SURAH AL-HUJRÃT AND THE PRINCIPLES OF INTERPERSONAL CONFLICT MANAGEMENT; A COGNITIVE PSYCHOLOGICAL PERSPECTIVE

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Abstract

Western Psychology is constructed on Secularity leaving many queries pertaining spirituality unanswered, which presented a rise in feeling of urgent needs of more study on human nature, whilst Quranic methodology of generating psychological aspects encompasses lives of mundane and what it leads aftermath. This literary work eyes to expound an integrated dimension of Psychology where revealed instructions plays the part of a guide towards holistic approach. Devine lessons pertaining "Interpersonal conflict management" comprised in *Surah al-Hujraat* are adopted as means to offer a methodological framework to provide preventions and solutions towards forming "Interpersonal conflicts managements", it shapes social hierarchies setting a divinely guided messenger (P.B.U.H.[1]) whose directions are to be deemed decisive and undisputed, thus the society led by the last prophet (P.B.U.H. held up the idealistic height in hearts of believers in the divine guidelines throughout the world.

Keywords: Interpersonal conflict, Western Psychology, Divine Instructions, Social Hierarchies, Qur'anic Methodology.

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[1] "Peace be upon him'. This religious formula is pronounced when the name of the Prophet Muhammad (P.B.U.H.) is mentioned in speaking or writing.

1.1 INTRODUCTION

Surah al-Hujraat is known to the readers of the holy Qur'an as the treasury of divine commandments, prohibitions and instructions concerning "Interpersonal conflicts management" as these conflicts often remain as the mostly visible facts in social dealings and relationships. Availability of variations in conceptualizations, ideas, setting goals and the needs to lead life as social beings rationally results in interpersonal conflicts and misunderstandings. Conflicts cause resentments, disunity, grudges and end of relations once they are dealt unwisely. When the social or interpersonal conflicts are handled wisely, then the productivity and healthier bonding are resulted, from which social, lasting and useful or goal oriented advancements are harvested.

The followers of the functional approach think that conflicts serve social function and those who view conflicts as situational perceive that conflict is an expression under certain situation (Bernard Oladosu Omisore 2014).

Very accurate and delicate way out of the interpersonal conflicts are addressed in *Surah-Al-Hujraat*. This humble research work is highly and adequately expected to bring out some useful outcomes for the welfare of the human beings and their societies.

1.2 PROBLEM STATEMENT

The primary aim of this research is to find out the divine psychological guidance to lessen the interpersonal conflicts or to guide them to productivity and healthier relationships between all

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parties, hence, working more in a detailed manner to ensure this purpose is met, where learners will get more reasons to study the Qur'anic way of dealing with psychology, which, in fact one of the reasons of sending down this noble book *Al-Qur'aan*, for which, w took a daunting step to take out all the directions and guidelines pertaining to managing interpersonal conflicts stated in *Sura Al-Hujraat* .

Based on the reading we have done so far this Sura was the object pf peer analysis from the psychological point of view, so we hope that this work will open a new door to find *Sura Al-Hujraat* as a treasury of cognitive psychological presents for readers that will help them manage the interpersonal conflicts.

1.3 RESEARCH QUESTIONS

To make sure that this work presents the ways to deal with interpersonal conflicts management, the research work eyes to answer the following questions:

1. Is *Surah Al-Hujraat* revealed merely to ensure the supremacy and the authority of Muhammad (P.B.U.H.) or it is also with potentials of guiding the interpersonal conflicts towards productivity and purposefulness?
2. Can the holy Qur'an be studied as the primary source of psychological studies?
3. What are the ideal methods of driving mismatches of human conceptualizations and social conflicts whether they are internal or external to productivities and stronger relations?
4. How the companions of prophet (P.B.U.H.) handled interpersonal conflicts exposed in their societies?

5. What are the changes the *surah Al-Hujraat* caused to be taken place in the social way of living of the companions of prophet (P.B.U.H.)?

1.4 RESEARCH OBJECTIVES

This research work highlighted the process mentioned in *Surah Al-Hujraat* to deal with the differentiations of understandings and interpersonal conflicts whether they are internal or external. So, the objectives of the study are as follows:

1. To study the Surah with a view to find out the words, sentences or ideas that can be set to resolve the interpersonal conflicts take place in our societies.

2. This research intends to study the behavioral changes occurred in the society that observed the revelation of *Surah Al-Hujraat*.

3. This work will attempt to contrast between what people with empirical knowledge offered to resolve the interpersonal conflict and what is addressed in *Surah Al-Hujraat*.

4. This humble and qualitative research work will be conducted to integrate between empirical and the revealed knowledge.

1.5 SIGNIFICANCE OF THE RESEARCH

This study is intended to obtain information about how interpersonal conflicts are addressed and presented solutions in *Surah Al-Hujraat* It will also highlights the words, sentences and ideas pertaining to the principles of Interpersonal conflict managements.

Mentions of the instances of behavioral changes occurred in the lives of the companions of the Prophet (P.B.U.H.) especially once the revelation of the Surah is ensured, and the contrasts between the methods of psychologists with empirical knowledge and the methods mentioned in *Surah Al-Hujraat* will strengthen the reasons this study is done for.

This research is significant for several reasons. Firstly, this study will provide information about the psychological ways and steps of managing interpersonal conflicts and mismatches of conceptualizations addressed by the Almighty Allah in *Surah Al-Hujraat*. It accordingly will contribute in exposition of the behavioral changes companions of Prophet (P.B.U.H.) went through afterwards the revelation of the Surah.

Secondly, this study could be useful for policymakers and government agencies as it is intended to provide policy recommendations to prevent the folk from approaching to the unproductive social or interpersonal discords, lived instances of the companions of Prophet (P.B.U.H.) will facilitate the application of the conflict resolving methods in various spheres of social lives.

Thirdly, the presented research intends to fill the literature gap of this research which is the required step direly needed to be learnt and applied in this unrested social dimensions people are going through.

1.6 LITERATURE REVIEW

The resources used to construct this humble research work are the holy Qur'an, commentaries written on the Qur'an, the prominent books written on psychology. Short reviews on some books are stated bellow.

To begin with, *Malik Al-Badri*, the father of the modern Islamic psychological discipline, authors many books in this field of study. Some specific books of *Badri* I want to use reference of are: "the dilemma of Muslim Psychologist (2016)" where he addresses on the harmony between knowledge and behavior, and Islamic stance on psychotherapy is made center of the study. Another book of *Malik Al-Badri* called "Contemplation; an Islamic psycho-spiritual study (2000)", which discusses on the value of contemplation in Islamic way of living and contrasts between Islamic contemplation and modern meditation procedures.

Another notable work that could be taken in consideration is written by Mustafa Nadeem Khirmani entitled "*Qur'anic* approach to cognitive and behavioral change; Psychological perspective." In this literary work, the author presents a *comprehensive* gist of almost all the gradual but positive changes Al-Qur'an guides its readers to adopt. It covers primary, secondary and tertiary levels of psychological cognitive changes.

Another prominent author of psychology Professor Dr. G. Hossain Rasool in his book titled "Islamic Psychology" covers Biological, Developmental, Social, cognitive, Health, general and Abnormal psychologies addressed in traditional Islamic education derived from primary and secondary sources.

Dr. Aisha Utz authored a book named "Psychology from Islamic Perspective" attempted greatly to discuss almost all the branches of *Aqeedah* (creed), from having faith in the oneness of Allah to the spiritual light one can experience by the help of Allah.

An exegetic book named *Fi Zilalil Qur'aan* written by Sayyid Qutub shaheed strived to apply all the *Qur'anic* directions to the individual sphere that will finally result to shape the Muslim

societies. Based on the definition of cognitive psychology set by experts the book *Fi Zilalil Qur'aan* can easily be classed as the psychological *Tafseer* of the holy *Qur'aan*.

It became evident that the inclinations of the society towards learning psychological approaches to living life requires more literary works on this direly needed discipline of the current era. So, the existing gaps of presenting psychology through the more detailed way need to be filled since the perspective of society is much important to take required steps for ensuring betterment in managing interpersonal conflict whether they are external or internal.

1.7 RESEARCH METHODOLOGY

This research is based on a qualitative study and adopts some historical methods while conducting research. Literally, primary sources of this research can be divided into few categories. The first category of primary sources will be collected from the holy Qur'an and its commentaries made by renowned scholars. In addition, books, journals, publications authored by experts in the discipline of behavioral or cognitive psychology, newspapers, articles and pictures during that time will be considered valid primary sources. These sources are important in conducting this research since it describes the vital way of resolving internal and external conflicts and misunderstandings the current human societies are experiencing badly. On the other hand, a growing number of learners are inclining towards achieving psychological knowledge. Moreover, an integrated research work between empirical and divine psychologies, like this one, will hold more potentials to make positive and productive behavioral changes within the readers, consequently, within their families and the societies they live in.

Besides, the second category of primary sources that are going to be used for this research is an interview with experts of various disciplines. For this form of data collection, the researcher is going to conduct interview sessions with the experts or students of psychology whether they are

from empirical background or divine. Technically, an interview will give an opportunity to the researcher to ask detail questions from the interviewees. Having direct communication during this session will give benefit to the researcher to have a clear understanding of the particular topic as this topic quite difficult to understand without proper methods of asking and answering. Thus, by having face to face interviews, it will avoid such confusion among both interviewer and interviewee.

1.8 CHAPTERIZATION
The thesis will be divided into four chapters.

Chapter One:
The first chapter will be about the topic of the research, statement of the problems, research questions, research objectives, literature review, research methodology and Chapterization.

Chapter Two:
The second chapter will be filled with discussions and commentaries of interpersonal conflict, Integral approach to the mismatches, cognitive psychology's contribution to the interpersonal conflicts management.

Chapter Three:
This chapter includes the strategies needed to be employed for resolving conflicts and integrates between *Qur'anic* approaches set in *Surah Al-Hujraat* to resolve the interpersonal conflicts caused by mismatches of ideas and the secular approaches oriented to this discipline of psychology.

Chapter four:
The last chapter of this research will be about the conclusion of this research and References used to enrich this literature.

2.1 Interpersonal conflicts was the part of main stream study in the mid-twentieth, when the modern social psychology evolved. Kurt Lewin believed that conflicts are inseparable part of human behavior and social psychologist can illuminate various aspects of this phenomenon (Lewin 1948). Psychologically, conflict is considered a very interesting subject, one of the main reasons of this is the contradiction and highly effective outcomes that may be widely devastating or highly productive (Robbins 2002). Earlier traditional views of conflict (1930s-1940s) showed it is an undesirable event with dysfunctional outcome that would minimize performance and cause malfunctioning; so it had to be avoided (Kreitner and Kinicki, 2012). It is a recently reflected view of some interactionist that the conflicts of all sorts are highly productive issues if managed properly. Therefore, conflicts, based on forming conceptual definitions, are fragmented into 3 types: Process-oriented, Descriptive, and Conditional. Some definition are process-oriented. For instance, Walton (1966, p.411) define it as "opposition processes in several forms- Competition, status, Rivalry, Bargaining, Sabotage, Verbal abuse, etc." Descriptive definition focused on what happens at the time of conflict, such as perception and behavior. (Nair, 2007) Finally, the conditional approach depends on when conflict is likely to occur, such as incompatible goals, means or activities leading to conflict. Most researcher, nowadays, use Wall & Callister's definition, which sees conflict as the process in which one party perceives that its interests are being opposed or negatively affected by another party (Yassien moh'd Naim and Yassien Eman, 2015). The edited volume resolving social conflicts presented and analyzed, based on internal social dealings, different types of conflict ranging from interpersonal to intergroup using socio-psychological conceptual framework (Daniel Bar-Tal 2011), which stem from disseminating limited sources to feed the communities with aspirations, needs and goals, where one side's attainment is naturally perceived halts to the gain of the rests'. Human beings are inherently

interdependent and hold individual ways of thinking and acting, to some extends conflicts become inevitable. The increasing complexity of firms, social and cultural diversities among dwellers in social institutes are the elements contribute to this phenomenon (De Dreu/Weingart 2003), this phenomenon results from personality traits and attitudes of the employees. (Tomasz Gigol, Barbara A. Sypniewska 2019), some individuals adopt active approach to the conflict in social coexistence depending on the level of concern for reaching set motives and choose strategies of coercion, compromise or resolutions, others may manifest passive approach to avoid conflicts and submission to the mishaps. Approaches and behaviors of the ones in ruling positions, in most of the incidents, results to the active approach of their subjects towards conflicting issues. People find it easier to live with unresolved misunderstandings then face the fact that fundamental differences do exist and demand recognition and appropriate managements (Deetz and Stevenson, 1986). Interpersonal conflicts are integral part of human life in all aspects, one cannot avoid them in families, at works or even while watching news on television (Ashimi Rashidat Abiodun, 2014) When it comes to the divine directions for humans on ensuring their co-existence, regardless of ethnicities, religions, colors and tongues, a sacred hierarchy with the intellectual and holistic potentials to feed human quarries and needs is set, where the apostles with adequate and required evidences claim nothing to be from their behalf, but from the cherisher of the entire cosmic presence.

Conflict can be result of incompatible objectives and disagreements arise in response to the distribution of the limited resources. Conflict may occur among individuals or on the level of whole organization (kochan 1972).

The findings drawn above signals to the positive outcomes leading individuals towards re-thinking and re-shaping the way adopted to fulfill their objectives or demands of living useful lives; this

phenomenon is not fatted with negativity as seemed to many. The divine psychological guidelines of the holy Qur'an emphasize on forming reconciliatory process between the conflicting issues and sides (*Al-Hujraat 9*), rather than leaving conflicting issues and side in the name of being inseparable event of human co-existence.

Scholars tried to classify conflict into various forms, they are the relationship, task and process conflict. There is, however, considerable conceptual overlap between these forms (Dirks/Park 200). Relationship conflict is defined when there is Interpersonal compatibilities among group members including personality clashes, tension, animosity and annoyance. This type of conflict produces negative individual emotions, such as anxiety, mistrust or resentment (Jehn 1995), frustration, tension and fear of being rejected by other team members (Murnigham/Conlon 1991). Disagreements about the content of a task and work goals, such as distribution of resources, procedures and interpretation of fact is classified as task conflict (Jehn 1995, 1997), in addition studies have shown that task conflict can also be associated with several harmful effects, such as job dissatisfaction and lack of team work (kabanoff 1991). Process conflict refers to disagreement about how a task should be accomplished, individuals' responsibility and delegation (Jehn/Mannix, 2001), e.g. when group members disagree about whose duty it is to accomplish a specific duty. Though the process of conflict has been associated with lower morale, decreased productivity, less communication, poor team performance (Jehn 1990), work anxiety, frustration, alienation from others, but it draws benefits to the engaged sides, among which getting motivation to do better and harder. One's talent and ability come to the forefront in conflict situation, Satisfy certain psychological needs, like dominance, aggression, steam ego, and thereby provide an opportunity for constructing use and release of aggressive urges, provides creative and innovative ideas, adds variety to one's organizational life, facilitate an understanding for the problem, share

and respect opinions; conflict can cause members to listen from other side actively as they work to accomplish the societal goals, and improve future communication; from learning each other's opinion on the topics relevant to the conflicting issues one comes to understand other's preferred communication style. However, Conflicts of various kinds in Islamic culture are assessed based on its dominant worldviews "Beneficial (*Manafi'*)", engagement in which brings praiseworthy consequences and "Corruptive (*Mafasid*), which is obvious in leading towards unpleasing ends" domains of social concepts. Hence, definitions of conflicts perceived in Islamic tradition emerged through the saying of *Al-Jurjani* "Contentions within sides or groups emerge when a particular side attempts to defeat his/her opponents of corruptive approaches, sayings and intents with an established proofs or an intention of rectifying his skeptical and unlawful steps" (*Al-Jurjani* 1413), which is typically adopted to fortify one's logical preferences of ideologies/material entities, rights of various levels in societal institutes (*Ibne Wahb* 1967). Conflict within a society can give members the necessary tools to solve conflicts in future (Bernared Oladosu Omisore 2014). Therefore, the methodologically truthful understanding of the past and the living realities of interpersonal, intergroup, inter-societal or even inter-regional conflicts of all sorts, regardless of their unexposed intents and backgrounds could present an ideally improved future to the generations to come.

2.2 Integrative approach to definitional and functional Conflicts: the introductory

description of various conflicts, extended so far, exerts epistemological gaps that require bridging between two modern domains of secular and Islamic backgrounds. Modern psychologists with the secular backgrounds view conflicts as inseparable part of human presence and effective tools for societal advancement along with improved livings. Whereby Islamic scholarship, with its categorization of conflicts into beneficial (*Manafi'*), and corruptive (*Mafaasid*), encourage to

engage in beneficial conflicts to fortify truths, rectify doubts or misconceptions and guides towards constructions of all types. Allah says: *Invite to your lord's way with wisdom and good advice and debate with them in the most dignified manner, and your Lord is aware of those who stray away from His path* (Al-Qur'aan/16:125) and stigmatize any sorts of engagement in corruptive conflicts that erupts useless chaos, personal gains, avoidance of comprehensive approach and ultimately guides towards infertile purposelessness. Al-Qur'an states: *obey Allah and His messenger (P.B.U.H.). And don't fall into disputes lest you lose your courage and your moral strength desert you. And be patient in the adversity: for Allah is with those who patiently persevere* (Al-Qur'an/8:46). Hence, synthesizing between the concepts and rich inputs of afore mentioned secular and Islamic backgrounds is rationally required for the composite and comprehensive envisioning of our future generations.

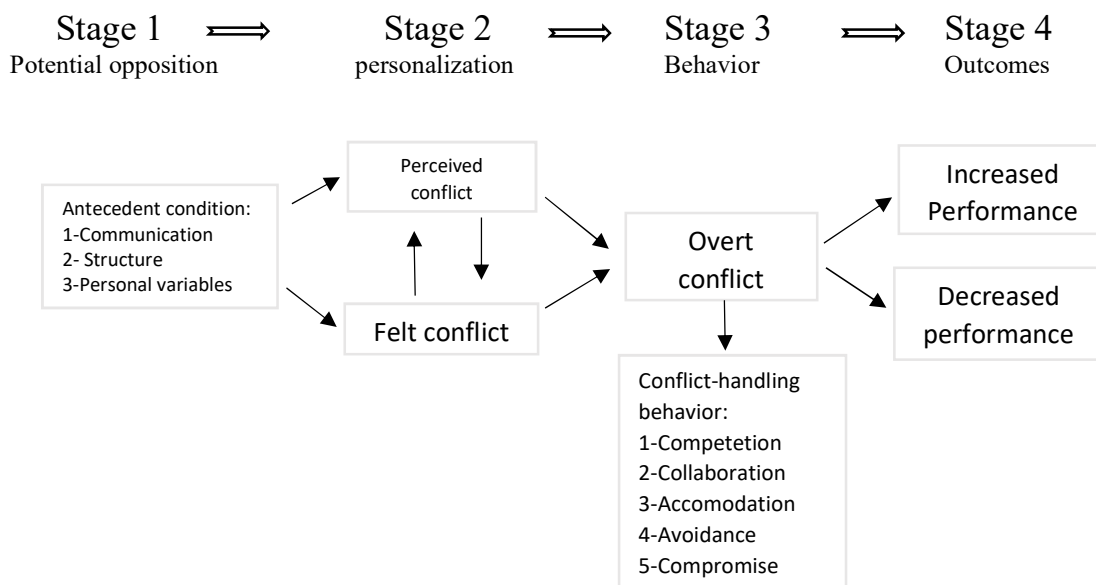Based on empirical cognition conflict is functioned through stages:-

Stage 1 ⟹ **Stage 2** ⟹ **Stage 3** ⟹ **Stage 4**
Potential opposition   personalization   Behavior   Outcomes

Figure 1: Conflict Process. Robbins (2002)

The most adopted process for conflict is Robbin's (2002) As Shown in the above mentioned figure. The model starts with the potential opposition opposing interest including communication, structure and personal variables. But Chiristopher Moore divides them into what he calls the *cycle of conflicts* into five causes of forming conflicts, shown in the 2nd figure below:

Relationship	Values	Externals/Mood
1-Negative experience in the past	1-Belief system	1-Factors unrelated to substance of dispute
2-Steriotypes	2-Right or wrong	2-Psychological or physiological
3-poor or faild communiction	3-Good and Evil	3-Bad hair day
4-repetitive negative behavior	4-Just and Unjust	

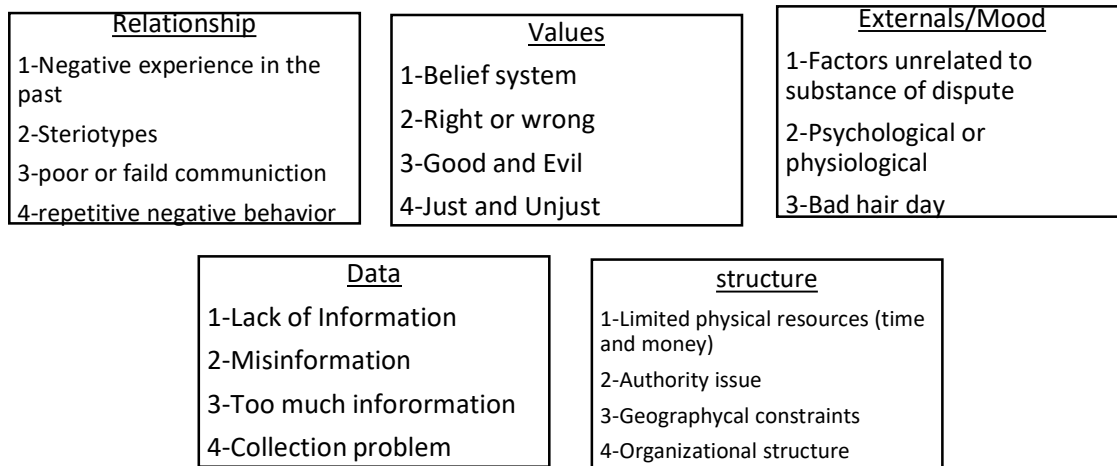| Data	structure
1-Lack of Information	1-Limited physical resources (time and money)
2-Misinformation	2-Authority issue
3-Too much inforormation	3-Geographycal constraints
4-Collection problem	4-Organizational structure

Figure 2: Conflict process. Moore (2003)

The scholars enriched with empirical expertise presented processes towards managing conflicts with humanly limited cognitive capacities which is rationally set to be reassessed by the researchers with the intellects of contemporary lived realities, therefore, fall subject to reconceptualization, re-delimitation or reconstruction. When it comes to the revealed guidance, it deals with objective-oriented comprehensive and holistic approach that holds potentials of forming useful ends for any functions pertaining conceptualization of conflicts and their methodological processes towards managements. Islamic revealed science prioritizes the concepts of conflict based on its positive and negative impacts on societal activities. Positively impactful conflicts are framed into upholding truth of all kinds and levels that positively serves the entire human society, presence of an arbitrary body of believers in the importance of reconciliation with justice or equity between the conflicting parties (Al-Qur'an 49:9), observing the social, legislative or guiding

hierarchies of Allah (Al-Qur'an 4:59) and His final messenger (PBUH) and then the men of authority among the respective social house (Al-Qur'an 4:83), and a comprehensive approach of avoiding negative, fragmented or partial impact of conflicts. Most of the Scholars with simultaneous empirical studies opines that allotment of shortage in resources among the limitless seekers cause conflicts in variety of social bodies, When the scholars with the divine knowledge think that the absence in observing the heavenly guided hierarchies of Allah, His messenger and the men of authority (Al-Qur'an 4:83), and the negative or the passive approach towards the concept of diversity causes societal conflicts. Thus psychology with Islamic background gives rise to the fact that in the social hierarchies Allah's directions should undoubtedly be set as salient, for Allah is the source of all knowledge, the variety of Qur'anic statements on this idea is: *to Him belong the keys of the heavens and earth He enlarges and straitens the sustenance for whom He wills. Verily! He is the all knower of everything* (42:12). *He Who taught by the pen* (96:4) *He taught man what he never knew* (96:5), *He has taught (the mankind) the Qur'an* (55:2), *He taught him eloquent speech* (55:4). Hence, His guidance ought to be referenced as the keys of resolving all types of conflicts. Second position in social Hierarchies from Islamic worldview is belongs to Allah's Apostle (PBUH), as he is the entrusted medium between us and our lords. Allah's instruction on his vital role is recorded in various chapters of the holy Qur'an, some of them are stated below: *O you who believe! Raise not your voices above the voice of the Prophet (PBUH), nor address him in loud tones, the way you speak loudly to one another, lest your deeds should come to naught while you do not realize* (49:2). *Keep in mind that Allah's messenger is among you (at the time). If he were to follow your wishes in many matters, you will certainly land yourself in trouble. But (as it is) Allah has inspired you with the love of the Faith, and has made look beautiful in your minds and has made disbelief, transgression and disobedience hateful to you. Such indeed*

are those who follow the course of guidance (49:7). Islamic revealed reference of social hierarchy that holds potentials to drive human society towards productive or compositely improved ends of interpersonal mismatches and avoidance of negatively impactful conflicts is clearly stated in a Qur'anic verse of the *Surah An-nisa*: *O you who believe! Obey Allah and obey (His) Messenger (PBUH) and those who are in authority among you (*to decide your affairs*) and should you differ among yourselves in anything, refer it to Allah and His Messenger (*4:49*).* Therefore, an Islamic worldview based conflict process can be outlined based on the reveled guidance extended above. A figure pertaining process of conflicts influenced by Islamic worldview is stated below:-
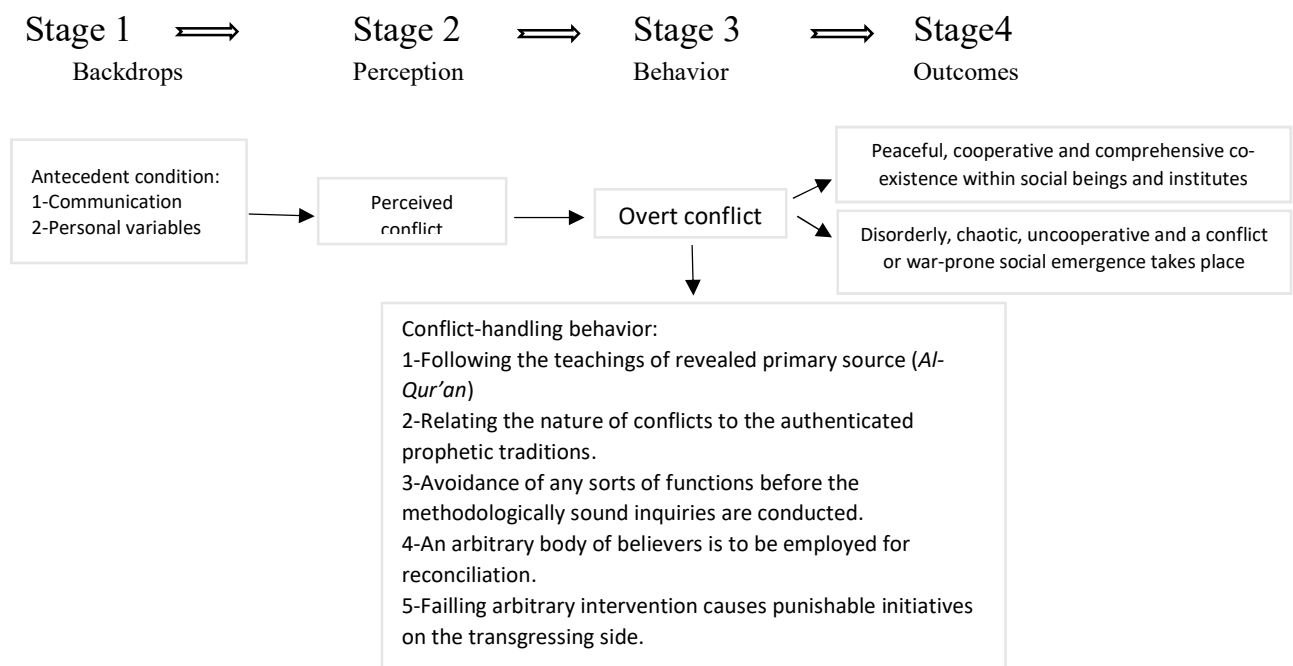

Figure 3: Process of conflicts from Islamic perspective

A potential cause behind intriguing mismatches or conflicts, according to modern science, is the diversified appearance of human insights, objectives, targets, mode of communication, physical shapes, colors, ethnic background, spiritual affiliations, political adherence etc. A widely accepted definition of diversity is introduced by Diversity Task Force (2001), it defines it as "all

characteristics and experiences that define each of us as individuals". Diversity has been an important issue that is continuously researched, and became a major political and social as well as management research topic (Kapoor, 2011). Individual diversity considers individual differences which can be superficial (age, gender, physical ability and race) or profound (Attitude and personality). On the other hand cultural diversity differs in value and beliefs. Keeping in mind that, although values and believes are usual shared among the community members who gathered them in the first place to form a community, sometimes these issues can be unique to someone when they depart from the group (Yassien moh'd Naim and Yassien Eman, 2015). According to the Islamic worldview diversity should not be the problem, the problem arises when diversity is neither understood not managed well by applying divine guidance to one's life. Allah said about the influencing power of His words on true believers, Al-Qur'an states: *And remember the favor of Allah upon you- when you were enemies (*conflicting and engaging in wars*) and He brought your hearts and you became, by His favor, brothers* (3:103). In another verse of *Surah Al-Hujraat* Al-Qur'an states the purpose of diversity saying: *O mankind we have created you from male and female and made you peoples and tribes that you may know one another* (49:13). Thus, Islamic revealed guidelines presents the humanity with a composite frameworks to conceptualize themes pertaining diversity, the modern or so called secular ideology on the contrary house fragmented literary tasks on purposefully created diversity among living creatures by Allah.

2.3 Cognitive psychology contribution to the conflict management: cognitive Psychology attempts to understand human cognition by focusing on what appear to be cognitive

tasks that require little effort (Goldstein, 2011). Science of the current era uses four approaches for perceiving human cognition, such as **Cognitive Psychology**, **Cognitive Neuropsychology**, **Cognitive Neuroscience** and **Computational Cognitive Science**.

Cognitive psychology attempts to understand human cognition by using behavioral evidence (Eysenck/Keane, 2015, p.2) and deals with understanding the normal cognition through the studies on patients with brain injury, Cognitive Neuroscience efforts in combining evidence from brain with behavior to form a complete image of the cognition and finally computational Cognitive Science acts on using computational models to understand and test human cognition. Afore mentioned approaches denote that cognitive psychology plays a massive and essential role in understanding human cognition and is stronger for its close relationships and interdependencies with other academic disciplines (Eysenck & Keane, 2015).

Writing on cognitive tasks, through summarized way, illustrates the cognitive contribution to conflict management more. Followings are the cognitive tasks in abridged model:

Perceiving the environment: Distinguishing mismatch causing approaches by the members of societal agencies from what it leads toward purposeful improvement oriented co-existence.

Paying attention: focusing on every moves within societal institution that require intervention and guiding to pave a peace keeping society.

Visualization: forming a mental image of purpose chasing social lives and answering to the question "how can we construct an ideal society?"

Comprehending and producing language: Understanding the real question (we need to have a nation with meaningful living, what are the guidelines to be followed?)

Problem solving: working out how everyone's rational needs are met.

Decision making: maintaining persistence for ensuring the set goals are met by any means.

Thus, almost all the above mentioned cognitive psychological tasks and approaches retain the required potential and scope to influence conflict management strategies.

3.1 Dealing with **Conflict management** between and among individuals can be one of the most frustrating and uncomfortable experience for an administrator. Any attempt to alter conflict situation requires that he /she be knowledgeable of its origin. An understanding of the source improves the probability that the proper resolution or stimulation technique will be selected (Robbins 2005), hence resolution of conflict is effectively taken place when the strategy of early recognition of the conflict and paying attention to the conflicting parties is evidently set (Ashimi Rashidat Abiodun, 2014). Students of reconciliations of the present decade experience the availability of conditions for the post-conflict resolutions, among which legalization, personalization, humanization, recognition and equalization of the rivals are mostly exercised (Bar-Tel, D. /Megal, T. Roster, N. 2009), and this recognition allows viewing rival as legitimate partner to peace and as human deserves equal humane treatment. In addition reconciliation requires viewing conflict as solvable and recognizing that both sides have legitimate contention, goals, and needs and it necessitate to satisfy them with view to develop peaceful relations. These fundamental changes facilitate the ways toward reconciliation progress. Findings stated above denotes that in many cases reconciliation requires major reconstruction of relationship as well as the societies involve in order to carry the process. Those are necessary political, societal, economic processes without which reconciliation cannot gain success (Daniel Bar-Tal 2011). One of the fundamental conflict resolutions is that the sides in conflicts need to have mindset of respecting and

understanding of each other's needs and perspectives, which is not only understanding and respecting people one disagree with, but also respecting their rights to disagree (Kazan/Ergin 1999). resolutions to the inevitable conflicts in experiencing lives productized with the presence of the ideal leaderships, which encourage subjects to pursue common goals, instills the sense of one's work is meaningful, adopts individualized approach, provides intellectual stimulation, encourage subordinates hence, the social institutes will exceed expectation (Bass 1985). Conflicts are naturally managed, in most of the cases, by applying the servant leadership theory formulated by Greenleaf (1977), which assert that a leader should be characterized with servant's attitudes where the desire to serve comes first and the desire to lead comes second-Leadership should be exercise for the sake of the followers, thus it leads to the enhancement of cooperation and reduction to the conflict within institutes (Walker 2006).

3.2 Integrative approach between secular and divine psychological aspects exerted in *Surah Al-Hujraat* toward conflict management:

Social groups across species rapidly self-organize into hierarchies, where members vary in their level of power, influence, skill or dominance (J. Koski, H. Xie 2020). Presence of an ideal and effectives social hierarchies of all stages hold potential of setting systematic framework for the societal on going that facilitate avoidance many mismatches or guides interpersonal conflict, when occur, between social species to the productive and desiring heights, for which psychological leaderships choose preparing and influencing followers of diverse talents, skills and capabilities while fostering the follower's self-efficacy, hope, optimism and resilience. For achieving this psychological leaderships conveys the future vision's disparity to the reality of the current state (D. Jackson 2018). The divine cognitive psychological aspect addressed in *Surah Al-hujraat* commenced

addressing above mentioned social or divinely instructed hierarchies of all modes, ensuring the cognitive stages of hierarchy are effectively observed, which hold spirit of guiding all sorts of conflicts toward purposeful ends. Commanding social beings to observe His supreme authority and the divinely conferred guiding authority to prophet Mohammad (PBUH) saying through the very first segment of *Surah Hujraat*: *Believers! Don't behave presumptuously in the presence of God and His messenger. Have fear of God. God hears all and knows all. Do not raise your voices above the voice of the Prophet (PBUH), nor speak loudly to him as you would speak loudly to one another, lest all your deeds should come to nothing without you perceive it. Those who lower their voices in the presence of the God's Messenger are the ones whose hearts God has tested for piety. Forgiveness and rich awards await them* (49:1-3). *Sayyid Qutub,* one of the renowned exegete of the holy Qur'an commented on the Ayah as follows "Believers! Do not make any suggestion to God or his messenger, concerning any of your social affairs or of life in general. Do not presume to have a say in any matter before your God has stated through His messenger. Do not attempt to judge any matter unless you first refer to what God and His messenger say". *Ibne Abbas* is reported to have said "do not say anything that is not in line with the *Qur'an* and the *Sunnah*". Thus, we say that it is all a question of psychological attitude defining the standards to be aware in relation to God or His Messenger. The second aspect of good manners concerned the Prophet's companion's own discourse with him and the respect they should feel and show. This was to be observed in how they spoke to him and in the level of their voices. This was how they should manifest their respect for the Prophet (PBUH) as they sat with him. As God drew their attention to this requirement. *Ibnul Zubair* says after this revelation *Umar (R)* would hardly use an audible voice when he spoke to the Prophet until the Prophet asked him to speak up (*Sayyid Qutub*, 1965). *Ibne Katheer* views the first 3 *ayaats* include teachings of prohibition of making a decision in

advance of Allah and His last Messenger (*Abul Fida. Ismail*, 774). The fourth and five verses fall as well in terms first cognitive stage (awareness and knowledge) of the societal hierarchy, where Allah says: *those who call out to you without your private apartments are for the most part people who do not use their reason. If they had the patience until you went out to them, it would be for their own good. Still God in much forgiving, merciful (49:4-5).* Muslims with education and sound reasoning have shown their awareness of this high standard of refinement, extending it to every scholars and teachers. They would not disturb their teachers or impose themselves on them until they came out or call them in. *Abu Ubayed* a pious and reliable scholar of *Hadith*, says: "I never knocked at the door of any scholar, but waited patiently until he came out on his good time" (*Sayyid Qutub*, 1965). Thus, even the sciences founded on empirical or natural reasoning guides the people with intention of calling the apostles aloud or from outside of their compartment or opine in the presence of authenticated guidelines, in the current time when the last Prophet is physically absent, are categorized as sufferer of the brain damage needing to seek assistance from cognitive neuropsychologist.

The verses six, seven and eight are about the systematic toward undertaking any activity, Allah says: *Believers! If any evildoer comes to you with a piece of news, make sure of it first, lest you should wrong others unwillingly and then regret your action. And know that God's Messenger is among you, were he to comply with your inclination in many a case, you would surely come to harm. But God has caused [*your*] faith to be dear to you, and has given it beauty in your hearts, and has made hateful to you unbelief, wrongdoing and disobedience to God. Such indeed are they who follow the right course. [*All this is indeed part of*] God's bounty and favor. God is all-knowing, truly wise (49:6-8).* All knowing in those who deserve guidance and those who deserve misguidance, truly wise in His statements, actions, legislations and the destiny He appoints (*Abul*

fida. Ismail, 774). When the first phase of the verses in *surah Al-Hujraat* provides the knowledge on hierarchies to be followed and the source from which to receive the orders, second phase conveys the standards of manners and respect to be maintain in dealing with the divinely set leaderships. The third address explains to the believers how to receive news and reports and the need to verify their reliabilities (*Sayyid Qutub*, 1965). Therefore, life on the earth is rationally made tough when impatience is shown to implementing guiding of its creator and God's Apostle (Rasul).

Social cognitive neuroscience attempts to determine neural pathways and mechanism responsible for social phenomena such as stereotype, self-control, prejudice, attitude, empathy, perspective-talking, theory of mind, moral reasoning, and emotion regulation (Teal S Eich, 2013). The verses *(49:7-8)* exceed the fields secular cognitive neuroscience covers adding the certain way toward what secures the path of safety and righteousness. The following phase of the verses in the surah serve the second effective stage (liking, preferring and conviction) of the social hierarchy, Allah says: *when to bodies of believers fight each other, reconcile between them by inviting to the rulings of Allah's book and staying content with what it outlines for both side, if any particular side denies to comply with the rulings of Allah's book, then fight against the side denying divine rulings stated in the holy Qur'an until it comes back to respond to God's directions, once it returns judge between then with justified standard until the wronged one enjoy justice and equity. Be just, indeed Allah loves those who do justice. All believers are but brothers. Hence, make peace between your two brothers/two group of brothers, and remain god-fearing, so that you may receive [God's] mercy (49:9-10). Imam At-Tabari* narrated that *Unus* on the reference of *Ibne Wahb* informed us that *Ibne Zaid* commented on the ninth verse on the *Surah,* which is revealed on leaderships set in the social hierarchies commanding them for adopting conciliating approach toward conflicts of all levels,

fortifying the concept of brotherhood between believers and the divinely legitimate fight against the side not returning to the rulings of pertaining interpersonal or inter-institutional mismatches which is to be remain validated for only the guided or pious leaderships (*At-Tabari*, 883).

The eleventh verse of the surah stores the empirically studied Effective Stage (liking, preferring and conviction) of hierarchy, God's declaration is: *Believers! No men shall deride other men, it may well be that those [whom they deride] are better than themselves. And no women shall deride other women, it may well be that those [whom they deride] are better than themselves. And neither shall you defame yourselves, nor insult one another by [opprobrious] epithet. Ill-seeming is a name connoting wickedness [to be used of one] after he has believed. Those who do not repent are indeed wrongdoers (49:11).* The human society Islam establishes in the light of Qur'anic guidance operate a higher standard of manners. Every individual of this society has his or her integrity, which may not be compromised. To slander anyone is to slander oneself, because the whole community is a single entity and its integrity is one (*Sayyid Qutub*, 1965). Social issues that often times trigger misunderstandings, mismatches and therefore conflicts like suspicion and backbiting are addressed in the following verse, it states: *Believers! Avoid suspicions as much as possible, for, some such suspicions is a sin, and do not spy one another, nor backbite one another. Would any of you like to eat the flesh of his dead brother? Surely you would loath it. And remain God-fearing. God is certainly the one who accept repentance, and he is merciful (49:12).* This verse establishes another fence in this noble society, protecting the integrity and freedom of individuals, while at the same time teaching people how to cleanse their feeling and consciences. Following the pattern of the *surah,* it begins with endearing address "*Believers*". It follows this by issuing an order to avoid most suspicion, so that they do not leave themselves open to thoughts of doubts of others (*Sayyid Qutub*, 1965). The upcoming verse is signaling to importance and conceptualized

guidelines for strengthening Brotherhood of Mankind, Allah's statement on the issue is: *O mankind we have created you from male and female and made you peoples and tribes that you may know one another. Verily the noblest of you in the sight of Allah is the most God-fearing of you. Surely Allah is all-knowing, all-aware* (49:13). In the preceding verse the Muslims are addressed and given necessary instructions to safeguard the Muslim community against social evils. In this verse the whole mankind is addressed to reform it of the great evil that has always been universal social disruption in the world, that is, the prejudices due to race, color, language, country and nationality (*Maududi*, 1972).

Meaning of true faith, God's real favor and reasons mankind should consider divine guidelines undoubtedly seamless to be applied for shaping an ideal social basement are sorted out in the last four verses of this *Surah*, Allah says: *the Bedouin say "we have attained faith" say [to them] Believers you are not. Rather say, "We have submitted ourselves", for true faith has not entered your hearts. But if you truly heed to God and His Messenger, He will let nothing of your good deeds go to waste. God is indeed much-forgiving and merciful. True believers are only those who have believed in God and His Messenger, and never then entertained any doubt, and who strive hard in God's cause with their passions and their lives, those are the ones who are true to their words. Say: Do you perchance want to inform God of your faith, when God knows all that is in the heavens and earth? Indeed, God has full knowledge of everything. They think that they have bestowed a favor upon you by having embraced Islam. Say: do not count your embrace of Islam a favor to me. It is indeed God who bestows a favor upon you by showing you the way to faith, if are men of truth. God certainly knows the hidden reality of the heavens and the earth; and God sees all that you do (49:14-18).* The first of these verses is said to have been revealed in relation to Bedouins of the *Asad* tribe who, as soon as they have accepted Islam, boasted saying *"we have*

attained faith" they even counted this as a favor performed for the Messenger of Allah. They said to him: "Messenger of God we have become Muslim, other Arabs have fought you but, we have not". God wanted to show them the truth of what was in their hearts (*Sayyid Qutub*, 1965), and what it means to be true Muslim. The fifteenth verse defines the true faith which is deep in one's heart, one believes in God and in His Messenger, it is a solid and unshaken belief that allows no hesitation or oscillation. Moreover, it is a belief that motivates people to strive hard for God's cause, sacrificing their possessions and lives. The sixteenth one conveys that the perfect knowledge that comprehend the very nature of everything in the heaven and the earth is in only Allah's possession. Having explained the nature of faith the following verse expounds what it means by real favor. The last one guides mankind to set a definite purpose which is achieved by having unshaking faith in the oneness of God and the prophet-hood of the last Messenger (PBUH). Therefore, mankind finds their true role to play on the earth. Man of faith in Allah looks at himself as a manifestation of God's will who sets him on his course to bring about whatever end He has determined. Thus, a believer continues his life on earth with a clear vision, steady step and easy conscience.

Computational cognitive science deals with a process (neural) that manipulates presentation in an appropriate way (Cummins, 1983; Fodor, 1998), when it comes to in contrast with divinely sent cognitive computational science addressed in (49:9), which does not exclude God's observation and love for the ones maintain reasoning in grounding justice.

The psychological fields that the secular cognitive tasks deals with are pivoted within legalization, personalization, humanization, recognition and equalization (Bar-Tel, D. /Megal, T. Roster, N. 2009), which crystalized in lacking the total observation of the super naturally directed guidelines. The verse (49:6) addresses the tasks of Perceiving the Circumstances and Paying Attentions where

mundane perceiving is synthesized with having unwavering faith in divinely directed guideline. The cognitive tasks of Comprehending, Problem Solving and Decision Making are delicately covered in the verse (49:9), where equalization and humanization is only secured for the sight of Allah for ensuring post-conflict settlement. Thus, integration between empirically acquired secular psychological product and divinely sent psychological scriptures can satiate human quarries providing lived instances in one side and ensure properly balanced future on the other end.

3.3 Prophetic exemplary living on solving conflicts:
Globalization and technology-enabled connectivity made the world small, hence all became in positions of knowing each other better and offering resolutions to the inevitable conflicts caused out of allotting limited resources. This segment of study presents Mohammad's (PBUH) mechanism of resolving mismatches. Below are some instances cited to serve afore mentioned prophetic way of resolving interpersonal conflict.

After migration to Medina, the new Muslim community faced variety of mismatches between Muslims, Jews and Christians. The prophet (PBUH) played the role of an ideal leader considering views and legitimate needs of all sides into formation of a multi-cultured society. A pact approving rights all minorities was signed between living communities in Medina, known by scholars as the first ever constitution of Medina city. The document did not only help restoration of peace but heightened prophet (PBUH) as the true conciliator of the region, one who is proved of being able to bring people for the common good of the city, without discriminating or marginalizing citizens of different faiths, backgrounds, cultures and ethnicities; consequently an establishment of the principle of consultation was prevailed in the society. A good example of which was recorded in 6th A.H. historically known as the treaty of *Hudaibiya,* prophet (PBUH) told his companions of a

dream which had hinted they would soon enter the holy mosque in Mecca in security, with their heads shaved or hair cut short. His companions, especially emigrants from Mecca to Medina, were delighted. During that year, prophet (PBUH) with his 1500 unarmed followers in ihram left Medina with an intention of visiting Mecca and performing pilgrimage. The ruling tribe of Mecca *Quraysh* undertook required precaution to prevent the prophet (PBUH) and his followers from entering the city. After deliberations, meetings and discussions both sides reached to the above mentioned treaty. Initially was detested by prophet's closest followers but later proved to be a fruitful one for Muslim side (Recep Dogan, 2014). The prophet (PBUH) was a living example of setting principles of directing interpersonal conflicts toward pleasing end. Even though all of his actions were directed by Allah, he spare time for consultation and heeding to others opinions.

4.1 Conclusion: Although the modern psychological views to keep a preserving stage for conflicts to be taken place, depending on fragmented studies concerning diversity of various forms viewing that the Conflicts are inseparable part of the human society. Variety of ingredients, different places and circumstances cause upward fluctuations in arising un-yielded conflicts. Based on Islamic Worldview I see the modern view, influenced by the secular epistemological sources, drifting away from the right course of conceptualization. Hence, failure in Maintaining compatibility between the so called limited resources and inherently grown the feeling of independency is the sheer cause of erecting conflicts, as convicted in so called secular domains. Inter-grouped, inter-industrial or inter-societal mismatches are mostly stemmed from interpersonal conflicts. The productive settlements of conflicts adopted or guided through the last revealed science (Al-Qur'ann) is pre-requisite toward stepping into peaceful co-existence, cooperative social gatherings, objectives oriented generation, sustainable growth, improved livings and comprehensive advancement.

The cognitive psychology attempts to understand human cognition, the better it's perceived the more post-conflict settlement get fruitful. Cognitive tasks set in secular psychology are in direly needed to be synthesized with the Qur'anic guidelines for keeping human dignity and their sentimental honor untouched.

Managements set for settling conflicts are required to be entirely knowledgeable of the origins of mismatches and the environments they are fed with, or conflicts surge toward frustrating conclusions. Thus, leadership and required qualities of leadership plays crucial rules in resolution of conflicts.

Surah Al-Hujraat started with elevating status of the leader Muhammad (PBUH), as a leader, prophet (pbuh) brought out the best in his followers by listening to them, understanding their character and working accordingly. The whole life prophet (PBUH) led was an embodiment of the verse (9:10/فأصلحوا بين أخويكم), his life presents examples in abundance on constructing treaty, consultation, listening to others and retreating from his own decisions to others etc. the prophet's method of conflict settlement and formation of social institutes is in synthesizing empirical expertise with divinely sent principles.

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