

Aspects of Emotional Intelligence Based on the Noble Qur'ān: An Analytical Study

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Abstract

One of the most important fields of research is the effort to develop human abilities in various areas and to use them for the advancement of life and the improvement of one's livelihood. The Qur'ān, which Muslims believe that was the last book revealed by Almighty Allāh (God), gives many examples of how emotions help people and make them happier. The Qur'ān is a book that deals with emotions by using its guidance and helps refine people's emotions which were stated its various Sūrahs (chapters). This research makes an attempt to understand emotional Intelligence (EI), and to determine its aspects and skills based on Qur'ānic wisdoms. To investigate this issue, this study uses a qualitative data using both deductive and inductive approaches. The findings presented in this article are the outcomes of a thematic analysis of Qur'ānic verses (texts) related to the EI. This research identifies five aspects of EI: Religious, Psychological, Social, Environmental, and Divine Laws. It also identifies forty basic skills derived from Qur'ānic verses. Finally, it suggests further studies to come up with more EI skills that encompass all human aspects and achieve its goals and meet its needs.

Contribution: This study will contribute to the evolution of five aspects of emotional intelligence with its forty skills based on Qur'ānic teachings and principles.

Keywords: aspects, skills, emotional intelligence, Qur'ān, Sūrah

1. Introduction

The concept of “emotional intelligence” refers to the ability to perceive, assess and understand emotions in yourself and others, as well as being able to use this information for positive moral and social interaction. It has been used in the academic field since the last century, and is not considered as a new concept. Before the 1990s, many studies paved the way for the concept of EI, such as Stern (1914) who described EI as the ability to deal with unexpected situations in life.

Thorndike and Stein (1937: 275) talked about a type of intelligence, which is Social Intelligence, who determined it as the capability to understand and conduct human, in a way that is consistent with their values. In the 1940s, psychologist David Wechsler (1944) defined intelligence as the global capacity of the individual to think and act with purpose, to be rational and skillful in dealing with his environment.

In the 1990s, the term "emotional intelligence" was first used by Mayer and Salovey (1993: 17) defining it as the capability to regulate emotions in oneself and others, the use of emotional content in problem solving and the verbal and non-verbal expression of feelings.

After the mid-nineties, the concept of EI was settled by the psychologist Daniel Goleman (1995; 1998) through his both works on: “Emotional Intelligence, What It Is and Why It Matters” and: “Working with emotional intelligence: why it can matter more than IQ” in which he explained how EI could benefit individuals in their work performance.

Arab psychologists have adopted the term of EI with several other terms, including ‘Mental Superiority’ (Abdelghaffar, 1997), ‘Affection intelligence’ (A'sar, 2007), ‘Rational Thinking’ (Abderazzaq al-Ghāmidī, 2011), ‘Spiritual Intelligence’ (Hanan, 2013), ‘Irritability intelligence’ (Belqāsem, 2014) and ‘Emotional intelligence’ (al-Utaybī, 2018), which has been the most influential among Arab scholars. Thus, the study will address the Z-following objectives:

1. Understanding emotional Intelligence in the light of Qur'ānic teachings and principles.
2. Developing the aspects of emotional Intelligence from Qur'ānic perspective.
3. Determining the skills of Qur'ānic emotional intelligence based on Qur'ānic verses.

2. Literature Review and Research Methodology

In a recent studies, researchers such as Siddig Ahmad (2012: 43) who used the thematic approach to examine the aspects of generic skills from Qur'an. His findings were: (1) Communication; (2) Team work; (3) Problem solving; (4) Lifelong learning and (5) Self-esteem. Meanwhile, Adrinil Santra (2016:11-17) used the thematic approach to investigate the notion of emotional intelligence in the light of Qur'ān and Sunnah. His findings were: (1) self-awareness, self-control and motivation; (2) empathy; (3) social skills and fostering healthy relationships.

Further, Zainab, B, A & Mohammad, A, A. (2018: 148-149) used the inductive approach to point out the concept of EI and perceive its development from Qur'ān. The study concluded that the term of EI appears in the Qur'an as a part of other expressive meanings; it means: A mental ability and a personality that works to oversee oneself, to control it and to regulate the emotions in relation to religious and social values, due to respect of God Almighty, demand for reward and fear of His punishment; which contributes to positive interaction with others, satisfying their needs and building fruitful social connections.

Moreover, Yosra Ibrahim (2013) used the thematic, analytical and inductive approach to reveal how the Noble Qur'an is unique in promoting human behavior by studying the mental and emotional side and the overlap between them, the laws of self-censorship and the incentives for positive behavior that the Qur'ān legislated for the development of the human psyche. The study showed that: (1) Emotional intelligence in the Qur'an is not just a skill, ability, talent or any kind of intelligence, but an ethical and educational program that takes into account individual differences and differences spatio-temporal; (2) Emotional intelligence helps people deal effectively with life situations, and is also preventive rather than curative; (3) Emotional intelligence provides alternatives regarding the type of behavior (positive or negative) and the results (good or bad) of actions.

This study differs from the previous studies; by focusing on clarifying the meaning of EI from Islamic perspective, and identifying the most crucial emotional intelligence aspects and their skills based on Qur'ānic teaching and principles. As a result, the educators (professors, psychologists, academic advisors and parents) can know the important role of emotional intelligence in improving the human life.

To conclude, this study aims to understand the meaning of emotional Intelligence, to develop its aspects, and to identify its skills from Qur'ānic principles and guidance. Inductive and deductive approach was employed to reach the aim of this study. The findings presented in this study are the outcomes of a thematic analysis of forty Qur'ānic verses (texts) related to the EI. The EI aspects and skills in this study was developed based on the Qur'ānic teachings, and maintain its meaning by referring to the original Qur'ānic exegesis of Muslim Scholars, before it is adopted for the actual study.

3. Definition of Emotional Intelligence

EI, according to Western academic psychologists like Daniel Goleman (1995), is the capacity to sustain motivation and persevere in the face of setbacks; to manage impulse and postpone satisfaction; to regulate moods and prevent stress from impairing one's reasoning ability; to empathise and hope. Other scholars, like Mayer and Salovey (1993:433), identified EI as a type of social intelligence that entails the capability to maintain one's own emotions as well as others, to distinguish between them, and to use that knowledge to steer one's decisions and behaviour.

According to Edward J. Watson (2016), EI is the capacity to perceive and effectively control one's feelings and those who are close to you. Furthermore, Goleman (1995) categorises EI skills into five main scopes: recognising one's feelings, handling feelings, motivating oneself, acknowledging feelings with others, as well as dealing with environment. Besides, Edward (2016) lists three areas that make up emotional intelligence, including Understanding your own emotions as well as others, having the ability to control your own and others' emotions, and being able to use these emotional states of mind to your advantage in order to reach a desirable result.

Reuven Bar-On (1997), defined EI as having a competent understanding of oneself and others, having good interpersonal relationships and the ability to adjust to one's immediate conditions in order to properly comply with the environmental requirements.

According to Middle Eastern psychologists such as Usman (2001), EI is the ability to observe, recognize, express one's emotions, and to regulate them based on observation and perception of others' emotions to take

part in positive social and emotional relationships that help individuals grow mentally, emotionally and professionally and learn more positive life skills. Suad & Luma (2014:280), emotional intelligence (EI) is a way of understanding and recognizing one's own feelings and others, using them to cope with daily stressors, achieving personal and professional success, and fostering interpersonal relationships. Yasir al-Otaibi (2018) exposed that EI is a person's capacity to manage his emotions, in order to increase happiness for himself and people around him. Saleh Al-Eid (2015) pointed out that EI is an individual's consciousness and control of his own emotions as well as others, and the ability to motivate himself positively. Last but not least, Zainab & Muḥammad (2018: 148-149) expressed that EI is the capability to manage the self by organizing the emotions in consistent with the religious and social principles through the feeling that God is watching us; which leads to build a successful social connections.

Based on the contemplation and understanding of the Qur'ānic verses, this study deduced that EI is a positive and dynamic emotion in this life towards the Creator, Soul, Others, Environment and Universe.

4. Aspects of Emotional Intelligence from Qur'ānic Understanding

The Noble Qur'ān, with its clear conceptions of the heart, and the mind and its role in understanding and awareness, and its lofty teachings that develop all the skills of EI in a person; guides us to the necessity of self-management and control. In addition, The Qur'ān orders us to leave anger, negative feelings, be patient with affliction, be satisfied with the destiny, adapt to daily problems and challenges in a positive way, work to change the grumpy reality with wisdom and legitimate means, communicate and deal well with others, understand their feelings, have a positive thinking, choosing the best words in communicating with others, and not calling them by names that they hate. In contrary, The Qur'ān forbids backbiting, gossiping, spying, bad thinking, sadness, anxiety, hypocrisy, and everything that might provoke sorrows, fears, despair, demoralization, self-discourage, and obstruction of intelligence.

Moreover, The Qur'ān urges us to bring a positive change; to create happiness and comfort for ourselves and others, and calls us to love, affection, social solidarity, and to spread mercy among all human beings from different sects, races and ethnicities. To add, other Qur'ānic meanings that develop the level of intelligence, which became in the last century a focus of interest among researchers and educational psychologists all over the world through what is known today; the emotional intelligence.

For more than fourteen centuries, Islām has called for high ethics and avoidance of low ethics, the Noble Qur'ān is the source of these high ethics, and the Prophet Muhammad is the application of this Qur'ān, and for this reason, God Almighty described him as having a great manners (Q68:4; Hilali & Khan, 2000).

وَأِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.

Aisha (the wife of Prophet Muhammad), answered the person who asked her about the character of the Prophet Muhammad, by replying him: 'Verily, the character of the Prophet of Allāh was the Qur'ān' (al Bayhaqī, 2003). Hence, the Messenger of God summed up the message of Islām by saying: 'I have been sent to perfect good character' (Mālik, 2004).

Michael H. Hart, in his book entitled: "The 100: A Ranking of the Most Influential Persons in History", has chosen the Prophet Muhammad as the greatest personality in the history and the first of the great hundred, and the criterion on that was as he stated: 'My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular level' (Michael H. Hart, 1978).

Following the Qur'ānic definition of EI, the authors categorized it into five main aspects. In addition, up to forty skills have been deduced from the Qur'ānic verses (The Holy Book of Muslims). The aspect and skills that will be mentioned afterward will be illustrated by a Qur'ānic text, by using the translation of the meaning of the noble Qur'ān in the English language, written by Dr. Muhammad Taqī-ud-Din al-Hilali and Dr. Muhammad Muhsin Khan, publish by King Fahd complex for the printing of the Holy Qur'ān, Madinah, K.S.A, 2000.

4.1 Aspect of Religious Intelligence

The religious intelligence aspect is defined as managing the positive relationship with the Creator through the recognition that He Almighty is watching over us at all times and through the belief in His oneness in worship. According to Qur'ān: 'Allah is the All-Knower of everything' (Q58:7; Hilali & Khan, 2000).

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ.

Moreover, the Qur'ān says: 'I Allah created not the jinns and humans except they should worship Me' (Q51:56; Hilali & Khan, 2000).

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

The skills of religious intelligence aspect are set down as per following:

4.1.1 Seeking Help from Allāh and Relying on Him in Difficult Situations

According to Qur'ān: 'Allah is Sufficient for us, and He is the Best Disposer of affairs for us' (Q3:173; Hilali & Khan, 2000).

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ.

4.1.2 A Feeling of Gratitude to Allāh; for His Blessings and Bounties

The noble Qur'ān says: 'And if you would count the graces of Allah, never could you be able to count them' (Q16:18; Hilali & Khan, 2000).

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَعَفُورٌ رَحِيمٌ.

4.1.3 Having An Intention for All Actions, Words and States, Outward and Inward

The Qur'ān says: 'Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of the mankind' (Q6:162; Hilali & Khan, 2000).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ.

4.1.4 A Sense of Peace of Mind When Thinking About Future

The Qur'ān stated: 'Nothing shall ever happen to us except what Allah has ordained for us' (Q9:51; Hilali & Khan, 2000).

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا.

4.1.5 A Quick Repent to Allāh, with No Despair of His Mercy, Since He Forgives All Sins

According to Qur'ān: 'O My slaves who have transgressed against themselves! Despair not of the Mercy of Allah, verily Allah forgives all sins' (Q39:53; Hilali & Khan, 2000).

قُلْ يُعِيبُ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

4.1.6 A Feeling of Responsibility for the Consequences of Actions in Front of Allāh on the Day of Resurrection

The Qur'ān mentioned: 'verily they are to be questioned' (Q37:24; Hilali & Khan, 2000).

وَفِئْتُهُمْ إِنَّهُمْ مَسْئُولُونَ.

4.1.7 Supplication to Allāh Almighty; to Get Over Life's Problem and Difficulties

The Qur'ān narrated that the prophet Job, when he was sick, he cried and supplicated to his Lord: 'Verily, distress has seized me, and You are the Most Merciful of all those who show mercy' (Q21:83; Hilali & Khan, 2000).

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ.

4.1.8 Remembrance of Allāh; to Maintain the Psychological Stability

The noble Qur'ān says: 'Those who believe in the Oneness of Allah, and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest' (Q13:28; Hilali & Khan 2000).

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

4.2 Aspect of Psychological Intelligence

The psychological intelligence aspect is defined as managing the positive relationship with oneself, by observing the self and dominating the feelings. The noble Qur'ān declares: 'Indeed he succeeds who purifies his ownself and indeed he fails who corrupts his ownself' (Q91: 9- 10; Hilali & Khan, 2000).

قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ دَسَّاهَا.

The skills of psychological intelligence aspect are set down as per following:

4.2.1 The Ability to Adapt to Problems and Modern Life Circumstances and Pressures

The Qur'ān says: 'It may be that you dislike a thing which is good for you and that you like a thing which is bad for you, Allah knows but you do not know' (Q2:216; Hilali & Khan, 2000).

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

4.2.2 The Ability to Prevent Despair or Pain from Disrupting Thinking

It was narrated that the Prophet Muhammad was frustrated because of the harm inflicted on him by his people, so the guidance was given to him was: ‘Destroy not yourself O Muhammad in sorrow for them. Truly, Allah is the All-Knower of what they do!’ (Q35:8; Hilali & Khan, 2000).

﴿قَالَ تَذْهَبَ نَفْسِكَ عَلَيْهِمْ حَسْرَتِي إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ۝﴾

4.2.3 The Ability to Motivate the Self for Achievement

The Qur’an urges the people to: ‘Be patient; verily, Allah loses not the reward of the good-doers’ (Q11:115; Hilali & Khan, 2000).

﴿وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝﴾

4.2.4 The Ability to Act Positively by Being Good Model

The noble Qur’an states that the true believers are: ‘the best of peoples ever raised up for mankind; you enjoy what is right and forbid what is wrong and you believe in Allāh’ (3:110; Hilali & Khan, 2000).

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۝﴾

4.2.5 The Ability to Control Emotions

The Qur’an advises: ‘Do not become weak against your enemy, nor be sad, and you will be superior in victory if you are indeed true believers’ (Q3:139; Hilali & Khan, 2000).

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝﴾

4.2.6 The Ability to Surrender to the Truth

The Qur’an teaches that: ‘It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision’ (Q33:36; Hilali & Khan, 2000).

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۝﴾

4.2.7 The Ability to Self-Struggling; to Perform the Obligatory Acts of Worship

According to Qur’an guidance: ‘Seek help in patience and the prayer and truly it is extremely heavy and hard except for the true believers in Allah’ (Q2:45; Hilali & Khan, 2000).

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۝﴾

4.2.8 The Ability to Realize the Truth About Life

The life of this world was described as: ‘a deceiving enjoyment’ (Q57:20; Hilali & Khan, 2000).

﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۝﴾

4.3 Aspect of Social Intelligence

The social intelligence aspect is defined as managing the positive relationship with human, by mastering and building up human interconnections. In this regard, the noble Qur’an says: ‘O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another’ (Q49:13; Hilali & Khan, 2000).

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۝﴾

The skills of social intelligence aspect are set down as per following:

4.3.1 To Help Others to Overcome the Feelings of Sadness and Despair

The Qur’an says: ‘If you help him (Muhammad) not, for Allah did indeed help him when the disbelievers drove him out, the second of two, when they were in the cave, and he said to his companion “be not sad, surely Allah is with us” Then Allah sent down His peace upon him’ (Q9:40; Hilali & Khan, 2000).

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا أَتَيْنَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ ۝﴾

4.3.2 To Recompense Anyone Who Does Good to You

The Qur’an narrated that after the escape of Prophet Moses from his enemies; he was told by a woman who served her: ‘Verily, my father calls you that he may reward you for having watered for us’ (Q28:25; Hilali & Khan, 2000).

﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۝﴾

4.3.3 To Bring Good and Happiness to Others

The Qur'an advises the true believers to: 'Do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not mischief-makers, corrupts' (Q28:77; Hilali & Khan, 2000).

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۝

4.3.4 To Avoid Hurting the Others' Feelings in Moments of Stress and Difficulties

The Qur'an narrated that when the Prophet Moses came down from Mount Sinai, carrying the Commandments, he found that his people became polytheism during his absence: 'And when Moses returned to his people, angry and grieved, he said "What an evil thing is that which you have done during my absence, Did you hasten and go ahead as regards the matter of your Lord?" And he threw down the Tablets and seized his brother by his head and dragged him towards him, Aaron said "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are wrong-doers", Moses said "O my Lord! Forgive me and my brother, and make us enter into Your Mercy", for you are the Most Merciful of those who show mercy' (Q7:150-151; Hilali & Khan, 2000).

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهَا قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضَعُّونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

4.3.5 To pardon the abusers

The Qur'an encourages people to forgive each other by saying: 'But forgive them, and overlook their misdeeds. Verily, Allah loves good-doers' (Q5:13; Hilali & Khan, 2000).

وَلَا تَزَالُ تَطَّلِعُ عَلَىٰ خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝

4.3.6 To Avoid Making Fun of Others

The Qur'an warns people from making fun to each other by saying: 'O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nicknames' (Q49:11; Hilali & Khan, 2000).

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ ۝

4.3.7 Cooperation with Others; to Achieve Worthy Goals

According to noble Qur'an: 'Help you one another in virtue, righteousness and piety; but do not help one another in sin and transgression' (Q5:2; Hilali & Khan, 2000).

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالتَّعَدُّونَ وَأَتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

4.3.8 Softness in Dealing with People; to Get Their Trust

The Qur'an says: 'By the Mercy of Allah, you dealt with them gently, And had you been severe and harsh-hearted, they would have broken away from about you; so pass over their faults, and ask Allah's Forgiveness for them; and consult them in the affairs; Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust in Him' (Q3:159; Hilali & Khan, 2000).

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

4.4 Aspect of Environmental Intelligence

The environmental intelligence aspect is defined as managing the positive relationship with environment, by adapting to the provocations and tensions of modern daily basis. The noble Qur'an says: 'Verily, We have created man in toil' (Q90:4; Hilali & Khan, 2000).

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۝

The skills of environmental intelligence aspect are set down as per following:

4.4.1 Having Patience to Overcome Stress, Anxiety and Frustration

The Qur'an states: 'O you who believe! Endure and be more patient than your enemy, and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful' (Q3:200; Hilali & Khan, 2000).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ۝

4.4.2 The Necessity of Remembrance of Allāh, and Seeking His Forgiveness; To Relieve the Pressures of Daily Modern Life

It was narrated in the story of Prophet Noe that he urged his people to ask Allah's forgiveness by telling them: 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; He will send rain to you in abundance; And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers' (Q71:10-12; Hilali & Khan, 2000).

ثُمَّ قُلْتُ اسْتَعْرِضُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيُبَدِّدْكُمْ بِأَمْوَالٍ وَأَنْهَارٍ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝

4.4.3 Seeking Help Through Pondering on the Meanings of the Noble Qur'an; To Re-Evaluate What Is Important and Unimportant in Life

The noble Qur'an says: 'Indeed in their stories, there is a lesson for men of understanding, It is not a forged statement but a confirmation of the Allah's existing Books and a detailed explanation of everything and a guide and a Mercy for the people who believe' (Q12:111; Hilali & Khan, 2000).

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ۝

4.4.4 Planning to Face Life's Difficulties and Problem-Solving Ability

The Qur'an states: 'And make ready against them all you can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know' (Q8:60; Hilali & Khan, 2000).

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۝

4.4.5 The Ability to Overcome Insomnia While Encountering Life's Pressures

The Qur'an says: 'Remember when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the evil-suggestions of Satan, and to strengthen your hearts, and make your feet firm thereby' (Q8:11; Hilali & Khan, 2000).

إِذْ يُغَشِّبُكُمُ اللَّعَاسَ أَمْنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُدْهَبَ عَنْكُمْ رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُنَبِّتَ بِهِ الْأَقْدَامَ ۝

4.4.6 Consulting Others in Difficult Situations

The Qur'an urges performing consultation by saying: 'Consult them in the affairs, then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust in Him' (Q3:159; Hilali & Khan, 2000).

وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝

4.4.7 Preservation of the Environment

The Qur'an warns against polluting the environment by saying: 'And do not do mischief on the earth, after it has been set in order' (Q7:56; Hilali & Khan, 2000).

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۝

4.4.8 The Ability to Be Optimistic; To Get Through Tough Times

According to Qur'an: 'So do not become weak against your enemy, nor be sad, and you will be superior in victory if you are indeed true believers' (Q3:139; Hilali & Khan, 2000).

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝

4.5 Aspect of Divine Laws' Intelligence

The divine laws' intelligence aspect is defined as managing the positive relationship with Divine laws' of the world and life, by knowing Allāh Almighty; to perceive His actions. In this regard, the noble Qur'an says: 'So no change will you find in Allah's way of dealing, and no turning off will you find in Allah's way of dealing' (Q35:43; Hilali & Khan, 2000).

ثُمَّ قُلْنَا تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ۝

The skills of divine laws' intelligence aspect are set down as per following:

4.5.1 The Belief That Whoever Strives in This Life, Will Surely Get What He Strives for

The Qur'an assures about this divine law by saying: 'As for those who strive hard in Us, We will surely guide

them to Our Paths and verily, Allah is with good doers' (Q29:69; Hilali & Khan, 2000).

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ .

4.5.2 Feeling Highly Motivated; When the Unexpected Things Happens

The noble Qur'an affirms: 'And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones Who, when afflicted with calamity, say: Truly! To Allah we belong and truly, to Him we shall return' (Q29:155-156; Hilali & Khan, 2000).

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ .

4.5.3 Believing that Positive Change in Oneself; Is A Condition for Positive Change in society

The noble Qur'an confirms about the law of constant change by saying: 'Allah will not change the good condition of a people as long as they do not change their state of goodness themselves' (Q13:11; Hilali & Khan, 2000).

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ .

4.5.4 Believing in the Idea of Cycle of Life and Rotationally Success

According to Qur'an: 'If a wound has touched you, be sure a similar wound has touched the others. And so are the days good and not so good' (Q3:140; Hilali & Khan, 2000).

إِن يَمَسُّكُمُ فَزْحَقٌ فَقَدْ مَسَّ الْقَوْمَ فَزْحَقٌ مِّثْلَهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ .

4.5.5 Awareness that the Universe Is Dedicated to Humans; to Achieve Their Goals and Meet Thier Needs

The noble Qur'an says: 'He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision' (Q67:15; Hilali & Khan, 2000).

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ .

4.5.6 Accepting Other People's Points of View

The Qur'an declares: 'if your Lord had so willed, He could surely have made mankind one nation, but they will not cease to disagree, Except him on whom your Lord has bestowed His Mercy and for that did He create them' (Q11:118-119; Hilali & Khan, 2000).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ .

4.5.7 Believing that Achieving Success and Overcoming the Pressures; Are Dependent on the Sincerity of Adhering to the Worship of Allāh

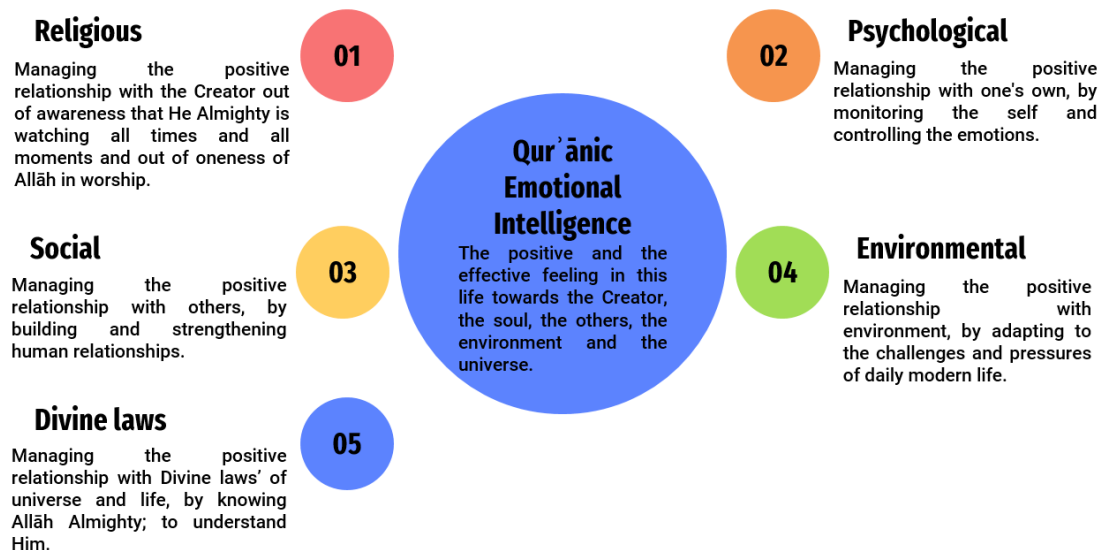
The noble Qur'an asserts: 'whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him' (Q65:4; Hilali & Khan, 2000).

وَمَن يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِّنْ أَمْرٍ يُسْرًا .

4.5.8 Believing that Committing Sins Deprive from Blessings, Bounties and Causes Difficulties and Afflictions

According to The Qur'an: 'And whatever of misfortune befalls you, it is because of what your hands have earned, And He pardons much' (Q42:30; Hilali & Khan, 2000).

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ .



This figure shows the aspects of Qur'anic emotional intelligence

5. Conclusion and Recommendations

In summary, this study discovered aspects of EI and their skills from the perspective of the Qur'an. Five aspects of EI has been identified: the religious, psychological, social, environmental and divine laws. Forty skills have also been confirmed.

All perceived aspects and their skills cover all human sides to reach his goals and generally satisfy his needs.

However, future research can be done to explore more aspects and skills from Qur'an and Sunnah that fulfil the human necessities and are consistent with the religion of Islām.

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