A.K, Colom R, Grafman J. 2012). In spite of significant overlap between general intelligence and emotional intelligence the modern researchers are of the viewpoint that emotional intelligence is in a quite contrasting stance when compared to other. According to Ellis (1962) emotions and thinking significantly overlap and can never be viewed completely apart from each other but after Daniel Goleman's best seller "Emotional Intelligence: Why It Can Matter More Than IQ", the importance of EI further got intensified in various assorted fields of academic temperament. . Islam not being just a religion, rather a complete way of life lays much emphasis on acquisition of Emotional

Intelligence which is quite unlike Hereditary Intelligence. The Holy Quran, which is ardently believed by the Muslims as the verbatim words of Almighty Allah (S.W.T), was revealed to the Holy Prophet Rasoolallah(Sallallahu WalahiAsallam) has given reference of Emotional Intelligence in its various verses much eons before formal and organized methods of research had evolved.

4.1 Daniel Goleman's Theory of Emotional Intelligence

Despite the fact of the divergent clarification given by the various psychologists and philosophers on EI.fascinatingly most of them are consensually agreed regarding the various domains of Emotional Intelligence most acclaimed model which is well accorded in this regarded is inarguably the model popularized by Daniel Goleman.Originally proposed by the famous psychologist duo Salovey and Mayer in 1990,the focus of Emotional Intelligence got almost ubiquitous in modern day organizations in developing and nurturing soft skills. Golemans theory was well acclaimed because of the divergent turn which he took from the previous researchers in the related field. What made Goleman proposal so popular were his two claims. Firstly Emotional Intelligence may be more of the essence in determining success in professional as well social life in contrast with IQ (Intelligent Quotient).And secondly comparing with IQ, Emotional Intelligence can be further perfected by giving proper training and advice.

The domains of intelligence proposed in Goleman's theory are:

1. Knowing own emotions (Self awareness) - Appreciating and comprehending own emotions and reactions.
2. Managing own emotions (Self Control) - Manage, administer and modify our emotions, dispositions, and responses.
3. Motivating one- Exploit our emotions to motivate ourselves to take apposite action which are analogous to our target achievements.
4. Recognize and know others emotions (Empathy)- Perceiving the feelings and emotions of others more appropriately and utilize that understanding to associate with others more sensitively
5. Manage emotions of others. (Social skills)- Foster healthy relationships, relate to others in different social settings, to effectively use emotional knowledge to lead and control a group of members to increase cohesiveness among group.

Interestingly The Holy Quran, which is ardently believed by the Muslims as the verbatim words of Almighty Allah (S.W.T), has given reference of Emotional Intelligence in its various verses much eons before formal and organized methods of research had evolved. Much before such composite models have developed, the Quran has given forthright yet lucid reference about Emotional Intelligence. The Religious emphasis laid down in the

Holy Text is much more internally imposed experience than appreciating a heuristic model. Furthermore various authentic sources of the assorted Hadiths which the Messenger of Allah Prophet Muhammad (S.A.W) taught to mankind stands in its brilliance to explicate the various facets of Emotional Intelligence.

V. RELATING THE ISLAMIC TEACHINGS WITH EMOTIONAL INTELLIGENCE MODEL.

At the precursor it must be recognized that the Islamic Theology accepts that there is a definite reason behind all creations. Allah says in the Quran that HE did not create this universe for a foolish purpose.(Surah 51,Verse 56).Allah(S.W.T) has created us with different emotions like anger,happiness,love,hate,fear,surprise that must definitely serve some purpose.

As commented by E.L Consulting of North Carolina "Recognize and understand your emotions and you have the power to control them. This kind of self awareness makes it impossible for your emotions to rule you. Unless you choose to give them the upper hand."

5.1 Self Awareness and Self Restraint in Islamic Teachings

Knowing our own self is definitely the first important step to increase the Emotional intelligence. In its physical form the self awareness should be differentiated from consciousness. Self awareness is the capability of introspection and the power to distinguish one dissociated from the direct environment. "Know thyself" or knowing the spiritual dimensions of our life has been the thinking of many philosophers of ancient as well as modern times. Perhaps quoting few verses from the Glorious Quran and the Hadiths will ameliorate the importance of such an important dimensions of Emotional Intelligence. Our Holy Prophet Rasoolallah (PBUH) also emphasized on the same when he mentioned in a hadith,"he who knows he 'Self' knows his Lord.

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you, when you are guided."(Surah 5, Verse 105).In this beautiful verse Allah commands us to take care of ourselves so that we can be aware about the happiness and comfort of our spirit. Most importantly it is also simplified that knowing and controlling oneself acts as armors against all the possible harm from others. At a psychological level self awareness is well riveted with self restraint. "What is the purpose of our existence in this world" –unveiling this mystical truth will obviously liberate us from the delusion of ostensible self worth. According to famous Sufi scholar and writer Al-Ghazali, the understanding of self concept depends on the spiritual health and happiness of mankind. Further as Al-Ghazali has

narrated that the impression of self is encompassed in Arabic by four different terms, which are explicitly Ruh (soul), Aql (reason), Nafs (the desire-nature), and Qalb (heart).

'Ruh' means the spiritual entity as signified by the 'Qalb' in the verse of the Quran, which mentions that the spirit proceeds at Thy Lord's command. It also means a subtle vapor like substance, which issues from the hollows of the physical heart and through the tissues it spreads over the whole body. The word Nafs also signifies the same spiritual entity. It represents the life in the view of ardors and appetite as comprising the evil propensities in man. When the soul ceases to resist the ambush of passions and is completely under the dominion of such evil forces, it is termed as insinuating soul. "The Qalb (heart) of the son of Adam fluctuates more easily than a pot containing boiling water can turn over." [Ahmad & Al-Haakim]. To stop the domination of emotions on our subsistence in life comprehending emotions and inhibition on them are very significant in preserving bodily, mental and spiritual health. The Glorious Quran makes it clear in its verses the importance of Self Control or Self Restraint from the evil to develop as a superior human being.

And they ask you [O Muhammad], about the soul. Say "Soul is of the affair [concern] of my Lord". And you [mankind] have not been given of knowledge except a little". (Surah 17, Verse 85). Thus longing of knowledge is not a superimposed charge on the self, but it stems from the divine element (Rabanniya) which allows the human soul to involve itself in the things divine. Interestingly according to the Islamic theology knowledge is not just the differentiating feature of man from the fellow creations, it is also the intent for which he has been created. Absolute and perfect knowledge is possessed by Allah, so the more ones knowledge is true and complete, the more one approaches Allah. It is the knowledge which perfects the soul and happiness too is the outcome of such knowledge. From the lines of Kimiya-e-Sa'adat by Imam Muhammad Al-Ghazali is can be quoted "Now nothing is nearer to thee than thyself, and if thou knowest not thyself how canst thou know anything else?."

In the light of prophetic traditions, there are also a number of authentic records which have also laid emphasis on self knowledge. Imam Ali(A.S) quoted "Knowledge of oneself (self- knowledge) is the most beneficial knowledge of all ".The second Hadith related to this subject from Imam 'Ali (A.S.) reads: "I wonder at the person who urgently searches for that which he has lost, but he has lost his soul and is not searching for it". Furthermore the third Hadith from Imam 'Ali (A.S.) reads Aql(reason on Self-knowledge as: 'I wonder how a person who ignores himself can know his Lord. '

Subsequently the fourth Hadith from Imam 'Ali (A.S.) is narrated as : "Whenever the knowledge of a man increases, his attention to his soul also increases

and he tries his best to train, and purify' it". Conceptually it can be pointed out that Self Restraint is closely entangled with Self Awareness. The more a person knows and understands his state of mind and emotions, the more is he in a position to put a restraint on exhibition of his emotions and can become more emotionally matured. Abu Hurayrah reported that the Messenger of Allah (PBUH) said, "The strong man isn't the winning wrestler, but he is the one who controls himself when he is angry". (collected by Bukhari and Muslim). Islam is not just a worship program, rather it is a complete way of life. Islam teaches moderation in every aspect of life to establish symmetry existence so that one is always in absolute serenity with oneself, the Universe and with the Almighty Allah. There are many other tenets of the Holy Prophet (PBUH) to give support to vigilant, sensible, considerate, benevolent and emotionally mature man as a mark of true Muslim.

The topic of "Self Awareness" and "Self Regulation" is therefore very crucial and a delightfully great topic in the Islamic Theology and Spirituality which not only focuses its importance on character building, but at the same time augments our existence in this mundane world to relate with the divine.

5.2 Self Motivation in Islamic teachings

Marshalling emotions in the path of goal achievement requires paying attention for self motivation and prioritizing our works. To get self motivated, a true sense of self fulfillment and upward mobility of transcendence for holistic development is obligatory on Muslims. In the Islamic perspective the focus is more on intrinsic motivation (self motivation) rather than extrinsic motivation (motivation by external rewards) or reactionary motivation (temporary response to sudden events). The attainment of Jannat (paradise) is the ultimate motivator which dominates all the actions of a Muslim. "Till, when they reach it, its gates will be opened, and its keepers will say, "Salaamun 'alaykum! You have done well, so enter here to abide therein." [Az-Zumr 39:73]. The other verses in this context from the Glorious Quran reads "No person knows what is kept hidden for them of joy as a reward for what they used to do." (As-Sajda 32:17).

Motivation initiates with stanchness to a purpose which is fixated as al niyyat. The recompense for work is proportionate with the niyyat. Any work without niyyat is not acknowledged. The most superior of the work considered should be are reliable and unremitting. Performance may fall short of the niyyat. Work can be good work, ('amal hasan) or bad work, ('amal sayyi.) Work is 'ibadat and only Allah can recompense for it. Believing in oneself and taking action is the start of internalizing dreams a reality.

Self-confidence spurts from depending upon Allah and knowing that He is there to help you, protect you and shower His mercies upon you: He has placed upon you a burden you cannot shoulder for {on no soul does Allah place a burden greater than it can

bear.} {Al-Baqarah 2: 286). This verse itself is significant source of Self motivation. The intrinsic motivation of attainment of Jannah inspires man to indulge in the affairs of life which are indeed righteous and which sets free from the slavery of passions. Each day we must struggle to develop and perk up for betterment in this life.

“O ye who believe! What is the matter with you, that, when ye are asked to go forth in the Cause of Allah, ye cling heavily to the earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter”. ((At-Taw bah 9.38).

The discussion of self motivation sprouts from a clear and extensive understanding of the self to sincerely feel motivated and energetic is our course of life. Robert Dilts in his famous book “Changing belief systems with Neurologistic Programming” points out that

- Spirituality functions to convey the Almighty God’s will to us
- Identity characterizes our mission or rationale of our life
- Values and beliefs confers the internal acquiescence and motivation to change
- Capabilities and skills directs us about how to formulate change and what innovative means are required
- Behaviors advises which actions and reactions required to be modified.
- Environment we need to recognize impediments and hurdles which need to be removed in order for us to make the change.

Despite the utility of extrinsic motives evidence shows such motives to fail to promote prolonged adherence to mission objectives (Wright, Moynihan, & Pandey, 2012) A self motivated person is always in a better position to wrestle against the emotional ebb and flows and consequently are better seasoned from get carried away. They neither disintegrate when confronted with the negative extremes of life nor do they indulge excessively in false sense of celebration when experiencing the pleasures and ecstasies of life. Self motivated persons are well attuned with the vicissitudes of life and stay highly focused in attainment of their objectives of life. When the mind is calm, working memory utilizes at its best.

Staying self motivated is indeed a gracious quality to maintain an equilibrium in every aspect of our mortal existence. We spend most of our time in this earth by fulfillment of our desires and wants. We enter into fracas and spend countless hours either in our minds, dreaming, entering into a verbal abuse or even entering into a physical encounter with others. Some people are privileged enough to realize that loathing towards other is more suggestive of our own negative qualities and we identify that the real enemy is within us and to thrive we must triumph over our ego which the Sufis term as “Nafs”. The impediment between us

and to live in accord with rest of the world lies only with us, and is nothing but our own self.

“Indeed Allah was truly pleased with the believers when they swore allegiance to you beneath the tree - so He knew what was in their hearts - He therefore sent down peace upon them, and rewarded them with an imminent victory (Surah Al-Fath, Verse 18). In the spiritual realm this imminent attainment is attainment of bliss overcoming all the ulterior motives. This is indeed the highest level of motivation according to Maslow’s “Hierarchy of need” theory. We can utilize our ultimate potential together with a sense of gratification. Gratification of course does not necessarily meant to be inert, inactive and sedentary. Gratification of need in its absolute sense stands reinforced by implementing the Quranic Code of ethics against the infringement of vices, unethical practices and being thoughtless and insensitive to our fellow men. Hence a person endowed with the attribute of self motivation, is not only drivers of their own emotions, but can equally recognize the emotion of others.

1.3 Importance of Empathy in Islamic Teachings
Nu'man bin Bashir (A.S) reported: Messenger of Allah said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever". (collected from the Book of Miscellany, Al-Bukhari and Muslim).

Indeed there has come to you a Noble Messenger from among you - your falling into hardship aggrieves him, most concerned for your well being, for the Muslims most compassionate, most merciful. (Surah At-Tawbah, Verse 128).

To square up the importance of empathy confining within a limited space is really challenging but indisputably the importance of empathy cannot be undermined. Empathy, consistently which is substituted with sympathy is truly a noble quality. In its compact sense empathy is defined as “putting yourself in other persons shoes and walking for miles”. Empathy is a quality to attach mentally, physically and emotionally with the feelings of other person. Essentially empathy has three components.

- capability to see someone else’s viewpoint (cognitive)
- Ability to sense what someone else is feeling (emotive)
- Ability to walk in someone else’s shoes (metacognitive)

Empathy, an additional capability that builds on emotional self awareness, is the vital "people skill". O you who have believed, why do you say what you do not do? (Surah As-Saf, Verse 2).

Allah created Human Beings as his Vice Regent and endowed them with knowledge so that they can do his ib’adat (worship) and can subdue the Universe. An individual is composed of soul and body. The individual, Universe and Allah are parts of one

whole. The distance of man to man and man to universe manifests as a proportionate distance from Allah. The remoteness of man from Allah and his fellow men is surely an indication of a mental disease. Unity of self with other fellow beings and harmonious in thoughts, action and feelings with others are surely a sign of mental health.

There are plethora of verses in the Glorious Quran which directly or implicitly give reference about compassion and empathy. "Verily, Allah enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed" (Al-Nahl, Verse 91). Allah says that to be pious is to be compassionate, benevolent and empathetic towards fellow being.

Empathy is a component of Emotional intelligence which is captivatingly hardwired with rest of the components and has an impressive impact and helpful in navigating relationships. We usually empathize with the people we know. Empathy is cultivated as a quality through an understanding of awareness of self. Then it becomes easier for us to decode and comprehend the emotions of others and then to relate to it. Accordingly it facilitates better understanding of people. It gives better insight on the cohesive effort expended to accomplish a group task. It gives a more control over ones actions too. "On the Day of Judgment God will say, 'O son of Adam, I fell ill and you did not visit me.'" The person will say, "O Lord, how could I visit you when You are the Lord of the worlds?" He will say, 'Did you know that so-and-so fell ill and you did not visit him? If you had visited him, you would have found Me with him.' This hadith highlights that connection to God in Islam is linked to how you treat others." (Hadith Qudsi). In another Hadith Nu'man b. Bashir reported Allah's Messenger (May peace be upon him) as saying: 'The similitude of believers in regard to mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever.' [Sahih Muslim, Book 032, Number 6258]

Another story of Prophet (Sallallahu Walahi Assalam) narrates that, once a dying child was placed on the lap of him and he started crying. When interrogated on crying for the child he said, "(Tears are a form of) mercy that God has lodged in the hearts of His servants, and God is merciful only to those of His servants who are merciful (to others)." [Sahih Al-Bukhari, Volume 2, Hadith 373].

Likewise there are an overabundance of such verses and stories in both the glorious book of Holy Quran and in the Prophetic traditions.

A major part of social anxiety is revealed by high level of self awareness and relating oneself with others. Human beings are social beings and we have to relate with others which is a primordial condition of our existence.

Every heavenly trait is latent within the human heart, and by the collaboration of human will with divine elegance these traits can be aroused and manifested. We human beings contain within ourselves the prospective to experience achievement, to know our cherished relationship to the whole of Being in such a way that we replicate this completion through ourselves. The supreme spiritual realization has been articulated by the phrase *insân-i kâmil*. (The Completed Human Being.)

5.4 Importance of Social Skills and fostering Healthy Relationships according to Islamic Teachings

Foster healthy relationships, relating to others in different social settings in indeed an impressive social virtue. The magnificence of divine existence is well morphed in human stature when a person exhibits the social skills needed to create an ambience of coexistence by mutually respecting the emotions of others and providing all sort of support for thriving for betterment. In the Islamic social system, social cohesion is welded by the wisdoms and traditions of the religion itself and therefore stronger the affinity towards the religion, the more is the social cohesion (Kasmo, A. et.al 2015).

The Holy Quran gives references in its various verses to true Muslims to do good deeds, to be understanding to each other and in turn form a better and harmonious coexistence for a better society. Some of the verses in the Holy Quran and selected Hadiths in this context are mentioned below. A converged idea and a cooperative spirit towards co Muslims to create a unified assemblage is referred in the two examples cited below.

"Help one another in good and righteous works, and do not help one another in sin and aggression." (Surah Al-Maidah, Verse 2). In another Hadith the Holy Prophet (Sallallahu Alahi Assalam) said "None of you has faith until he loves for his brother what he loves for himself." (Narrated by Bukhari and Muslim).

Families have an immense influence in determining the social behavioral pattern by the mode of what they teach whether directly or indirectly, consciously or subconsciously. In turn there lies a huge responsibility towards the parents, when a child grows up. This reciprocating relationship inside the family is the basic unit of creating a convivial society. According to the Islamic teachings to be dutiful and subservient and to show compassion and kindheartedness towards parents has been directed in the Holy Quran in such a way that all these Fards are considered only next to venerating the Almighty.

"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." (Surah Al-Isra, Verse 23).

“Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbors who are near, neighbors who are strangers”.(Qur’an 4:36) Community concept is elementary in Islam. This worth of community goes further than that of an Islamic Brotherhood. Islam is a deen that is explicitly social. The importance of community is everywhere reinforced in the practice of Islam. (Coburn, Anas, 2003) .Thus group cohesiveness and exerting social skills are of a paramount importance of constituting a good society in Islamic teachings. "Mankind is a single nation." (Surah Al-Baqarah, Verse 213). This belief of unified and consistent feeling of one knot among other members is well accentuated with a high level of emotional intelligence by associating with others, managing their emotions and relating it to different social settings. Even the enemies are looked forward compassionately and treated in every possible modest way to avoid the minimal effort of wreck in social interweaving. "Repel evil with what is best, when lo! He between whom and you there is enmity will be like a warm friend." (Surah Al-Fussilat, Verse34).

CONCLUSION

There are an plethora of such pearls of emotional wisdom which Islam teaches us in its various marvelous Surahs (verses) of the Holy Quran as well as from the authentic sources of the various golden Hadiths which the Messenger of Allah Prophet Muhammad (S.W.T) taught to mankind. This research work is an indeed humble endeavor to explore some of the sophisticated insights of Emotional Intelligence recorded in the two of the holiest books of the Muslims. However what is most vitally noteworthy is that the Glorious Quran has given reference to emotional intelligence in its various verses much eons before formal and organized methods of research had evolved. There are various methodical structures and models developed over a period of time. Unquestionably they have proposed various constructs which when proficiently applied can increase long term happiness and survival. The Religious emphasis laid down in the Holy Text is much more internally imposed experience than appreciating a heuristic model. The research work is a sincere attempt to eliminate some of the misconceptions about Islam, which was become relevant issue in the rising tides of Islam phobia and to make aware those who claim to be devoted Muslims yet subvert the Holy book for political and social gain. This meek endeavor is expended to recognize the true essence of Islam by comprehending the unending cache of wisdom stored in the Holy Quran, the mysterious divine book.

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