

## **Ruh, Nafs, Aqal, Qalb and Spiritual Intelligence: Towards al-Ghazali Model of Psychospiritual Development**

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### **Abstract**

This article first describes the Quranic concepts of human psyche i.e., ruh, nafs, aqal, and qalb in the light of contemporary research in applied psychology, then move to describe the psychospiritual development by providing an overview of the available literature on Islamic perspective in psychology and particularly the field of positive psychology. The current study is an attempt to explore the psychospiritual approach based on the contribution of the prominent Muslim Scholar i.e., Imam Abu Hamid Muhammad al Ghazali (d. 1111) who has elaborated the inner faculties i.e., nafs, ruh, aqal, and qalb influencing the behavior of every individual. The interplay of these intrapsychic forces can be understood from the phenomenon of psychospiritual interventions. This article can offer not only new theoretical dimensions but also give clues to some mainstream interventions which produce capacities for and boost wellbeing of individuals and communities.

**Keywords:** ruh, nafs, aqal, qalb, psychospiritual interventions, al Ghazali

### **Introduction**

The term 'psychology', in Christian history, is derived from pneumatology, which means the science of spirit or spiritual beings (Kemp, 1982). Therefore, both religion and psychology share plenty of knowledge regarding the humans' nature, thinking, feelings, distress, functioning, and coping though conceptualized in a different way. The natural relation between the spiritual-self and material mind coexists, keeping in view the world history. This is not the mere effort of Muslim philosophers, professionals and scholars to integrate spirituality in the clinical practice (Haque et al., 2016).

In the holy Quran, the distinction of human being has been made clear in several places. What is mentioned in *Surat al Hijr*, for instance, serves as a typical description (15:28-29). According to the holy Quran, the act of creation was not accidental but deliberate, and it was undoubtedly the

outcome of God's supreme will. However, the one specific moment that was of particular importance, and it occurred towards the end of this process. This was the point in the creation of man when God breathed the divine element of *Ruh* into him, completing the process (Ansari, 2006).

Al Ghazali, ibn Sina, ibn Miskwayeh, and al-Razi laid great stress on the demand of the whole man. According to Ibn Miskwayeh, "Moral demands are the correct expression of the valid order of things analogous to the hygienic order. Immoralism would lead to all types of evil over virtues, resulting in sickness. Man is thus confused and lost". The good of mankind lies in the religiously determined values of life. Ibn Miskwayh further says, attacking the evil starts with certainty. Knowing what is right allows acting against what is wrong. Spiritual healing is a process of self-purification. It implies a faith in a living and loving God. Spiritual healing is the psychotherapy in Muslim tradition. Ibn Miskwayh classified the spiritual disorders (Ajmal, 1968; Rizvi, 1989).

Muhammad bin Zakaria al Razi, a physician, also elaborated the causes of mental disorders. Muslim thinkers provided a method or process of growth so that one can lead a normal life. The trend from the beginning is that what is now known as positive mental health. According to Shah Wali Allah, the knowledge of how and why the 'self' flops to unify its own dynamic elements should always accompany spiritual healing. Unless some kind of analysis precedes, even the ritualistic practices and prayer for purifying the self will not improve the psychological health. The causes of a spiritual disease should be known and eliminated. Even God should not be asked to remove the effects while the causes remain unknown. The symptoms are defense reaction against offending tendencies. Without replacing control of negative and offending tendencies by conscious effort, the only treatment of symptoms is of no use (Ajmal, 1968; Haque, 2000; Rizvi, 1989).

Various models have been presented to elaborate the different faculties working within the human being. These models elaborated *ruh* (spirit), *aqal* (an intellectual center), *nafs* (soul: animalistic nature), and *qalb* [literally heart; but its reality is spiritual in nature not mere anatomical, a four chambered pumping organ]. These models are based primarily on the writings and teachings of Imam al-Ghazali (1058-1111) described below:

#### ***Ruh* (the spirit/ divine soul)**

The term "*Ruh*" expresses the fundamental idea about what makes an individual who s/he is. The Holy Prophet ﷺ had been questioned regarding the same matter and the answer was revealed in the holy Qur'an (17:85). *Ruh* is a unique capacity for knowledge acquisition. It has, thus, frequently been described as a component of Allah Himself. It is a power bestowed upon man following the completion of his physical and biological creation. He was to serve as Allah's earthly vicegerent. He was required to share a significant attribute of the Creator, and that attribute was the capacity for

independent knowledge creation. Reading the verses of *Surah al Baqarah* (2:30–34) that describe the creation of man makes this quite evident.

According to a recent model (Muhammad, 2021), soul has been granted to all creatures. If the atom of an element combines with atom of another element or atom of the same element, this combination takes place through valency. Valency is the soul of the element. Thus, an iron particle can combine with oxygen and hydrogen but not with gold or silver. This is because of the difference in valencies i.e. souls, which are not harmonious. There is another form of soul as well which is known as soul of plants. Plants are endowed with feelings, and the male and female among them recognize and conjugate with each other. The male in the flower of pea crosses with the female in the same flower but it does not combine with the flower of, 'Say Gram'. This contrast is because of the presence of biodiversity in *the botanical* soul of the plants.

Then, there is soul of common animals, whereby the animals feel hot and cold, hunger and thirst, and sexual urge. They possess limited instincts to the extent of fulfilment of their organic needs. It is beyond their apprehension to follow any rules and regulations while fulfilling these requirements. This is animal soul, which is known as *Bahemeyyat* (Animalism) and is common in both animals and humans. However, human beings also possess another form of soul (spirit), which is *Ruh-e-Malakoti* or divine soul/spirit., associated with angelic qualities along with animalism, and this capability is because of the intellect.

Muhammad (2021) further says that every human being is a blend of *Bahemeyyat* (animalism) and *Malakiyyat* (heavenliness), which brings three faculties into existence namely, *Aqal* (the Intellect), the *Nafs*, and the *Qalb*, in human being.

#### ***Aqal* (the intellect)**

The term, *Aqal*, is used for intellect in Arabic, which is an ability and the seat of learning (al Ghazali, 1993, 2014; Armstrong, 1995). This faculty is comprised of the operation of the brain and its nervous system. Information received from the five senses and other perceptions is passed on to the brain through the nerves. In the light of this information, the faculty of intellect in the brain decides about the gains and harms and informs the person accordingly. An electric current keeps running between the brain and the nerves. This current continuously flows from the surface of the body to various organs of the body. This enables a person to make a discriminating decision between profit and loss; and acts accordingly. This system of the body is called *Neural Control* (Muhammad, 2021).

#### ***Nafs* (the lower soul, animalistic/desire nature)**

*Nafs* is a faculty which is a collection of three main urges, urge for sex, greed for money, and urge for authority, power, and domination. This faculty is related to the appetites, joy, and taste of different physical requirements, such as food, sleep, rest, comfort, seeing, hearing, talking, and sexual urge

etc., felt and enjoyed by the various organs of the body, and is comprising of a system of various glands and hormones. Thoughts related to different desires and joys enter the inner self through various senses, these activates the system of glands and hormones. The glands secrete hormones related to the desires and needs into the blood. These hormones start circulation in the blood vessels and give birth to many desires and feelings inside the body (Muhammad, 2021; al Ghazali, 1993, 2009, 2014).

Human organs, and the blood circulating in them containing the hormones secreted by the glands, produce another condition along with thinking. This condition comprises of feelings in addition to the five senses, which can be better named as *covert (hidden) senses*. These include thirst, hunger, happiness, sadness, love, hatred, sympathy, animosity, anger, and sexual attraction etc. The organs and blood circulating through them, full of hormones is indeed the *Nafs* and this is the Humoral Control of the body. Humoral Control affects the intellect, through its feelings and emotions, can alter its thinking, can affect the decisions, can transform, and change the standard and criteria of right and wrong and can make the intellect blind to the sense of its benefits and loss. Consequently, the intellect gets overpowered by the sentiments and becomes helpless.

On the one hand, we have the intellect's concern with the question of right and wrong and its arguments regarding gain and loss and on the other hand, are the emotions and feelings of the *Nafs*; under the influence of these emotions and feelings, *Nafs* tries to fulfil its primary requirements such as food, and sex, and secondary requirements like love, hatred and animosity etc. when these two clash together, a conclusive 'Will' emerges. Under this determination human body and organs are utilized. This reality, which manifests itself in the form of firm determination, is called the *Qalb* (Muhammad, 2021; al Ghazali, 1993, 2009, 2014).

#### ***Qalb* (the spiritual heart)**

*Qalb* (literally heart) but it is not an anatomical heart—a four chambered piece of flesh, an organ responsible for blood circulation but actually means spiritual heart representing the inner self and the whole personality of an individual related to this world and the hereafter (Hanefar et al., 2016). *Qalb* is the center of human personality, not mere a blood distributing pump. It is a combination of the intellect and emotions. *Qalb* is the name of the final decisive, conclusive state and determination of the personality created because of the conflict between thinking of the intellect (brain) and appetites (emotions) of the *Nafs*.

In fact, the *qalb* has two kinds:

- a. The first form of *Qalb* is the physical lump of flesh, which is named as "*Mudgha*" in the Divine Texts;
- b. The second type of *Qalb* is the Real (divine) *Qalb* which is the nucleus of all perceptions and insights, enabling the individual to experience various feelings---happiness, sorrow, love, hatred etc. the

attainment of beliefs and faith is by means of this very *Qalb* (Muhammad, 2021; al Ghazali, 1993, 2009, 2014).

Knowledge (*ilm*) is obtained through the faculty of intellect (*aqal*) however, spiritual knowledge (*maarifat-i-ilahi*) knowing about God, submission to God, reliance on God, attachment, and bonding to God, working for the sake of God, all depends on interaction of *ruh [rooh]* (spirit) and *qalb* (spiritual heart). The purified heart is the contented heart that leads to positive emotions, serenity, and life satisfaction. The heart prospers if a man has developed it and it becomes miserable and diseased if it is corrupted (al Ghazali, 1993, 2014; McCarthy, 1980).

### **Abu Hamid Muhammad al Ghazali (1058-1111)**

Abu Hamid Muhammad al Ghazali commonly known as Imam al Ghazali, a renowned Muslim scholar, the most prominent personality of his era, was an ascetic and a renowned philosopher of 11<sup>th</sup> century CE. He wrote several articles and books. He had true understanding and knowledge of the spirit. He was inquisitive, had a deep insight of human psychology. His work represents a very thoughtful exposition of Islam. In Arabic, the notion of the "Self" is stated by four terms: *Nafs* (desire-nature), *Ruh* (spirit/divine soul), *Qalb* (heart), and *Aqal* (intellect, reasoning). These terms are supposed to signify a spiritual entity. To discover ultimate reality, one is essentially required to know this entity. The *Qalb* has control and authority over all of these innate abilities that govern and control the whole body (al Ghazali, 1993, 2014; Noumani, n.d.).

The essence of an individual is the '*Qalb*', the spiritual entity that resides within the [somatic] body and governs not only its physical and organic processes, but it is also a psychospiritual center. Every human being is born with the desire to know God. The human being arrives this world as a complex multidimensional personality made up of a variety of matter, life, intelligence, and divinity-related qualities. Positive forces in a person lead toward the direction of God, whilst negative forces pull them away from God. Distance and deviance from God leads to abnormality whereas closeness/bonding to God is equivalent to normality (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

The mainstream Western scholars start discussion from abnormality where the concept of sin dominates the thought. Al Ghazali's outlook is Islamic and following this tradition he starts from normality. The child is born after nature, who is innocent, at the time of birth which, in Islamic terminology, refers to a state of harmony and balance. It is the parents who develop the newborn as a Christian, Jew, or a Muslim etc. In Islamic perspective, the notion of sin is developed later in a child's life (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

Based on the criterion of mental health and illness by al Ghazali, not only the absence of pathology but the existence of positive character traits and

behaviors are deemed to be indicator of positive mental health. The capability to uphold a positive household, social, and occupational life cannot be paralleled with positive mental/spiritual health (Keshavarzi & Haque, 2013). Additional signs and symptoms of psychological and spiritual illness that are not usually linked with mental illness include fame, status, addiction to wealth, narcissistic tendencies, ignorance, calumny, lust, cruelty, cowardice, lust, malevolence, doubt, avarice, deceit and envy (al Ghazali, 1993, 2009, 2014).

Al-Ghazali, a great Muslim psychologist, described personality as the combination of spiritual and bodily forces. His investigation into the psychological nature of a person focused on understanding the nature of the Self, its ultimate goal, and the reasons behind both its happiness and misery. Al-Ghazali prefers to use *Qalb* for the Self in all his texts. To discover ultimate reality, one is essentially required to know this entity. The purpose of the creation of man is the acquirement of the knowledge of God, a person's love for God is the Ultimate value in this life. Formal knowledge is innate while existential knowledge is acquired, but both occur together (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

According to al-Ghazali the human soul has the following three possible expressions:

1. *Al-Nafs al Ammara*: the aspect of soul which is *al Nafs al-Ammara* is the powerful evil [sinful] propensity which instigates the animal forces to rebellion.
2. *Al-Nafs al-Lawwama*: the aspect which means the troubled soul and is termed "the admonishing soul".
3. *An-Nafs al-Mutmainna*: It refers to the condition of the Self when harmony reigns and there is no longer any conflict. This is the soul that is completely at peace with itself, the soul that is entirely fulfilled and content (al Ghazali, 1993, 2014).

Al-Ghazali further describe that it is the balance between the real portions of the soul, the *al-Nafs al-Lawwama* that yields outcomes favorable to the realization of the ideal. However, the supremacy of self over the *Nafs al-Lawwama* produces qualities which hinder the development of the self towards its goal, the individual takes a point in the middle between angels and animals, but the unique feature is knowledge. The person can either advance to the level of angels with the aid of knowledge or descend to the level of animals by allowing lust and fury to rule. The attainment of the ideal is made possible by the knowledge, which supports the development of the divine element inside the individual (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

When Universal soul takes ownership of a body, its existence there is called a human soul. Al Ghazali refers to this human soul as a Divine entity relating not to the sensual, but the spiritual world. The human soul, in Ghazali's teachings, includes the enlightened self (*al-Nafs al-Mutmaina*), which he

also calls the “rational soul” (*al-Nafs al-Natiqa*) to be identified with the spirit and heart of individual, that is divine in origin (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

The attributes for which an individual's soul becomes fit to approach God with honor are knowledge and will. The human soul is endowed with will and knowledge. Knowledge can be attained through *Taqlid* (imitation), following, meditation, logical reasoning, observation, and intuition (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

### **The Therapy of the Opposites**

Al-Ghazali's most famous therapy is the therapy of the opposites which is used for the treatment of the mentally disordered persons who deviate from the attributes of God and have spiritual disorders. His approach to therapy emphasizes the union of action and thought. Human nature is driven by the desire to constantly struggle against opposing possibilities. We suppress an opposite because of lack of opportunities. These opposites develop in our unconscious. A desire in the unconscious makes the individual struggle in order to express it (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

The therapy of opposites is based on imagination. We must imaginatively act as if the other opposite is there. First, opposite comes into our consciousness and then it is integrated into our behavior. The thinking and action will go alongside making the personality balanced. For example, ignorance can be cured by knowledge. This can be done through reading, talking and acting just opposite to the behavior of deviated individuals or if we dislike a person, we should imaginatively start loving that person. Then, ‘hatred’ the opposite will become extinct, and ‘love’ will persist for that individual. In the same way, if we are afraid of something, we may imaginatively act as if we are not afraid of it. Thus, fear will disappear, making the individual hopeful of gaining normality. According to Ghazali, anger is a great force which destroys a person. The main reasons for anger are:

- a. Vanity, when a person thinks himself/herself to be more significant than the other.
- b. Self-Praise, making mockery of others and finding fault in others.

Al Ghazali says that these causes of anger can be removed in two ways. First, by totally removing the causes of anger. But if it is difficult then the easiest method of eradicating these causes is total submission to God and reconciliation with one's parents.

Therapy of opposites is based on the integration of thoughts and actions. Faith without action is nothing. According to Imam Abu Hanifa, faith consists of three elements (a) Knowledge (b) belief and (c) confession. Imam Abu Hanifa says that Islam demands from its followers two things (a) belief and (b) practice; both are essential for a perfect Muslim. He arrived at the following conclusions:

- (i) Faith is weakened by uncertainty and doubt.
- (ii) The faithful are equal in faith but different in degrees of superiority regarding practice.
- (iii) No Muslim should be declared to have lost faith on account of any sin if s/he does not declare it to be lawful. One may be a man of faith with bad behavior.

The deviation of faith is abnormality, while the degree of deviation will indicate the nature of normality and abnormality. Al-Ghazali emphasize on systematic framework towards moral psychology, spirituality, and Islamic philosophy. He emphasize on the necessity of gaining 'self-awareness', recognizing the real meaning in life/purpose of life (Spiritual Intelligence), and ultimately knowing one's self that leads to knowing the God (the creator) (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

#### **Al Ghazali Views on Psychospiritual Development**

*Muhlikat & munjiyat* (vices and virtues) refers to illness and treatment respectively, as per al-Ghazali's approach/model. Al-Ghazali not only provided an exhaustive outline of *muhlikat* (vices/functional illnesses) but also outlined a program for the treatment; to get rid of vices and adopt the virtues. *Muhlikat*/vices are the natural tendencies within the *nafs* of a person which pull the person towards the lower parts of *nafs*, downward realm of *dunya* and *shaytan* (Satanic/devil forces) for instance tendencies towards lust, greed, towards power and so on. Such selfish impulses and damaging character traits are considered as appetites of the *nafs* (Rothman & Coyle, 2018).

*Munjiyat* (virtues) are the things that leads the person to the goal while *muhlikat* (vices) takes away a person from the goal. The treatment for a specific 'vice' is its opposite in the form of a 'virtue'. The appetites of *nafs* are detrimental for our lives and are not aligned with the *fitrah* thus needs to be systematically disciplined and controlled. Al-Ghazali has given a great consideration to the vices of *Qalb* (spiritual heart) as the *nafs* infects the *Qalb* with the things such as anger, envy, and greed. The selfish nature of humans is discussed in *ihya ulumadin* (Rothman & Coyle, 2018; al Ghazali, 1993, 2009, 2014).

The *Munjiyat* are the Godly qualities within the *fitrah* of human beings and connected with *Ruh* dimension of the psyche/soul. When these character traits are adopted as a treatment for the illness (vices) of our *nafs*, consequently the person get closer to embodying the Godly innate nature within the soul. This is how the higher purpose as human beings, *khilafatullah* (vicegerent of God) is accessed. Thus, by demonstrating these qualities/*munjiyat* authentically and sincerely, the status of a person is elevated and upgraded to the highest stage of *nafs-i-mutmainna* (Rothman & Coyle, 2018).

The nature of soul as innately good and pure, *fitrah*, that originates from and attached to God but that becomes covered and overlooked as a natural part

of life in *dunya*. There is a continuous interplay among different conflicting faculties within the soul that affects the mental state of the individual and determines the levels of alignment or misalignment with the *fitrah*.

The *Qalb* is the spiritual center of the human psyche, which is seat of higher intellect (*aqal*) and has the potential to go in any direction (upward/downward). The *Qalb*/spiritual heart is the final outcome of the relative, transient position where interplay of conflicts is resolved. It may either misalign with *fitrah*, submit to impulses of the lower part of *nafs, dunya, shaytan*; resulting in enhanced negative character traits of *muhlikat* and a state of *ghafla*. Or may move upwards, Godly nature of *Ruh*, good character traits, enhanced positive character traits, and connected to God, His remembrance and *Akhirah* hereafter. Thus, aligned with *fitrah* (Rothman & Coyle, 2018; al Ghazali, 1993, 2009, 2014).

An epoch-making publication is Imam Ghazali's immortal book, *Ahiya-e-Uloomuddin* (revival of religious knowledge), which turned out to be the supreme guide for truth seekers. This book has discussed the principles and ramifications of faith, deeds and spiritual cleansing of oneself and the procedures and techniques of attainment of the edification of one's inner self, and by describing the promises of reward and fears of punishment perceptive sermons and speeches and heart-tendering stories has brought a transformation. Its publication was hailed by the entire Ummah. So much so that even renowned critics, like Allama Ibne Jozi (RA) and Imam Ibne Timia (RA), acknowledged the great value and efficacy of this matchless book. According to Abul Hassan Ali Nadvi (RA), it is an undeniable fact that barring *Saha-e-Sitta* (the six books of Hadith) and a few other religious books, this peerless work ranks among the most popular books in the world (Muhammad, 2021).

#### **Various Types of Spiritual Diseases**

According to al Ghazali (1993, 2009, 2014) & Rizvi (1989), diseases are classified into two groups: Functional and Organic. Ignorance and deviation from God lead to functional disorders. Organic diseases are somatic and can be cured moderately. The functional disorders are highly detrimental than organic diseases. Al-Ghazali described various types of spiritual/functional diseases and their ways of treatment, described as under:

1. ***Al Amal* (الامل)**: This disease is caused by ignorance and doubt. This is a malady in which an individual, due to his/her ignorance and isolation becomes self-centered and is caught in his/her own desires. S/he is given to delusion and self-aggrandizement and loses the sense of reality, thus distorting his/her perspective. In this state, a person sets aside all norms and sets his/her own measure.

In holy Qur'an, *al-amal* is indicated at two places:

“Let them eat and enjoy, and let (their) fancy make them neglectful, for they shall soon come to know (their ultimate end)” (Al Qur'an 15:03).

“Wealth and children are the embellishment of the worldly life, and the

everlasting virtues are better with your Lord, both in rewards and in creating good hopes” (Al Qur’an 18:46).

2. **Malice (بغض):** This is also a spiritual disease. This is also caused by *Amal*, because when the *Qalb* is injected with *Amal*, the inflicted one believes that s/he would live forever; thus, becomes addicted to name, fame, status and wealth; which brings him/her into clash with the world. Consequently, malice develops, aggression aggravates, and the person may even get ready to murder other people. This exacerbates hatred and curtails love.
3. **Ignorance (جهالت، غفلت):** It is the root of all diseases as the ignorance darkens the *Qalb*, gets infected and it does not accept the divine light and becomes blind like a stone. In this disease, the person becomes the enemy of knowledge and reason. It is disastrous for him/her as it corrupts the cognition.
4. **Cowardice (جبن، بزدلی):** A spiritual disease associated with ignorance. Since the ignorance is inward, so its cure is *Taqwa* (piety). As the Holy Prophet ﷺ says, the one with *taqwa* before God lives a life of strength.
5. **Cruelty (ظلم، جفا):** A kind of ignorance which results in a sadistic tendency, as the *Nafs* of such person denies the light of true knowledge. Such an ignorant person not only harm him/herself but also becomes cruel to others.
6. **Lust (هوى):** A major spiritual disease, when desires become important for a person, this become a standard of good and is detached from the light of virtues, thus s/he is led astray by the desires and deviated from the right path. Lust is the root cause of all the evils of life. Such patients set their own standard against the divine guidance, become atrophied and complacently adheres to their own judgment(s), and seek salvation in it. Its cure is restraint and abstinence.
7. **Melancholia (شكى مزاج، وساوس):** It is caused in *Qalb* due to doubts about the right path. The person becomes suspicious, as false, and evil tendencies support his/her doubt. Such chaotic misgivings may come from outside (external stimuli) or may rise within the mind or *Qalb*. The person loses insight, thinks irrationally, and gets lost in the confusion (bizarre thinking) of desires.
8. **Malevolence (بد خوابی):** It means wishing evils to others. The causes of this disease are denial of God's blessings, a lack of chastity, and the dominance of ignorance. The patient loses the sense of balance and the *Qalb* develops propensities to excesses, thus the individual is lost in irrationalities and absurdities. Its cure is to develop the practice of balanced thinking.
9. **Calumny (الزور):** It infects both the perception and actions. The person becomes dependent upon his/her own judgments and becomes so aggressive that s/he blocks their progress toward the true path.

10. **Envy (حسد)** : It is a miserable disease because a envious one destroy only his/her own self, at the end. It is just like eating and injuring one's own Qalb and the only cure is the total acceptance of destiny and the absolute submission towards the will of God.
11. **Deceit (دهی ، حرص ، لالچ)** : This serious spiritual disease is caused by ignorance and lack of insight and its cure is to to submit to destiny and rest in providence. Jealousy that results from a heart that is infused with a desire of worldly glamour is its primary source. The patient develops resentment towards the success and happiness of others.
12. **Avarice (طمع)** : A fatal disease which is an offshoot of Deceit, as greed demolishes faith from the *Qalb*. Greed ruins relationships between people, and the avaricious person craves for the possessions of friends. The root cause of avarice is stupidity and ignorance. Contentment and a lack of material possessions are its treatments. It's important to avoid emphasizing worldly comfort too much and to give up the indulgent mindset. Avoid coveting what belongs to others as a cure for it (Rizvi, 1989).

#### **Al-Ghazali Psychospiritual Method of Treatment**

Envy is a fatal disease in the spiritual sense, a person destroys him/herself in the public and in the eyes of God. The envious men destroy themselves, causing no harm to the other person(s) either in this world or the other. Therefore, in order to remove envy, one should do the opposite by imagining the effects of envy and acting contrariwise such as talking good of the other person and starting recitation of the Holy Quran (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

In the same way, the cure of Greed is patience. One should start imagining and saying to him/herself that he has got patience. In this way, patience will become part of his/her personality which is essential for spiritual development. The title of *Sheikh* and *Murid* is used for the therapist and the client. The client (*murid*) is asked to work in such manner that his intention and action are in harmony. There are positive and negative ways of working. When two opposing forces come in contact, they result into the synthesis. Most of the mental disorders are due to emotional problems. One type of emotion can be controlled by another emotion, as hate can be minimized by maximizing love. A jealous individual is always tormented by jealousy and even does not enjoy food or drink. This makes the people repulsive. Its treatment is the acceptance of *taqdir* [destiny] and total submission to the will of God. The person should be educated to know the injunctions of God which help him/her in becoming an adjusted individual of the community. Al-Ghazali's therapy is a kind of group therapy in the field. It works if the client has the will to improve. Here the individual is treated as a whole, and home assignments are also given (al Ghazali, 1993, 2009, 2014; Rizvi, 1989).

## DISCUSSION

Nowadays, beside other elements, spiritual intelligence is considered a crucial component in facing challenges. According to Islamic perspective, there are seven domains of spiritual intelligence that are *al-nafs*, *al-ruh*, *al-qalb*, *al-aql*, faith, worship, and morality. These seven domains of SI are vital to be experienced by Muslims in their lives, as a guidance towards worshipping the Creator, Allah (Baharuddin & Ismail, 2015).

Researches have different findings and views about religion and psychology but numerous have concluded positive role of religion in individual life thus religious coping helps people in facing with terrible events (Ghobary Bonab et al., 2013). A positive relation is found between mental health and positive perception of God, while negatively linked with pathology (G. Koenig & Larson, 2001; Khosravi et al., 2011; Pirutinsky et al., 2017; Weber & Pargament, 2014).

A firm belief in God is the first step in spiritual development, and this goes further, change into a trait of reliance in God. Muslims express attachment and bonding to God in different ways in order to cope with life stressors (Younas & Kamal, 2021). Islamic mysticism or Sufism was found to have a positive influence on the mental health of individuals who practice it (Uddin & Irshad, 2022).

Spiritual intelligence (SI) is the driving force behind the development of the manners (*adab*), morals (*akhlaq*), application of Islamic ethical-legal rulings (*fiqh*), and fulfilment of social obligations (*huquq-ul-ibad*). SI is concerned with the relationship we have with our Lord. The holy Prophet ﷺ said, 'the best amongst you is the one who benefits others most.' (*Tirmidhi*). The disciplines of spiritual intelligence are constantly mentioned in the Qur'an and Sunnah: *Taqwa*, which is Arabic for "piety", "God consciousness", "fear of God", "attention", and "awareness", and *Ikhlas*, which refers to genuineness and sincerity in one's intention and deeds, and *hubb Allah*, which is the love of God (Hussain, 2015).

## Conclusion

To summarize all what is mentioned by Imam al Ghazali, it is concluded that ignorance and deviation from God lead to spiritual disorders. Man develops in himself *al-Munjiyat* (redeeming qualities) and *Muhlikat* (the destructive qualities). One needs to develop good character, which consists of all qualities, to accomplish moral ends. Perfection must be necessary for the nearness to God. The highest knowledge of God is obtained by *Ilm-al-Mukashafa*. Its basis is direct vision or experience. All doubts are removed, and realities are revealed. One who has no knowledge is an ignorant person and ignorant is the one who deviates from the right path. One who is ignorant is likely to have spiritual disorders. The cure of these spiritual disorders lies in the true knowledge of God and total submission to His will and power. For the cure of spiritual disorders, Ghazali has introduced the therapy of

opposites. By applying this therapy of opposites, functional/spiritual disorders are curable by thinking and imagining in the opposite ways.

Among various types of intelligences, the most noteworthy is spiritual intelligence since it is concerned with the spiritual life, informs us of the meaning of life, and strengthens our relationship with the Creator. The foundation upon which we build our morality, etiquette, manners, observance of Islamic ethical principles, and performance of social duties is spiritual intelligence. It is based on the love of and for God, sincere motivation, and God consciousness.

In this modern world, the *nafs* (body) dominates over the *ruh* (spirit) so material lusts drag a person to the dark land of materialism at the cost of spiritual values. Therefore, following psychospiritual approach of Imam al-Ghazali may be very helpful. Happiness (subjective wellbeing) is not associated with fame, material wealth, or worldly possessions but it results from having a healthier relationship with the own self, one's family, humankind, and one's Creator.

#### **Innovation/ Implications / Applied Significance**

- Al Ghazali psychospiritual interventions can be used in individual and group counseling, marital and family counseling and psychotherapy.
- Psychospiritual interventions can be adopted in parenting styles and practices that may help build resilience of children.
- Thus, the study may have noteworthy implications for clinicians, counselors, and mental health professionals.

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