Surah Al-Hujrat and The Principles of Interpersonal Conflict Management From A Cognitive Psychological Perspective

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Abstract
The field of mainstream psychology is primarily focused on secularism, leaving many questions about spirituality unanswered. This urgent need for more research has led to a focus on the psychological aspects of everyday life and their aftermath, according to the Qur'anic approach to psychology. This paper aims to explore both empirical and scriptural insights into human cognitive modes in conflict resolution. Through this exploration, an Islamic worldview of conflict processes is developed, with a focus on creating fertile and integral settlements. This includes concepts such as social hierarchies, methodologically sound inquiries into conflicting phenomena, and the preservation of faithful arbitrary bodies for detailed discourse. The paper also seeks to provide an integrated dimension of cognitive psychology, drawing on revealed instructions from *Surah Al-Hujrat* as a divine guide toward a holistic approach. This paper accordingly aims to bring out some useful outcomes for ensuring the comprehensive welfare of human beings and their societies based on a comparative study of the functions of interpersonal conflict management based on the *surah Al-Hujrat* and contemporary cognitive psychology. Lessons on interpersonal conflict management are adopted as a means of preventing and solving conflicts, ultimately shaping social hierarchies per the divine guidance of the last Messenger ﷺ. This approach is designed to create a generation with productive outcomes and irresistible conflicts, with the societal hierarchy led by the last Prophet ﷺ held up as the idealistic height in the hearts of believers in the divine guidelines throughout the world.

Keywords: Interpersonal Conflict, Irresistible Conflicts, Western Psychology, Cognitive Psychology, Divine Instructions, Social Hierarchies.

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Introduction

Surah Al-Hujrat of the holy Qur'an (Q 49) is the treasury of celestial commandments, prohibitions, and instructions concerning "Interpersonal conflict management" as these conflicts often remain the mostly visible facts in social dealings and relationships. The availability of variations in conceptualizations, ideas, setting goals, and the need to lead a life as social beings rationally results in interpersonal conflicts and misunderstandings. Conflicts cause resentment, disunity, grudges, and the end of relations once they are dealt with unwisely. When the social or interpersonal conflicts are handled wisely, then productivity and healthier bonding resulted, from which social, lasting, and useful or goa-oriented advancements are harvested. The experts in the functional approach think that "conflicts serve a social function and those who view conflicts as a situational perceive that conflict is an expression under certain situations" (Abiodun & Omisore, 2014). Very accurate and delicate way out of the interpersonal conflicts are addressed in the *surah Al-Hujrat*.

The living circumstances of the world are packed with a variety of mismatches between individuals, groups, and institutional interests. This segment covers discourses on natures, outcomes and the dichotomous approaches between Islamic revealed science and secular perceptions of the conflicts. Interpersonal conflict was part of mainstream study in the mid-twentieth century, when modern socio-psychology was unveiled, as Kurt Lewin believed "conflicts are inseparable parts of human behavior and the social psychologists can illuminate various aspects of this phenomenon" (Lewin, 1948). Psychologically, conflict is considered a very interest-provoking phenomenon, the reason behind this is the contradiction and "highly effective outcomes that may be widely devastating or highly productive" (Robbins, 2002).

Traditionally formed views of conflict (1930s-1940s) showed it as an "undesirable event with dysfunctional outcome that would minimize performance and cause malfunctioning; so it had to be avoided" (Kreitner & Kinicki, 2012). It is a recently reflected view of some interactionists that 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 definitions are process-oriented. For instance, Walton (1966) defines it as "opposition processes in several forms- Competition, status, Rivalry, Bargaining, Sabotage, Verbal abuse, etc. Descriptive definition focuses 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 researchers, nowadays, use Wall & Callister's definition, which sees "Conflict as the process in

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which one party perceives that its interests are being opposed or negatively affected by another party" (Yassien & Yassien, 2015).

Empirically updated development in resolving social confrontments, presented and analyzed, is based on intra-societal norms, types of conflicts expanding from interpersonal to intergroup using the socio-psychological conceptualized framework (Bar-Tal, 2010), 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 extent conflicts become inevitable. The increasing complexity of firms, social and cultural diversities among dwellers in social institutes are the elements that contribute to this phenomenon (De Dreu & Weingart 2003). This phenomenon results from the personality traits and attitudes of the employees. (Gigol, 2019), some individuals adopt an 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 a passive approach to avoid conflicts and submission to the mishaps.

Approaches and behaviors of the ones in ruling positions, in most of the incidents, result in the active approach of their subjects towards conflicting issues. People find it easier to live with unresolved misunderstandings than to face the fact that fundamental differences do exist and demand recognition and appropriate management (Deetz & Stevenson, 1986). Interpersonal conflicts are an integral part of human life in all aspects, one cannot avoid them in families, at work, or even while watching the news on television (Abiodun & Omisore, 2014) When it comes to the divine directions for humans to 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 prophets with adequate and required shreds of evidence claim nothing to be from their behalf, but from the cherisher of the entire cosmic presence. Conflicts are the results of incompatible goals and diverse views arise in regard to the distribution of the limited resources. Conflict may occur among individuals or on the institutional levels (Schmidt & Kochan, 1972).

The findings drawn above signal 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 forming a reconciliatory process between the conflicting issues and sides (Al-Qu'ran, 49: 9), rather than leaving conflicting causes and sides unresolved in the name of being inseparable events of human co-existence. One of the most influential Turkish scholars Said Nursi (1877-1960) stated in his Damascus Sermon at the Umayyad Mosque in 1911 that "by being willing to move beyond self-interest

and personal ambition to consult and work together with others in sincerity and solidarity ten people can perform the work of a thousand" (Nursi, 1996).

Mainstream scholars attempted to classify conflicts into forms, like the relationship, task and process conflicts with considerable conceptual overlaps in between (Dirks, 2000). Relationship conflict evolves through Interpersonal compatibilities, personality clashes, tension, enmity and annoyance, and produces negative emotions, like anxiety, mistrust, resentment, frustration, tension, and fear of being rejected by others in a team (Murnighan & Conlon, 1991). Disagreements concerning the modes of tasks and their goals, such as distributing resources, processing and interpretation of fact, are classified as task conflicts (Jehn, 1997), additionally, studies have shown that task conflicts affect job dissatisfaction and lack of team cooperation (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, 1997), work anxiety, frustration and alienation from others, it draws benefits to the engaged sides, among which getting motivation to work harder with better approaches of addressing causes behind a variety of mismatches. One's talent and ability come to the forefront in conflict situations, satisfy certain psychological needs, like dominance, aggression, and steam ego, and thereby provide an opportunity for constructing the use and release of aggressive urges, providing creative and innovative ideas, adding variety to one's organizational life, facilitate an understanding for the problem, share and respect opinions; conflict can cause members to listen from another 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 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 proof or an intention of rectifying his skeptical and unlawful steps" (Al-Jurjani, 2003), which is typically adopted to fortify one's logical preferences of ideologies/material entities, rights of various levels in societal institutes (Ishaq, 1969). Conflicts within a society can provide its members with the necessary tools to solve conflicts strategically (Abiodun & 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.

Integrative approach to the conflicts

Integration between empirical expertise and the transmitted revealed Islamic guideposts retain sound strategic approaches to be adopted in dealing with conflicts to assure positive outcomes. Hence, 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 secular backgrounds view conflicts as an inseparable part of human presence and effective tools for societal advancement along with improved living. Whereby Islamic scholarship, with its categorization of conflicts into beneficial (Manafi'), and corruptive (Mafaasid), encourages to engage in beneficial conflicts to fortify truths, rectify doubts or misconceptions, and guide 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'an, 16:125) and stigmatize any sort 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 ﷺ. 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 aforementioned secular and Islamic backgrounds is rationally required for the composite and comprehensive envisioning of our future generations.

Based on empirical cognition conflict is often functioned through the following stages:

Figure 1: Conflict Process.

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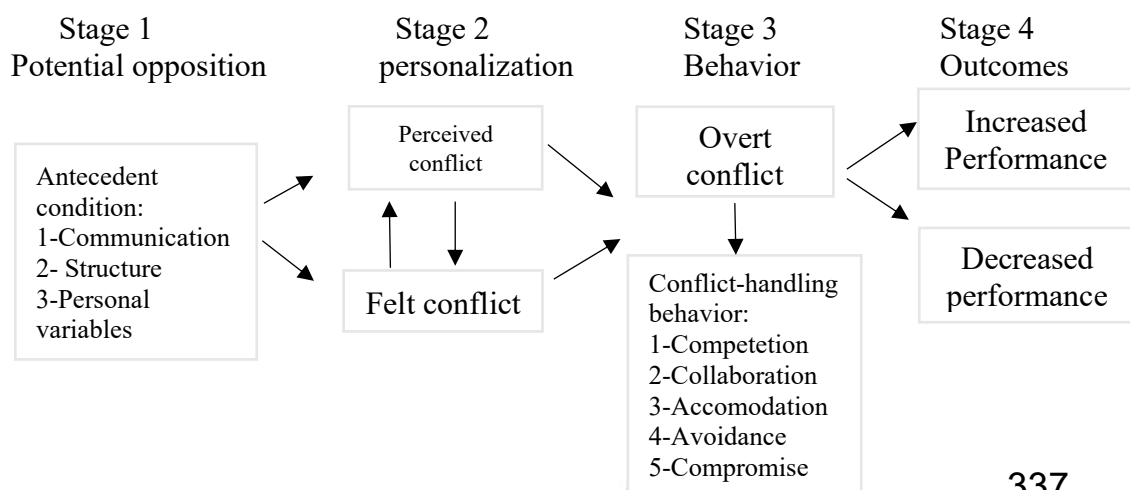
The widely accepted process of conflict is Robbin's (2002) Shown in the above-mentioned figure. It starts with the mention of potential opposition opposing interests comprising of the communicative approach, structural exposure and personified variables. But Christopher Moore divides them into five causes of forming conflicts, shown in the 2nd figure below:
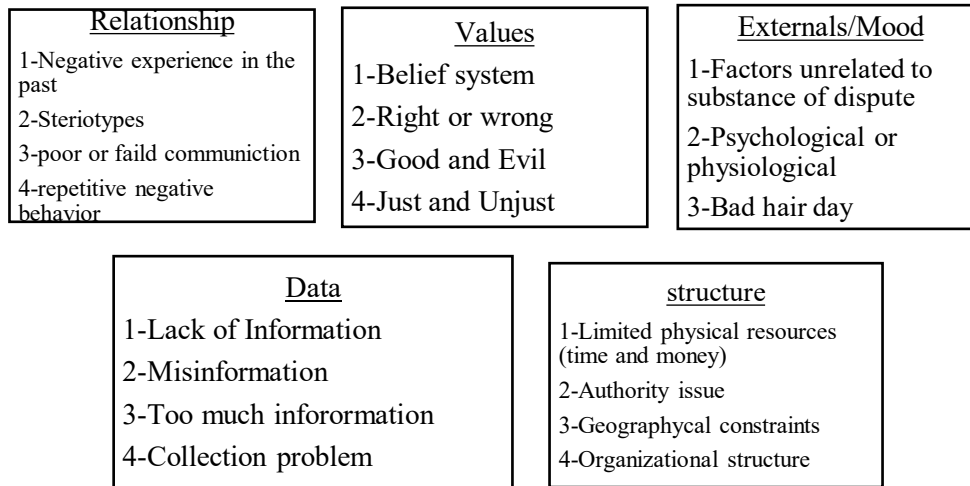
Relationship	Values	Externals/Mood
1-Negative experience in the past	1-Belief system	1-Factors unrelated to substance of dispute
2-Steriotypes	2-Right or wrong	2-Psychological or physiological
3-poor or faild communiction	3-Good and Evil	3-Bad hair day
4-repetitive negative behavior	4-Just and Unjust	

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).

Individuals having expertise with conflict-management, and therefore, enriched with empirical expertise presented processes towards managing conflicts with humanly limited cognitive capacities which are rationally set to be reassessed by the involved agents 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 an objective-oriented comprehensive and holistic approach that holds the potential to form useful ends for any functions pertaining conceptualization of conflicts and their methodological processes towards compliable management. 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 the truth of all kinds and levels that positively serves the entire human society, the 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 last Prophet ﷺ and then the men of authority among the respective social house (Al-Qur'an 4:83), and a comprehensive

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approach of avoiding negative, fragmented or partial impact of conflicts. Social psychologist with simultaneous empirical studies opine that allotment of shortage in resources among the limitless seekers causes conflicts in a variety of social bodies when the scholars with divine knowledge think that the absence of 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, psychological scholarship with an Islamic background gives rise to the fact that in the social hierarchies, Allah SWT's directions should undoubtedly be set as salient, for Allah SWT 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 (Al-Qur'an 42:12). He Who taught by the pen (Al-Qur'an 96:4) He taught man what he never knew (Al-Qur'an 96:5), He has taught (mankind) the Qur'an (Al-Qur'an 55:2), He taught him eloquent speech (Al-Qur'an 55:4)".

Hence, etymological demand of the aforementioned guideposts drive towards a firm conviction that theoretical references, used as tools for conflict resolution, should be aided by supernatural authority (revealed instruction). The second position in social hierarchies from the Islamic worldview belongs to the Prophet Muhammad ﷺ, 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 which are stated below: "O you who believe! Raise not your voices above the voice of the Prophet ﷺ, 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 (Al-Qur'an 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 would 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 (Al-Qur'an 49:7)". Islamic revealed reference to social hierarchy that holds the potential 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 ﷺ 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:
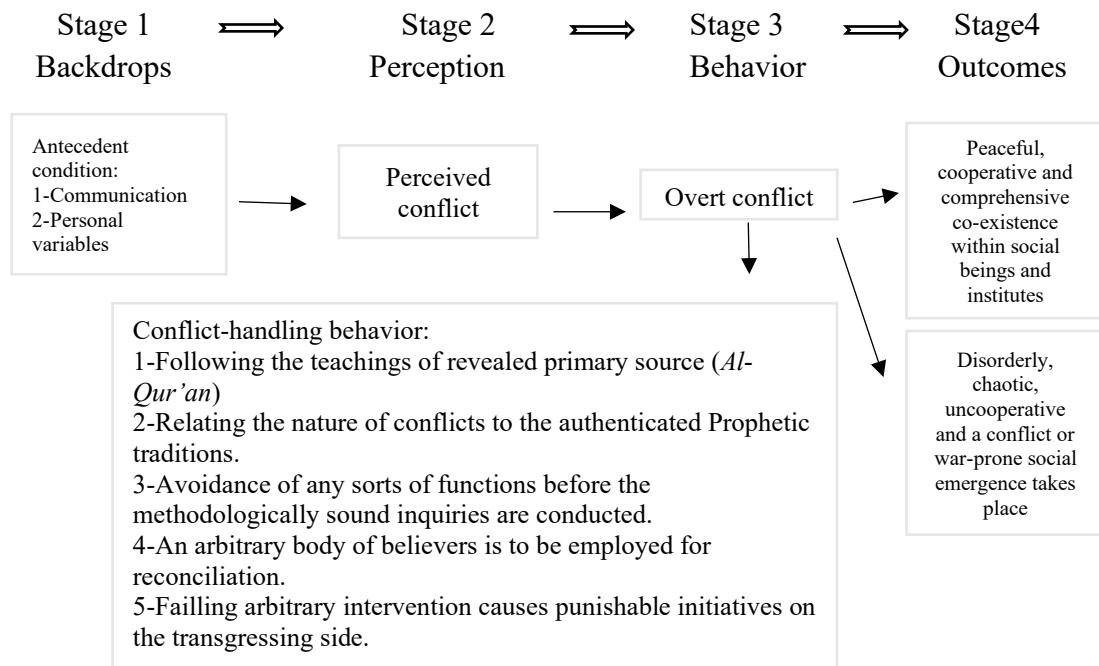
Stage 1 Backdrops	$\Rightarrow$	Stage 2 Perception	$\Rightarrow$	Stage 3 Behavior	$\Rightarrow$	Stage4 Outcomes

Antecedent condition:
1-Communication
2-Personal variables

Perceived conflict

Overt conflict

Peaceful, cooperative and comprehensive co-existence within social beings and institutes

Disorderly, chaotic, uncooperative and a conflict or war-prone social emergence takes place

Conflict-handling behavior:
1-Following the teachings of revealed primary source (*Al-Qur'an*)
2-Relating the nature of conflicts to the authenticated Prophetic traditions.
3-Avoidance of any sorts of functions before the methodologically sound inquiries are conducted.
4-An arbitrary body of believers is to be employed for reconciliation.
5-Failling arbitrary intervention causes punishable initiatives on the transgressing side.

Figure 3: Process of conflicts from an Islamic perspective

A potential cause behind intriguing mismatches or conflicts, according to modern science, is the diversified appearance of human insights, objectives, targets, modes of communication, physical shapes, colors, ethnic backgrounds, spiritual affiliations, political adherence, etc. An extensively accepted definition of diversity is developed by the U.S. Department of Commerce. (2000), which defines: "all characteristics and experiences that define each of us as individuals". Personalized diversity considers individual distinctions that can either be superficial (age, gender, physical ability, and race) or profound (Attitude and personality). On the other hand, the diversity of culture varies based on values and beliefs. Sensing that, although values and beliefs are often shared among the social members who gathered themselves in the first place to form a community, sometimes issues can be unique to someone as they depart from the community (Yassien & Yassien, 2015). According to the Islamic worldview diversities, whether they are of thoughts or ethnicities, do not cause problems, the problem arises when they are neither comprehended or not managed well by applying divine guidance to one's life. Allah SWT 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 the 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 present the humanity with a composite framework 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 SWT.

Conflict Management in Cognitive Psychology

Cognitive Psychology aims to grasp human cognition by focusing on cognitive tasks that necessitate effort (Goldstein, 2011). Science of the current era uses four approaches for perceiving human cognition, such as Cognitive Psychology, Cognitive Neuropsychology, Neuroscience and Computational Cognition in Science.

Cognitive psychology attempts to fathom human cognition through behavioral exertion (Eysenck & Keane, 2015) and deals with understanding the common cognition through studies on patients with brain lesions, Cognitive Neuroscience efforts to combine pieces of evidence from brain and behavioral modes to form a holistic image of the cognition, and finally computational Cognitive Science acts on using computational models to grasp and examine human cognition. The aforementioned approaches denote that cognitive psychology plays a crucial role in understanding human cognition and is stronger for its nearness and interdependence with a variety of academic disciplines (Eysenck & Keane, 2015). Writing on cognitive tasks, in a summarized way, illustrates the cognitive contribution to conflict management more. The following are the cognitive tasks in the 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 move within societal institutions that require intervention and guidance to pave a peacekeeping society.
- Visualization: forming a mental image of purpose chasing social lives and answering to the question "How can we construct an ideal society?"
- Perceiving and generating language: Understanding the real question (we should have a nation with meaningful living, what are the guidelines to be followed?)
- Problem-solving: working out how everyone's rational needs are met.

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- Decision making: maintaining persistence to ensure 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.

Conflict Management

Dealing with conflicting issues amid or among conflicting sides can be one of the most undesirable experiences for an authoritative body. Attempts to alter conflicting situations require knowledge of their origin. Understanding the cause of mismatches improves the probability of proper resolutions or stimulating techniques are to be selected (Robbins, 2005), hence the resolution of conflict is effectively taken place when the strategy of early spotting of the conflict and pouring the required focus into the conflicting parties are evidently set (Abiodun & Omisore, 2014). Students of reconciliations of the present decade experience the availability of conditions for post-conflict resolutions, among which legalization, personalization, humanization, recognition and equalization of the rivals are mostly exercised (Bar-Tel & Megal. 2009), and this finding guides viewing rivals as legitimate sides to peace and as human deserves equate diversified dealings and to satisfy them with a view to developing peaceful relations.

These fundamental changes facilitate the ways toward reconciliation progress. The findings stated above signal that in the majority of cases, reconciliation requires the reconstruction of relationships as well as societal involvement to carry-out the requisite process. Those are political, societal, and economic modes besides which reconciliation cannot gain success (Bar-Tal, 2010). One of the fundamental conflict resolutions is that the sides in conflicts need to have a mindset of respecting and perceiving everyone's needs and perspectives, which is not merely comprehending and offering deserving respect to people one disagrees with, but also respecting their rights of disagreement (Kazan & Ergin, 1999). Worthy leaders are found enriched with an avouching mentality towards others' legitimacy of disagreement, the last prophet Mohammad ﷺ is commanded by Allah SWT to call the people with disagreeing views unto hold on the common goals with truthful cognition (Al-Qur'an, 3:64). Resolutions to the inevitable conflicts in experiencing lives productized with the presence of the ideal leaderships. Among the prophetic traditions in this regard is seeking happiness not only for his followers but for the Jews and other minorities via instilling compatible universal values with human nature into the societal norms and codifications through signing a pact celebrated by the scholars as Madina's first constitution (Dogan, 2014), which encourage subjects to pursue common goals, instills the sense of meaningful work, adopts personal approach, offers intellectual stimulation, encourage

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subordinates hence, the social institutes will exceed expectation (Bass, 1985). Conflicts are naturally managed, in most cases, by applying the servant leadership theory formulated by Greenleaf (1977), which assures that leaders are to be embodied with servant's attitudes where targeting to serve subordinates comes first and the aim to lead them comes second. Leadership is for the followers' sake, thus it guides the rise of collaboration and reduces the conflicting issues within individuals and social institutes (Walker, 2006).

Integrative Approach to Conflict Management

Empirically structured and promoted approaches towards conflict management is adopted as an attempt to synthesize between human expertise and divinely set guidelines, particularly, stated in the *Surah Al-Hujraat*. Social groups of various species innately self-organize into their perceived hierarchies, where members vary in expertise, capacity, or acceptance to the masses (Koski, Xie & Olson, 2015). The presence of an ideal and effective social hierarchy of all stages holds the potential of setting the systematic framework for the societal on going that facilitates avoidance of many mismatches or guides interpersonal conflict, when occurs, between social species to the productive and desiring heights, for which psychological leaderships choose the influencing pursuers of diverse talents, capabilities while nurturing the follower's self-efficacy, hope and optimism with resilience. For achieving these psychological leaderships an ideal integrative approach conveys the future version of disparity to the current state (Jackson, 2018).

The divine cognitive psychological aspect addressed in *Surah Al-Hujrat* commenced addressing above mentioned social or divinely instructed hierarchies of all modes, ensuring the cognitive stages of hierarchy are effectively observed, which hold the 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 ﷺ saying through the very first segment of *Surah Al-Hujrat*: "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 ﷺ, nor speak loudly to him as you would speak loudly to one another, lest all your deeds should come to nothing without you perceiving it. Those who lower their voices in the presence of 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 exegetes of the holy Qur'an commented on the verse 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". (Qutb, 1995: 204, Vol.6) 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 ﷺ as they sat with him. God drew their attention to this requirement. Ibnu 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 (Qutub, 1968). *Ibne Katheer* views the first 3 verses include teachings of prohibition of making a decision in advance of Allah and His last Messenger (Ismail, 1970). The fourth and fifth 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 are aware of the mentioned high standard of refinement, extending it to their scholars and teachers. *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" (Qutub, 1968). Thus, even the sciences founded on empirical or natural reasoning guide the people with the intention of calling the Prophet (PBUH) 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 a sufferer of the brain damage needing to seek assistance from a cognitive neuropsychologist.

The verses six, seven and eight are about the systematic toward undertaking any activity, Allah SWT 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" (Al-Qur'an, 49:6-8). The all-knowing God about who deserves the right path and those who do not deserve them is truly wise in His statements, actions, legislations, and the destiny decreed by Him (Ismail, 1970). When the first phase of the verses in *surah Al-Hujrat* provides the knowledge on hierarchies to be followed and the sources to receive the instructions and orders. The second phase conveys the standards of processes and respect to observe while dealing with the divinely outlined leadership. The third phase explains to the believers the methodological approach to receiving news, and reports and the need to cross-check their reliabilities (Qutub, 1968). Therefore, life

on the earth is rationally made tough when impatience is shown to implement the guiding of Allah SWT and His Prophet (PBUH).

"Social cognitive neuroscience attempts to determine neural pathways and mechanisms 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 a certain way toward what secures the path of safety and righteousness. The following phase of the verses in the surah serves the second effective stage (liking, preferring and conviction) of the social hierarchy, Allah says: "When two 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 sides if any particular side denies complying with the rulings of Allah SWT'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 groups of brothers, and remain god-fearing, so that you may receive [God's] mercy" (49:9-10). Imam At-Tabari narrated 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, 2014).

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 societal institutes Islam establishes based on Qur'anic guidance operate a higher standard of manners. Individuals of the society have their own integrity, which may not be a matter of conciliation, where slandering anyone is to slander oneself, for the entire community is a single entity and its integrity is one (Qutub, 1968). Social issues that oftentimes trigger misunderstandings, mismatches and therefore conflicts like suspicion and backbiting are addressed in the following verse, which says: "Believers! Avoid suspicions as much as possible, for, some such suspicions is a sin, and do not spy on one another, nor backbite one another. Would any of you like

to eat the flesh of his dead brother? Surely you would loathe it. And remain God-fearing. God is certainly the one who accepts repentance, and he is merciful" (49:12). This account enacts for the noble society, protecting the freedom of individuals while teaching people ways to cleanse their emotions and consciences. Adopting the coherence of the surah, it addresses with endearing accost "Believers". It follows this by issuing a commandment to avoid suspicion so that believers do not stay open to the thoughts or doubts of others (Qutub, 1968).

The upcoming verse signals to importance and conceptualized guidelines for strengthening the 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). The preceding segment of the verse holds addresses for the Muslims to infer necessary instructions to safeguard themselves against social derails. This verse addressed the whole of mankind to be reformed accordingly against the great evil that has always been social disruption within the human presence, that is, the prejudices for the variety of ethnic backgrounds, colors, or languages (Maududi, 1972).

Requisite of the true faith and 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, including: "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" (Al-Qur'an, 49:14-18).

The exegetical volume of these verses contain that they are revealed concerning Bedouins of the Asad tribe who, through accepting Islam, boasted saying "we have attained faith" they even counted this as a favor performed to profit the Messenger of Allah ﷺ. 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 (Qutub, 1968), and what it means to be a true Muslim. The fifteenth verse defines true faith as an unshaken commitment to God's

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instructions and His Messenger's ﷺ guidance that, moreover, encourages believers to be steadfast for Allah's cause. The sixteenth one conveys that the perfect knowledge about the very nature of everything in the cosmos 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 ﷺ. Therefore, mankind finds their true role to play on the earth. Man of faith in divine instructions considers himself as a manifestation of His will, Who sets him out on the earth with free will to make distinctive choices from negativities and positivity confronted in his worldly presence. 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 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 deal with are pivoted within legalization, personalization, humanization, recognition and equalization (Bar-Tel, Megal & Roster, 2009), which crystallized in lacking the total observation of the supernaturally directed guidelines. The verse (49:6) addresses the tasks of perceiving the circumstances and paying attention where mundane perceiving is synthesized with having unwavering faith in divinely directed guidelines. The cognitive tasks of Comprehending, Problem Solving and Decision Making are delicately covered in the verse (49:9), where equalization and humanization are only secured for the sight of Allah for ensuring post-conflict settlement. Thus, integration between empirically acquired secular psychological products and divinely sent psychological scriptures can satiate human quarries providing lived instances on one side and ensuring a properly balanced future on the other end.

Prophetic Exemplary Living On Solving Conflicts

Globalization and technology-enabled connectivity made the world small, hence all became in positions to know each other better and offer resolutions to the inevitable conflicts caused by allotting limited resources. This segment of the study presents Mohammad's ﷺ mechanism of resolving mismatches. Below are some instances cited to serve afore mentioned Prophetic way of resolving interpersonal conflict.

After migration to Yathrib, the migrant Muslims faced a variety of mismatches between themselves, Jews and Christians. The Prophet Muhammad ﷺ played the role of an ideal leader considering the views and legitimate needs of all

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sides in the formation of a multi-cultured society. A pact approving the rights of all minorities was signed between living communities in Medina, known by scholars as the first-ever constitution of Medina city. The document not only helped the restoration of peace but heightened Prophet ﷺ as the true conciliator of the region, one who is proven to be able to bring people together 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 prevailed in the society.

A good example of this was recorded in 6th A.H. historically known as the treaty of *Hudaibiya*, whereby the Prophet ﷺ narrated to his companions a dream that hinted they would soon enter the holy premise of the mosque in Mecca in security, with their shaved heads or short hair-cut that arouses delight in his emigrant companions. That year, the Prophet ﷺ with his 1500 unarmed followers in *ihram* left Medina with the intention of visiting Mecca and performing the pilgrimage. The dominating tribe of Mecca Quraysh undertook the required precautions to prevent the Prophet ﷺ and his followers from entering the holy premises of Mecca. After deliberations through meetings and discussions, both sides reached the above-mentioned treaty (Hudaibia). Initially was detested by Prophet's closest followers but later proved to be a fruitful one for the Muslim side (Recep Dogan, 2014). The Prophet ﷺ was a living example of setting principles of directing interpersonal conflicts toward a pleasing end. Even though all of his actions were directed by Allah SWT, he spared time for consultation and heeding others opinions.

Conclusion

Although modern psychological views keep a preserving stage for conflicts to take place, depending on fragmented studies concerning the diversity of various forms view that conflicts are inseparable parts of human society. A variety of ingredients, different places and circumstances cause upward fluctuations in arising un-yielded conflicts. Based on the Islamic Worldview I see the modern view, influenced by secular epistemological sources, drifting away from the right course of conceptualization. Hence, failure to maintain compatibility between the so-called limited resources and inherently grown feelings of independence 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'an) is a pre-requisite toward stepping into peaceful co-existence, cooperative social gatherings, objectives-oriented generation, sustainable growth, improved living and comprehensive advancement.

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

Managers 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 the required qualities of leadership play crucial rules in the resolution of conflicts.

Surah Al-Hujrat started by elevating the status of Muhammad ﷺ, as a leader, Messenger ﷺ shed light on the best of qualities in his followers by heeding their ideas of challenges and prospects in worldly lives, perceiving their character and working accordingly. The whole social life Prophet ﷺ led was an embodiment of the verse (فأصلحوا بين أخويكم/9:10), his life presents examples in abundance on constructing treaties, 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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