

the first components, including self-esteem, self-recognition, self-respect, and others in this exercise, what is challenging in your life. For example, someone has hurt you, and the issue has not yet been resolved. Thinking about this, you find it your fault and try to correct this relationship. Note that it never goes back to the previous state, but it may be modifiable. Thinking about the ways ahead will help you achieve the desired result. That sense of pleasantness and peace in you is the sanctity of the self emphasized in Islam's religion.

Emotions arise spontaneously, so real-time control and flexibility are valuable. Also, remember that repeating values makes them durable and stable.

Some psychologists have stated that emotional intelligence can also be nurtured and enhanced through modeling and playing classes in childhood. These activities relate to primary grades.

A person cannot comment on another science that is unaware of merely because of having a high IQ and skill in particular science; for example, a doctor who is proficient in his job will not necessarily have the necessary knowledge in quantum physics, and he may face challenges in understanding social issues and making ethical decisions.

It is education that flourishes or prevents nature from flourishing. Accordingly, in modern psychology, they should consider the goal of flourishing nature.

Conclusion

Emotional intelligence is a new concept in psychology. This book aims to investigate the components of emotional intelligence from the perspective of the Holy Quran and psychology, and it aims to improve the use of emotional intelligence in individual and social relationships. The Religion of Islam has a unique and psychological view of physical and mental health mentioned in the different places of the Holy Quran. Considering the components of emotional intelligence, the best way to train is in your own hands, and it's also effortless; how? Explore the above and identify and fertilize each of the above talents.

The best way is to try to take time to calculate your actions and behaviors after you have finished your daily tasks. Start with

think instead of him

b) responsibility and independence

c) empathy, cooperation, and collaboration with friends

d) respect for the child and attention to the expression of his feelings

e) Strengthening the will and authority

We should note that the cause of aggression in students is their low emotional intelligence because they do not have the skills to communicate and properly manage their emotions. Emotional intelligence usually appears in preschool and early primary school and increases its intensity over time.



Emotional intelligence training in communicating with peers

Emotional intelligence can be trained and enhanced in children by participating in school, mosques, and community activities to acquire the skills of emotional expression, conflict resolution, and empathy. Of course, family dynamics also play a vital role in children's emotional development.

Methods of emotional intelligence training

Books, articles and lectures may increase emotional intelligence, but the best method and training is to get from concept to example. Socio-moral relationships are not understandable through theoretical discussions, but a practical way is needed to strengthen determination. In Islamic and scientific sources, the role of family, friends, and society has a significant effect on the formation of human personality, among which family plays a more prominent role.

Teaching moral sciences begins gradually from childhood. For this purpose, talk to your children to the extent of their intellect. First, teaching “moral sciences” and then “theoretical sciences” to give them proof of what they have learned blindly. In order to stabilize and acclimatize the child, it is necessary to repeat the action to acquire the habit.

In religious texts, paying attention to the child from the beginning is recommended, and useful solutions for etiquette, eating, sleeping, cleanliness, and cleaning and dressing are provided. “Storytelling” is one of the education methods, so in the Holy Scriptures of the Quran and the Bible, several stories have been told in the best possible art form. Parents can also use this method to increase children’s skills. Story-telling plays a constructive role in the upbringing and formation of children’s personalities.

Teaching can start from childhood. To start education, we should consider the following points:

- a) The permission to express the child’s feelings and not to

Moral propositions in the Holy Quran are interconnected and systematic, like chains that explain and evolve the human spirit. The teachings of religion are organized and disciplined in accordance with human nature and the spiritual and natural needs of human beings, which have been presented in the Holy Quran through expressing examples, stories, behavioral and social rulings, and warnings.

People with emotional intelligence have reached a degree of growth and perfection to manage and control emotions. Human action should be done with knowledge, insight, and thinking so that he does not suffer losses in the event of emotion. Verse 13 of Sura Al-Hujurat indicates that all human beings are the same; they do not have Eastern and Western, and that what causes the value and dignity of human beings is piety and wisdom. Reason and narration are the best guides of humankind, and not using these two causes absolute ignorance.

Worship with knowledge has a particular value, and if prayer is accompanied by pure knowledge and nature, it grows man's existential and spiritual purity and protects him from vices. The scientific and practical worships of the perfect man will be the ascension.

Intellectual reason: thought, concept, statement, argumentation, analogy, understanding, and determination

Practical reason: motivation, decision, intention, will, and decision to work

dhists favor positive emotions with low arousal such as relaxation. In this context, the emphasis of religious texts, symbols, and works on different emotions is used to justify the difference between religious people in different emotional experiences. Now the question is, are there any inherently religious or spiritual emotions? In the psychological literature, emotions such as gratitude, compassion, empathy, humility, consent, love, praise, bowing, hope, forgiveness, tolerance, kindness, responsibility, pleasure, peace, trust, duty, commitment, obligation, and support are considered religious or spiritual emotions.

Faith-based emotions: such as religious tranquility or religious remorse.

Emotions about a superior power: such as a sense of gratitude for God or a feeling of love from God.

Emotions that are called during religious acts: such as the pleasure experienced in religious worship.

The results of this study indicate that:

Knowledge and reason play an important role in these propositions and concepts of value within and outside the individual; God's moral commands and guidance (trust in God) are for all human societies. The raw material of reason is knowledge, which discovers, reasons, compares and constitutes man's eyes; then reason analyzes it. Now there is a need for a guide to show us the right way— revelation. Afterward, the practical reason, whose determination, will, and intention are its characteristics and means, fulfills values with the help of divine nature.

Faith and Positive Emotions

This section is devoted to how faith plays a role in creating positive emotions. In defining faith, Allama Tabataba'i writes, "Faith is the placement of belief in the heart, and it is knowledge of something and practical commitment to it." He has taken faith in the knowledge sense as the source of action, a knowledge that is ingraining in his soul and causes soul attributes and physical actions. Faith is the only way to achieve immortality. Faith gives human beings courage, justice, and kindness, and in other words, faith gives life to man, and its place is in the heart. The pious and the believers have short dreams; their errors are few; they are humble and fearful of God.

Positive psychology has emphasized the importance of examining the inner level of human experience from the very beginning. Therefore, positive emotions such as happiness, consent, life satisfaction, optimism, hope, confidence, self-esteem, love, and appreciation have been among the usual interests of positive psychologists. Empirical research indicates that religiosity is associated with distinct emotional processing and that religious people have more intense and passionate emotional experiences than non-religious people. At the same time, the right hemisphere of the brain is more likely to prevail in religious people than non-religious people. The dominance of this hemisphere is associated with high levels of receiving and experiencing emotions.

Emotional experience also varies among different religious traditions; for example, Christians are accustomed to positive emotions with high arousal, such as passion and agitation, but Bud-

TURN PEACE INTO A RATIONAL CULTURE.



**WE MUST TRY TO REVIVE THE CULTURE OF RATIONALITY
IN SOCIETY.**

**MORALITY IS AN INTEGRAL PART OF RELIGION AND THE
WHOLE RELIGION DEPENDS ON IT.**

**EMPATHY, TOLERANCE, KINDNESS, RESPONSIBILITY, AND
TRUST ARE CONSIDERED RELIGIOUS OR SPIRITUAL
EMOTIONS.**

reality in human nature in different societies.”

“We are interested in carefully examining the meaning of faith in God,” says psychologist Dr. Justin Barrett of the University of Oxford’s Centre for Anthropology and Mind, a member of the research group. “the status of religion has changed since the second half of the twentieth century in the West, and now religion is being inflated as one of the most influential components.”

Javadi Amoli advised Western and American scholars, “These brothers had better try to revive the culture of rationality, because all divine prophets, including Moses and Jesus, say that if you think like Christ and Mary, you can turn peace into a rational culture.”

Faith and Excitement in Abrahamic Religions

The relationship between science and religion has a controversial history; research shows that scientists' religious beliefs are less than the general public, but there is little to say about religion among different scientific disciplines. Religion tells us to live wisely to know our way and establish a friendship with that guide, the basis of work is based on love and modesty.

One of the religious thoughts broadcast in Abrahamic religions is that the concept of God is essentially moral. The relationship between man and God must be of a moral nature. Appropriate treatment to others and honesty are strictly ethical recommendations of religions, and ethics is one of the most influential religions on which all religion depends.

Abrahamic religions also believe in good and evil and believe that God has chosen people to guide humankind and has sent a message to them through revelation, thereby setting rules for human guidance.

In an interdisciplinary study of "why people believe in God?", the University of Oxford aims to investigate why faith in God is a transformative benefit for humankind. According to the studies, human thought processes are rooted in religious concepts.

The researchers found that people living in cities and developed countries have fewer religious beliefs. The director of this research, Professor Roger Trigg, says, "Research shows that religion is not just what a few people do on Sundays instead of playing golf; we have gathered evidence that religion is a common

“The most important element that plays a role in the issue of ethics is practical reason, which is the position of will, decision, and sincerity.”

Most people recognize bad and good, ugly and beautiful, right and wrong and true and false, but do not act; the problem of these people is not the problem of thought and knowledge, but the problem of motivation and action; that is, the power that must decide and make the person work is weak.

How can we treat motivation and action that is dead or sick? People with emotional intelligence have a strong will in their behaviors; they do not feel defeated and always consider themselves victorious. They always trust in God and do not forget to say, “in God we trust,” which significantly impacts success and achieving the goal.

Knowledge is half of the case, and our problem, whether in intrapersonal or extrapersonal or national matters, is not knowledge, yet not observing ethics. Today’s problems of society originate from this area; it is crucial to do what we know, not lie to each other, and not to insult. Our social problem is ethics, and ethics is corrected with motivation because a significant part of ethics is based on motivation. All human beings have thoughts, but today’s social problems lie in our action. Ethics is a profound scientific discipline and its subject is knowing the human soul so that human beings can heal their souls and purify them. The Quran encourages wise researcher people and says, “those who listen to what is said and follow the best of it ...”¹

1. *Al-Ladhīna Yastami'ūna Al-Qawla Fayattabi'ūna Ḥaṣṣanahu* (Az-Zumar, 18)

them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”¹

These verses show that knowledge, reason, and justice are the adornment of man, and the adornment of everyone lies in his life. Different feelings and emotions in Quranic verses and hadiths are attributed to the heart. In the above verse, lenience and softness, which are emotional states, are attributed to the heart. In another verse, callousness is attributed to the heart: “... and [we] hardened their hearts ...”²

According to Quranic sources, feelings and emotions are understood in the heart, and then their effects are observed in appearance and behavior. Accordingly, it can be inferred that the center of feelings and emotions and the base of Self’s activity is the heart and the base of the activity of reason is the brain. When reason prevails, it regulates them, so reason, and the Book of Revelations can guide social interactions, controlling emotions within and outside the individual.

Human beings have different aspects, some of which are responsible for thought and knowledge, and others are committed to motivation and action, so concept and statement are the responsibility of intellectual reason. At the same time, will, decision, and sincerity are related to practical reason. Emphasizing practical reason and its role in ethical issues, Javadi Amoli said,

1. *Fabimā Raḥmatin Mina Allāhi Linta Lahum Wa Law Kunta Faẓẓāan Ghalīẓa Al-Qalbi Lānfadḏū Min Ḥawlika Fā`fu `Anhum Wa Astaghfir Lahum Wa Shāwirhum Fī Al-ʾAmri Faʾidhā ʾAzamta Fatawakkal ʾAlā Allāhi ʾInna Allāha Yuḥibbu Al-Mutawakkilīna (Al-I Imran, 159)*

2. *Wa Ja`alnā Qulūbahum Qāsiyatan (Al-Maidah, 13)*

tional intelligence; recent research conducted in 1999 at the HeartMath Institute shows that the heart plays a vital role in the process of understanding and responding to the world around us; it makes connections with other body parts. In this study, it was found that emotional intelligence is a combination of the functions of the heart and brain together, and humans cannot achieve cognitive decisions without processing emotional information that explains how they are feeling situations.

It is not easy to change when a person is addicted to an emotion, and quitting and modifying behavior requires guidance, training, and management.

Man must maintain the balance in thought, action, and control of emotions and individual and social feelings. An inner war occurs in him when an emotion arises: ignorance against reason, faith against blasphemy, and illusion against reason. If reason wins, it moderates all its enemies, i.e., reason causes justice; lust and anger fight with practical reason.

Imam al-Sadiq says about the importance of reason, "Reason is something by which God is worshiped, and paradise is obtained." In verse 7 of Sura Al-Hujurat, it is stated, "God made faith your favorite and adorned it in your hearts."¹

God says to the Prophet, "So by mercy from Allah, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them, ask forgiveness, and consult

1. ... *Habbaba* *ʿIlaykumu Al-ʾImāna Wa Zayyanahu Fī Qulūbikum...*

he will lose his restraint, and if horror catches him, he will be afraid of doing work, and if he receives comfort, then he will be negligent, and If he gets a property, he will needlessly rebel, and If a tragedy hits him, impatience disgraces him, and if he gets poor, he will fall into disaster, and if hunger bothers him, powerlessness will disable him, and If he indulges in satiety, the fullness of the belly hurts him, and If he falls short in something, it is his loss, and if he exceeds the limits, he will corrupt.

Controlling sensual instincts and emotions

“Emotion” is a part of us human beings activated when confronted with phenomena and reacts. Emotion management is one of the most essential parts of religion. Emotional reaction is subject to the type of cognition and attitude of an individual, but if one has not achieved this recognition, he will not be able to react appropriately because people will react as they think. Now the question may arise that if so, there is no need to manage emotions, and emotions can be guided by mind control. This is true, but it is necessary to control and manage all these aspects in the transition and change stage.

God says about dipping anger in the Quran, “And those who avoid the major sins and immoralities, and when they are angry, they forgive.”¹

Of course, the brain alone does not control and inhibit emo-

1. *Wa Al-Ladhīna Yajtanibūna Kabā'ira Al-Ilthmi Wa Al-Fawāfiṣha Wa 'Idhā Mā Ghadībū Hum Yaghfirūna (Ash-Shura, 37)*



Is the heart the focus of human good and bad attributes? (Photo headline)

Imam Ali says, "There is a flesh hanging in the vein of the heart of man, which is one of the most wonderful things, and it is his heart in which there are themes of wisdom and some other things otherwise. If hope arises to him, he will be fed by greed, and if greed turns to him, it will ruin him, and if desperation achieves him, sorrow will kill him, and if anger prevails over him, his malice will be intensified, and if happiness and satisfaction are achieved,

oneself after finishing daily affairs, which has an influential role in promoting emotional intelligence.

In society, we need a series of rapprochements that we call ethics; we say respect each other's rights, respect each other, and perform your social duties, but merely expressing these ethical commands doesn't solve a problem, just as writing and reading an article about honey does not sweeten the writer and reader's mouth. Unfortunately, young people are currently being treated conceptually, both at university and in society, and therefore cannot be understood and acted around; numerous articles on emotional intelligence describe it as learnable concept, but is education enough?

thoughts, our happiness will be limited, and ultimately we will get sad and depressed. However, the truth is that it's not just the goal that creates happiness, but it's about trying and moving towards a happy goal.

Faith and emotion regulation in young people

Experts believe that upbringing begins in childhood, but adolescence is one of the most fundamental stages of the formation and consolidation of personality. Adolescence is a period of effort and vibrancy, the growth of talents, innovation, modeling, excitement, and restlessness. In this teenage era, they are faced with mental developments and unrest that are accompanied by mental turbulence and physical and mental emotions. Self-knowledge and independence also appear in the individual during this period.

If we keep the divine nature, which is an essential criterion for realism, alive in adolescents and make them recognize faith and lead them to the inherent dignity for acquiring value dignity, we can direct the talents and active forces in them to step in the path of growth and development.

Some people cannot understand the facts as they are because of their illusions, negligence, ignorance, sensual tendencies, and sins, so it is essential that a person identify what has caused him to be astonished and adrift of this important principle (nature), then recognize the factors affecting the realism and strengthen them in himself. These factors are reason, faith in God, and certainty. One of the methods commissioned in Islam is to calculate

and management. In recent research, scientists have concluded that positive relationships with others, being purposeful in life, developing a personality, and loving others are characteristics of happy people. In the teachings of the Quran and the infallibles, much attention has been paid to happiness and peace of man: “Those who have believed and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of God, hearts are assured.”¹ The Prophet says, “Have fun and play because I do not like violence in your religion.”

The origin of all our thoughts and movements is how we see ourselves; the experiences, successes, failures, and thoughts we have about ourselves, and the reactions of others to us, all and all form images of ourselves in our minds, and the belief that these images are authentic will underlie our view of ourselves in detail and within the same framework. Tonal, well-understood, beautiful verbal compliments and self-praise in balance can impact the context of positive attitudes toward themselves.

Scientific studies also show that those who feel supreme attachment and connection and enjoy God’s obedience in their lives enjoy greater physical and mental health.

Don’t limit your happiness

In today’s machine world, social and economic values have defined our happiness, and many people limit their vitality with short and fleeting joys; for example, they say, “I won’t be happy until I buy a car” or “I buy this cloth to go to the party”. With such

1. Al-Ladhīna Ḥāmanū Wa Taṭmaʿinnu Qulūbuhum Bidhikri Allāhi Ḥalā Bidhikri Allāhi Taṭmaʿinnu Al-Qulūbu (Ar-Ra’d, 28)

Talent 15: Happiness

Happiness is spiritual, but joyful things can be material or spiritual: “And that it is He who makes [one] laugh and weep.”¹ Happiness is achieved by pleasant events and experiences such as success in exams or gaining social status; in the Holy Quran, the concept of happiness is expressed with words such as *faraḥ* and *surūr*.

Sometimes happiness is superficial and fleeting, which is due to irrational and immoral behaviors: “[The angels will say], That [punishment] was because you used to exult upon the earth without right and you used to behave insolently.”² Another reason to be happy is optimistic thinking. Research shows that optimistic people feel happier than others, and the most important reason for their happiness is hope for divine grace and mercy. Now the question is how happiness comes about. Happiness is achieved through helping others, generosity, and forgiveness because it gives human life meaning and moral satisfaction. How can we increase the work results and the joyful actions to cause happiness and positive emotion in us? The intention is important in doing things; the Prophet said, “O people, actions are only your intentions and in fact for everyone is what he intends.”

Three important points matter in happiness: first, that the person has positive emotions, the other is to be satisfied with his life, and the third is to take away negative emotions through control

1. *Wa ‘Annahu Huwa ‘Adḥaka Wa ‘Abkā (An-Najm, 43)*

2. *Dhālikum Bimā Kuntum Tafraḥūna Fī Al-ʿArḍi Bighayri Al-Ḥaqqi Wa Bimā Kuntum Tamraḥūna (Gafir, 75)*

erybody.

Signs of optimists

As mentioned earlier, optimists' signs are that their certainty is strong, their knowledge of the problem is sufficient and comprehensive, and their patience is great. Optimists do not deny the existence of evil, but they are not desperate to overcome it. When one believes in God's power in creating good things, he believes in the ability of reason to understand beings properly. Therefore, human optimism is as powerful as his thought and wisdom, and reason is the source of virtues and manners by which the truth is known and makes discerning good and evil easier. Rational conception in different situations leads man to good.

Infallible Imams have also mentioned exact and beautiful points in this regard. Imam al-Sadiq says, "good temper is half of wisdom."

From the above hadith, it is understood that the good character of openness is one of the essential tools of Islamic management, and one who does not benefit from it cannot be a successful manager. After all, compassion, tolerance, and goodness are prerequisites to management and goal achievement. Especially lenient behavior with subordinates will increase the overall efficiency because the government over the hearts will be far higher than the government and the presidency of the bodies.