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PLACING SPIRITUALITY IN THE CONTEMPORARY WORLD: THE ISLAMIC SPIRITUALITY VS. SECULARIZED SPIRITUALITY

Fatimah Abdullah

SPECIAL ISSUE FROM THE DEPARTMENT OF FUNDAMENTAL AND INTER-DISCIPLINARY STUDIES (FIDS), AHAS KIRKHS, IN COLLABORATION WITH AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCE

Selected Papers from annual symposium on Scholarship Advancement Programme (SAP) on the 5th of August 2021.

FOREWORD: A SPECIAL ISSUE FROM THE DEPARTMENT OF FUNDAMENTAL AND INTER-DISCIPLINARY STUDIES (FIDS), AHAS KIRKHS, IN COLLABORATION WITH AL-HIKMAH: INTERNATIONAL JOURNAL OF ISLAMIC STUDIES AND HUMAN SCIENCES

Following the directive from the AHAS Kulliyyah of IRKHS, the Department of Fundamental and Inter-Disciplinary Studies held its annual symposium on Scholarship Advancement Programme (SAP) on the 5th of August 2021. The one-day programme was an intervention to advance the development of scholarship among academics in AHAS KIRKHS. Its focus was to accelerate knowledge generation and dissemination by providing a conducive avenue for all academics to write, present, and publish their scholarly work in an academic journal. Since 2019, papers presented at the SAP symposiums have been published individually by staff at the FIDS. In 2022, FIDS has taken the initiative to publish selected papers as a special issue in collaboration with the Journal of Al-Hikmah.

This special issue contains eleven articles, nine in English and two in Arabic, which were presented at SAP 2021. This collection of SAP papers comes under the themes of Islam, Philosophy and Spiritual development. Most if not all articles selected for publication go in tandem with the scope and requirement of Al-Hikmah Journal. Among the areas touched by the authors are on Islamic religious teaching and learning activities, and Islamic movement in the region.

We hope this special issue would provide a kind of poignant magnetism that would touch the readers' interest as most of the papers highlighted the supremacy of knowledge and the significance of the role of spirituality. The concept of papers emerged from the thought that different scholars from diverse Asian countries would offer their respective experiences, historical facts and cultural heritage that would provide the highest level of satisfaction to the readers.

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Placing Spirituality in the Contemporary World: The Islamic Spirituality Vs. Secularized Spirituality

Meletakkan Kerohanian dalam Dunia Kontemporari: Kerohanian Islam Vs. Kerohanian Sekular

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Abstract

This article argues that secular humanists' scholars like postmodernists are developing great interest in spirituality as though they are beginning to have a positive approach towards religion and as though they are beginning to abandon their secular humanistic beliefs. Despite such positive approach towards spiritualism, they have not changed their position against religion. In fact, in the spiritual practices of Eastern religions such as the transcendental meditation of Buddhism and Hinduism in healing Western troubled souls has however no clear relationship with religiosity. In the same vein, Postmodern preaches that mental growth, development, inner peace and contentment are gained on a personal and individual level instead of developing a relationship with God. This kind of secularization to spirituality is absurd and confusing to Muslims who do not differentiate between the Western conceptions of spirituality and religiosity. Hence, the objective of this paper is to address the issue of spirituality brought forth by secular humanism and postmodern, by drawing the distinction between western secular conception of spirituality and Islamic spirituality, the nature and the significant of spirituality and the relationship between spirituality and religiosity and spiritual intelligence. This paper concludes there is a necessary and positive relationship between religious and spiritual practices and psycho-spiritual wellbeing and life as a whole. From Islamic perspective, no spirituality without religiosity. Spirituality is the essence of religiosity and they are undoubtedly of equal important and significant to understand the role of religion which is revealed from God, as a way of life. Hence, there is no good without God.

Keywords: secular humanists, spirituality, secularization of spirituality, religiosity and spiritual intelligence.

Abstrak

Artikel ini berhujah bahawa sarjana humanis sekular seperti postmodernis sedang mengembangkan minat yang besar dalam kerohanian seolah-olah mereka mula mempunyai pendekatan positif terhadap agama dan seolah-olah mereka mula meninggalkan kepercayaan humanistik sekular mereka. Walaupun pendekatan positif terhadap kerohanian, mereka tidak mengubah pendirian mereka terhadap agama. Malah, dalam amalan kerohanian agama-agama Timur seperti meditasi transendental agama Buddha dan Hindu dalam menyembuhkan jiwa-jiwa bermasalah Barat bagaimanapun tidak mempunyai hubungan yang jelas dengan religiositi. Dalam nada yang sama, Postmodern mendakwa bahawa pertumbuhan mental, perkembangan, kedamaian dalaman dan kepuasan diperoleh pada peringkat peribadi dan individu dan bukannya membina hubungan dengan Tuhan. Sekularisasi kepada kerohanian semacam ini adalah tidak masuk akal dan mengelirukan umat Islam yang tidak membezakan antara konsep kerohanian dan religiusiti dari percepsi Barat. Oleh itu, objektif artikel ini adalah untuk menangani isu kerohanian yang dibawa oleh humanisme sekular dan pascamoden, dengan membezakan antara konsep kerohanian sekular barat dan kerohanian Islam, sifat dan signifikan kerohanian dan hubungan antara kerohanian dan keagamaan. dan kecerdasan rohani. Artikel ini menyimpulkan terdapat hubungan yang perlu dan positif antara amalan keagamaan dan kerohanian serta kesejahteraan psiko-rohani dan kehidupan secara keseluruhan. Dari perspektif Islam, tiada kerohanian tanpa religiositi. Kerohanian adalah intipati religiositi dan mereka tidak dapat dinafikan sama penting dan signifikan untuk memahami peranan agama yang diturunkan daripada Tuhan, sebagai cara hidup. Oleh itu, tanpa agama dan wahyu dari Tuhan tidak akan ada kebaikan/salvation.

Kata Kunci: humanis sekular, kerohanian, sekularisasi kerohanian, religiositi dan kecerdasan rohani.

Introduction

The major global crisis is caused by modern and post-modern irreligious worldviews. Pastor John Samson attributes the root of today's major problems to the human heart. "Every child is born with an alarming capacity for evil," he says. Is that shocking? Did you expect a different ending? The Bible teaches that the core human issue is a heart issue. That's true before we were born (Anonymous 7).

Dethroning God, secular modernity lacks transcendent meaning. This soulless and irreligious worldview has created a void in life that only offers suffering and misery. Life appears to be a random series of minor events that may end in despair or resignation. The widespread use of alcohol and narcotics to relieve depression and replace meaning. Robert E. Ornstein explains this in his textbook, The Psychology of Consciousness (Anonymous 6).

Psychology and psychiatry were developed without regard for the spiritual aspect of the human being. Furthermore, Western Psychology is based on secular thought, which challenges traditional and religious values while allowing each individual to determine their own moral code. The Western moral outcome is predetermined by unconscious motivation, genes, and other environmental factors. Western Psychology has agreed that a person has no choice in how they behave (Anonymous 6).

Because the soulless and immoral worldview is destructive to human civilization, there is a collective effort to find a substitute sensation for meaning. This raises awareness of the importance of spirituality in Western literature, modern psychology, and mental health in particular.

Spirituality and Religiosity

As is widely acknowledged, there are two spiritual and religious groups in European and American society. They argue that spirituality is rooted in religion, while the other believes it is distinct from religion. The recent formation of TASK (Trans disciplinary Working Group for Spirituality and Illness) in Germany exemplifies the movement of groups that promote positive relation between religion and spirituality in promoting human well-being. Similar actions are seen in other countries. The American Society for Spirituality, Theology and Health was founded a few years ago. They are committed to establishing a European network of research on religion, spirituality, and health. These groups' places of worship reflect their religious spirituality (Anonymous 11).

Spirituality, according to this group, can profoundly affect mental states. In a study of hospitalized men, nearly half said religion helped them cope with their illness. A second study found that religious patients recovered faster from certain disorders. A third study found that religious believers had high levels of hope and optimism, both of which help fight depression (Anonymous 11).

Various studies on spirituality and religion have shown positive effects on people from a psychological, health, and business perspective. For example, the American Psychologist Association believes spirituality is a vital component of human diversity. It is also considered an important human element that can strengthen personal identity, provide continuity, and support adult developmental changes (Anonymous 4).

Some research shows that spirituality and religion can help prevent or overcome problems like drug addiction, alcoholism, suicide, and inappropriate sexual behaviour. These findings support the notion that spirituality is generally beneficial to health. As a result, spirituality becomes a

fascinating topic in health research. Spirituality has been found to have a positive impact on both mental and physical health in previous research. It has been tested on many patients with diseases like HIV, cancer, and heart disease. It also helps patients with PTSD because spirituality can mediate the relationship between forgiveness and post-traumatic growth (Anonymous 4).

Some may find that their spiritual life is intertwined with their religious affiliation. Others may pray or seek solace in a personal relationship with God. Others seek meaning in nature or art. One's spirituality definition may change over time as one adapts to new experiences and relationships.

Most researchers agree that religious and spiritual practices lead to better health. Spirituality may extend life. Forgiveness has been shown to improve immune function, lifespan, lower blood pressure, cardiovascular health, and reduce feelings of anger or hurt (Anonymous 4). Spiritual ethics found in Christianity, Islam, Buddhism, and Judaism.

Secularized Spirituality

In the postmodern world, the concept of secular spirituality boils down to clinging to a philosophical spirituality without adhering to religious beliefs established by a religious institution. An individual who engages in secular spirituality is said to grow and develop mentally, while also gaining inner peace and contentment on a personal and individual level instead of developing a relationship with God. Secular spirituality constitutes a form of soul searching, a method that includes detaching itself from religious institution as a whole. The relationship involves the individual's personhood, others and nature, and ultimately finding a true form of happiness (Anonymous 10).

Western philosophers like Robert C. Solomon have stipulated numerous views in regards to secular spirituality as a path to the ultimate truth, Cornel W Du Troit, a philosopher at the University of South Africa states the uniqueness of secular spirituality, suggesting that its approach aligns perfectly with the worldview of the modern world, because of its high compatibility with today's values and beliefs, it will inevitably create a sense of community through common experiences of "awe" (Anonymous 10).

Peter Van Der Deer, another philosopher insists that an essential feature of secular spirituality lies with the fact its very existence incites a sense of community through solidarity by having similar beliefs in the universal truth, without having to subscribe to the idea of a higher power or

an unseen divine being. Examples of secular spirituality intercedes differently, the experiences of "awe" can be driven through eclectic circumstances. There has been an increase in numbers pertaining to individuals developing a connection in secular spiritualism through technology, however under spiritual understanding, there are those who implement secular spiritualism by adapting traditional practices such as yoga and the meditative act of mindfulness (Anonymous 10).

The most concise description of post modernism is the "notion that objective reality is suspect" (Anonymous 10) which was a novelty proposed by Ernest Geller, a British-Czech philosopher. However, the instances of postmodernity vary, though, its main gist is contrary to traditional religion and accustoms itself to the concept of objective truth. In this context, the antithesis of postmodernity derives from the occurrence of de-traditionalization, which is the collapse of religious institutions and authorities that used to have the upper hand in claiming the objective truth. Western life has since transformed through disintegration of social ties that were established through traditional religious institutions, particularly through the era of protestant reformation and industrial revolution. This phenomenon is described as "processes which undermine the authoritative of 'sacred' properties or cultural metanarratives" (Anonymous 10) by anthropologist, Paul Heelas. Technology has rapidly developed in the past decade; it has taken over and replaced culture with an altered, varied series of beliefs and values. This rapid change in society highly aligns with Christopher Lasch's description of modern society, who states that society is comparable to "swirl of images and echoes (Anonymous 10)." Where he further states that social media today, especially with the algorithms, provide varied images and beliefs which will ultimately lead to destabilization of objectivity (Anonymous 10). Furthermore, due to its accessibility, the internet provides the potentiality of objective reality.

Secular humanists' scholars are developing great interest in spirituality as though they are beginning to have a positive approach towards religion and as though they are beginning to abandon their secular humanistic beliefs.

Secular humanism is based on man's nature specifically, a modern, non-theistic, rationalist movement that asserts man is capable of self-realization, moral behaviour, and so on without resorting to supernaturalism. In Paul Kurtz's book, he claimed that human beings are allowed to live pleasantly; and have tranquil lives without the help of religion or any spiritual guidance (Mohammad, 2019). Since, secular modernity has de-

throned God, they proclaimed the slogan 'Being good without God'. Secularism is not only a diplomacy concept, but also the doctrines of life, with the goal of progress in human life in this world, regardless of religion, stream, or skin colour. Secularists believe that social issues should be free of religious and dogmatic rules (Gunandar, Jerri, Najihah Wahid, and Anas, 2021).

Those who advocate the idea of the 'spiritual' or 'spirituality' as being often separated from organized religion, they observe that spirituality as a broad concept with various perspectives. Generally, it relates to a sense of connection to something bigger than ourselves, and search for meaning in life. "As such, it is a universal human experience—something that touches us all. People may describe a spiritual experience as *sacred* or *transcendent* or simply a deep sense of aliveness and interconnectedness (Anonymous 9)."

Spirituality understood from this perspective is about the growth of a human being. It is about moving on in life. About having a direction in life and being able to heal ourselves of all the resentment we carry (Gary, 2006). Since spirituality has nothing to do with religion, this notion of spirituality has been secularized in an attempt to optimize short-lived happiness, maximize financial profit making, or support the well-being of society in general (Anonymous 12). Danah and Zohar, the authors of 'Spiritual Intelligence' proposed an ideal spiritual guide with religion and spirituality segregated. Zohar suggests, "I am not suggesting that companies become more spiritual in the sense of building shrines in the reception foyer or calling their employees to prayer (Anonymous 12)."

Zohar's main gist displays full attention on spiritual intelligence as it comes with the advantage of sustaining and developing, economic interest. Variations of spiritual intelligence are sometimes used in corporate settings, as a means of motivating employees and providing a non-religious, diversity-sensitive framework for addressing issues of values in the workplace. According to Stephen Covey, "Spiritual intelligence is the central and most fundamental of all the intelligences, because it becomes the source of guidance for the others (Anonymous 12)."

This orientation of spirituality is thus deconstructing the very notion of religiosity. This kind of secularization of spirituality is confusing to Muslims who do not differentiate between Western conceptions of spirituality and religiosity.

Moreover, some Western scholars recognize the successes of the spiritual practices of eastern religions such as the transcendental meditation of Buddhism and Hinduism in healing the sickness of the souls and

in treating some neurotic behaviours. Despite such positive approach towards spiritualism, they have not changed their position against religion. In fact, in practicing these Eastern therapies, they have evacuated themselves from their religious content and have secularized spirituality to become only a vague unearthly feeling of deep relaxation and spiritual union with the universe. This feeling of tranquility is something that Allah Most Gracious has created in humans as a reward for their prayers to him. Secularists used it as a way to get away from the stress of their materialistic life. It is like a non-Muslim who regularly cleaning themselves such as, taking shower or brushing their teeth. Though to Muslims it is a form of worshipping, to the non-Muslim, it is a beneficial practice for his health (Abdullah, 2011).

Spirituality from Islamic Perspective

In Islam, spirituality is understood as opposed to material or worldly matters. Islam's spirituality transcends spirit and matter and is the core of its integrated and unified way of life. If you want to know more about spirituality, you can read about it here.

The word 'spirituality' comes from the Arabic word '*ruh*', meaning 'spirit'. The word spirit, or *ruh*, is a common term in Arabic, and can mean many things, including "water source", "eye", "spy", "gold", and "silver" (Ya'kub, 2000). The word *ruh* has many meanings in the Qur'an, such as the secret of life; "They inquire about the *ruh*. Say: My Lord's command is to *ruh*, and you are given only a little knowledge." (17:85)

In Islam, *ruh* is regarded as an attribute of Allah Most Gracious that distinguishes between life and death. While spirit is *ruh*, spiritual is *ruhiyyah*, or something related to *ruh* or the sense of *ruh*. Spirituality is also known as *ruhaniyyah*, or *ruhiyyah* condition. *Ruhaniyyah* is the state of realizing a relationship with Allah Most Gracious. It is spirituality or *ruhaniyyah* that creates *iman*, or belief toward religion (Ya'kub, 2000)**.** Given to mankind by Allah Most Gracious, *ruh* always seeks the truth and transcendence while seeking to connect with the One who created it (15:29).

Since the nature of the spirit or *ruh* is considered a Divine secret of God, the spiritual dimension is much more difficult to define. If we can't define "spirit" or "spiritualization," we can at least discuss the process. This is the process of polishing the heart or soul's "mirror" (*tazkiyyah*). Deep unadulterated belief, sincere emotions, and diligent worshipping lead to spiritual zenith (Ya'kub, 2000).

In Islam, spirituality is the connection of actions to life's purpose. For example, a Muslim's life purpose is to worship Allah, so spirituality in this sense links actions to life**'s** purpose. Without this framework, actions are just that: actions. They are time, space, and object constructs.

Also, in Islam, spirituality is defined by the concept of vicegerency (khalifah). As a vicegerent of God, you are obliged to worship Allah and excel in *umran* and life. Spirituality should therefore deeply connect humans to Allah, fellow humans, and the universe. Spirituality helps you understand the relationship between God, man, life, *umran*, and nature. This relationship gives meaning to life. It also gives spirituality a social impact. The essence of human life is spirituality. The soul and heart are what connect us to the creator and allow us to impact our lives and others.

In Islam, spirituality encompasses a communal dimension, nature, and civilization ('umran). The moral attitude of man towards his fellowmen is rooted in his relationship with his Creator. We must recognise that we are all creations of one God who wishes for us to treat each other with mercy, kindness, and justice. Relationships should mirror God's sublime qualities. God's love manifests in humanity's and the world's love. This kind of relationship with God will truly win His pleasure, revealing the true foundation of morality (Bashir, 1979). In fact, Islam considers spirituality to be the core of akhlaq.

Islam perceives spirituality as closeness to Allah and the spiritual world. The spiritual is closely linked to both the esoteric and exoteric aspects of Islam. The essence of Islamic spirituality is tawhid realisation (ta'lim, tarbiyyah, and tazkiyyah).

While spirituality is the spiritual state of a person, religiosity is the religious state of a person. No spirituality without religious belief and practice.

The ways of expressing, facilitating, and maintaining spirituality in order to achieve happiness, improve concentration, and maintain health and well-being are different between Western and Islamic perspectives. Practicing yoga or meditation has many benefits, both Western and Eastern. Moreover, religious activities should be used to express, facilitate, and maintain spirituality in the Islamic belief system. The basis of Islamic religiosity is submission, as documented in the Qur'an and demonstrated by Prophet Muhammad in such a way that no Muslim is in doubt about how to express their submission to God. True submission can only be achieved through knowledge of God's and man's natures. As its ontological basis,

this genuine submission is Islamic metaphysics. This ontology is based on a strong faith in God's unity (tawhid) (Abdullah, 2011).

Tasawwuf and Self-Transformation

For Islam is more than a set of rules to be followed with sincerity in order to achieve happiness in this world and the next. Allah says in the Qur'an that nothing will help us on the Day of Judgment except a pure heart (*qalbun salim*) (Anonymous 3). It is reported that the Prophet Muhammad (PBUH) said, "Verily in the body there is a piece of flesh. If it is sound, the body is all sound. If it is corrupt, the body is all corrupt. Verily, it is the heart." (narrated by Bukhari, Vol. 1, Hadith No. 47).

In response to this hadith, Abdul Hakim Murad states that "the activist's soul can only grow hungry and emaciated until it dies". The Islamic scholars have developed a science, an *'ilm* (science), of examining the 'states' of the heart and methods of bringing it into this condition of soundness (Anonymous 3).

Tasawwuf, also known as Sufism or Islamic psychology. According to Abdul Murad Hakim, mainstream *Tasawwuf* or Sufism is not and never has been a doctrinal system or a madhhab. It was unknown to the Prophet Muhammad (PBUH) or his Companions by name or in its later developed form. Many Islamic sciences developed decades after the Prophetic age, such as *usul al-fiqh* and the numerous technical disciplines of *hadith* (Anonymous 3).

Tasawwuf is an Islamic discipline that helps one better understand one's self, soul, and connection to God. It includes psychology, spirituality, metaphysics, and ontology, and is based on the Qur'an and Sunnah. The true structures of man's personality/ego, exposing a profound reality that extends beyond our mere perception. It addresses both psychological and spiritual issues, allowing the individual to achieve self-realization and spiritual elevation. *Tasawwuf* helps us discover who we are, where we are going, and why we are here (Anonymous 3).

Tasawwuf, also known as *sufi* ethics, is the science of the soul that deals with self-knowledge and the inner dimension of the human being. Sufi ethics is a way of life aimed at purifying the soul and improving man's character. It refers to the study and cultivation of man's direct relationship with his Creator, which is central to Islam. It is rooted in man's relationship with his Creator.

Muslims scholars like al-Kindi, Muhasib, al-Miskaywh, Ghazali and al-Balkhi were all Islamic psychologists who tried to spiritually en-

liven their followers and present the proper methods of character refinement. Using the Holy Qur'an and the Prophet's character as a model, we can help people solve personal and social problems.

Concept of Spiritual Intelligence

It is widely accepted that the notion of spirituality serves as a medium to connect us with something larger than ourselves. However, if one looks through the verses in the Quran, they will find that it carries a far more cohesive meaning and guidance to answer fundamental questions surrounding existence and creation, as well as penetrating the inner state of man while covering all paradigms related to human complexities such as intent, morality, law and human interaction. The components that come with implementing goodness, truth and virtue is a sign of spiritual intelligence since it implies that there is instinctively virtuous knowledge at play once spiritual intelligence is diligently applied in one's life, in addition to that, the exercise of spiritual goodness helps bring an awareness to one's purpose in life, ego and self.

it also provides a perspective where humans have limitations to their own perceptive abilities, spiritual laws and order commitment to spiritual growth and spiritual playing a pivotal role in one's decision-making

The same way spiritual intelligence helps manifests such positive dimensions mentioned above, additionally, it provides a perspective in which humans are constrained by their own perceptive abilities, spiritual laws and order, and a commitment to spiritual growth and development, with spirituality playing a pivotal role in one's decision-making. Robert Emmons, a psychologist whose prominent work revolves around the topic of psychology of religion and spirituality, has proposed 5 defining characteristics of spiritual intelligence as follows (Anonymous 12):

1. Capacity for transcendence.
2. Ability to enter into heightened spiritual states of consciousness.
3. Ability to invest in everyday activities, events and relationship with a sense of the sacred/divine.
4. Ability to utilize spiritual resources to solve problems in living.
5. Capacity to engage in virtuous behavior (showing gratitude, forgiveness, being compassionate).

The pursuit of obtaining human virtue and compassion helps demonstrate that even on a superficial level, there is an innate interest to apply spirituality in order to live in harmony, gain financial profit or to help society overall.

Although with this occurring, the dilution of solid religious themes of spirituality would inevitably take place. However, the fact that such keen interest surrounding spirituality exists, shows an awakening in humans, whereby there's need to form a link or connection with a divine and unseen presence beyond what we know, casting a common goal to ensure harmony and peace in the world. This may indicate a subconscious strive driven by the lack of spirituality, thus disturbing and disrupting the conscience of man, furthering affecting the state of society, furthermore ending with inconsistencies and contradictions in intellectual discourse related to the inner state of man.

Spiritual intelligence manifests and coincides with the dimensions of spiritual experience and knowledge. The manifestations to neither motionless or passed through genealogy, rather it is showcased through human endeavor/struggle with relation to God, society and surrounding. The Quran defines spiritual intelligence as a channel that provides profound, essential states and units of faith and belief in the oneness of God as well as generating and embodying an all-around positive behavior, thoughts and emotions. In the teachings of Islam, it is found that humans have the ability to personify faith in order to live a life filled with reflective processes, based on growth in spirituality, this allowing the improvement of the conditions of human life.

Consequently, this will help generate a positive outcome in society rather than displaying one's spiritual "strength" to stand out to appease a crowd for show. When the implementation of spiritual intelligence is based on the teachings of Islam is established and practiced, it should represent a believer's conviction when it pertains to decision making based on the intents of revelation of God in the aspects of knowledge, belief, morality and laws. The concept of spiritual intelligence in Islam, is guided, reserved and supported through the integration of *iman* (belief), morality (*akhlaq*), and excellence (*ihsan*). The practice of exercising spiritual intelligence is not out of reach, in fact, it is obtainable as it is flexible, optimistic, embraced socially due to its positive elements, and morally grounded. It reflects the inward elements of man such as his/her thoughts and demonstrated through words and actions, which continuously outwardly leaves a

positive influence on individuals, communities and societies, while improving man on an individual level to further enhance his/her spiritual sights (*basirah*) (Benaouda, 2014).

The quest for achieving spiritual consciousness in every aspect of a believer's life, to the point that it becomes a full commitment. This investment is done so that one can embody divine qualities such as mercy, compassion, benevolence, forgiveness, truth, generosity, justice, relief, guidance, patience and wisdom. It is a religious ruling instructed upon Muslims to integrate such divine paradigms and characteristics in themselves.

Foundations of Spiritual Intelligence in Islam

The prime example of Islamic spiritual intelligence being implemented in all aspects of life, dates back to the 7th century, through the life and example of Prophet Muhammad (pbuh). His practice of spiritual intelligence was sustained and encouraged through scholars and people of wisdom (Quran 4:162). They are those who were able to inculcate their characteristics with the spiritual consciousness with knowledge and experience. The concept of Islamic spiritual intelligence holds a far more distinct definition from other notions of thinking/acting, examples would include philosophy, sorcery or witchcraft. There are boundaries, limits and horizons of spiritual experiences, with the help of spiritual intelligence, it creates a high awareness of such boundaries that exist. This sparks a form of motivation and curiosity in individuals to further explore and discover what they are capable of experiencing when delving into the world of spirituality. Acquiring spiritual knowledge helps as a starting tool to exercise and implement spiritual intelligence, as it is counterintuitive if one engages with ignorance and pride as it will inevitably lead to poor spiritual performance (Benaouda, 2014).

The process of learning will help thoroughly demonstrate its content, how it operates, its origin and the profound values spiritual knowledge carries. As the educative process commences, spiritual intelligence is then infused with the learning mind. The organic connection is stated in the Quran, where the cognitive abilities of spiritual intelligence are forming cohesively. The initial part of the approach is described in the Quran, whereby the essence of human nature and elements such as psychic, spiritual, behavioral, intellectual and physical parts (*fitrah*). The Quran places focus on the spirit (*ruh*) and soul (*nafs*), despite the fact that they are inter-related; they are distinct from one another.

Humans have been blessed with the ability to read, if such skill were not granted to man, life would end up significantly different. However, the word, reading, in this context, does not relate to comprehending a story or series of characters, rather it is about acquiring and understanding deep knowledge of the Divine and of the self, associated with the revelation from God. More than 1252 places in the Quran mention the theme of human beings, creation and the Creator. The granted abilities such as cognitive skills and physical tools given to mankind such as sight, hearing and feeling are specifically mentioned in the Quran, particularly highlighting on the way they operate rather than what they are. When it comes to exemplifying the heart and its function, in the Quran, it holds a pivotal position, such as it being the core of one's reasoning and understanding. While at the same time, plays a role in being the center of faith and emotion. The heart is given different names based on its varying tasks, one example includes, *Lubb*, which refers to an in-depth, introspective sight and perception. *Fuad*, is responsible for generating emotions to the surface, while *hijr* plays a role of prevention (Benaouda, 2014).

The metaphysical domain of elements such as *al-ghayb* (the unseen), prophethood and wisdom (*hikmah*), are all under the space of spiritual intelligence as an interlinked foundation model. The metaphysical paradigm appraises the nature and activity that occurs within spiritual intelligence, which then emphasizes on the profound values it brings as well as dynamics and guidance.

This metaphysical order does not appear as complex, in fact it can be broken down much simpler than most philosophical questions and ideas, this order works as an embodiment of universal principles, which is built upon the fundamental sources of the divine message, preserved and nobility and honorability of man, through the continuous guidance and support of God. From an Islamic perspective, the metaphysical model holds the view that human personality is one single unit, leaving no space for concepts like dualism, idealism or perfection. The assumption belief of some may ensue doubt or confusion in relation to authenticated scriptures, the organic systems of spirituality does not strictly take place within boundaries or set limits surrounding aspects such as logical reasoning and laws, however the manifestation are found to be regulative and center to human understanding, guided by revelation. This original form of spirituality can be authentic, sustained and developed, weakened or rejected, despite all, it is elegantly implemented and displayed through divine affinity with the community and the world (Benaouda, 2014).

The second part to the domain of metaphysical order is prophethood. It represents that Prophets of God only promote monotheism, and inveigh against polytheism, atheism and materialism. They play the active role of reprimanding against negative behavior, emotion and thoughts, as well as promoting the acts of investing in bearer of glad tidings, ultimately providing a path to Him. The guidance and leadership provided by Prophets and role models helps assist man with exercising spiritual discipline and the pursue of manifestation of spiritual intelligence (Benaouda, 2014). Therefore, this further demonstrates that the theoretical altercation of spiritual intelligence would necessitate assistance from an external source.

In contrast to the physical world, man would need to utilize their cognitive abilities, sense and imagination to create images and translate them into concepts and meanings; however, the spiritual faculties represent a much more distinct state of being and tastes that are impossible to measure. Thus, in order to invest and engage with the spiritual side, requires higher spiritual capacity, which is something found in prophets that are instructed to guide humanity. This supports the state of Ibn Khaldun, where he states that the inclination towards the divine is found to hold a prevailing nature than that of humanity in relation to power of perception and desire. The third foundation of the metaphysical order comes wisdom (hikmah). The Quran exemplifies wisdom as an abundant good (2:269) which may indicate why Prophet Muhammad (pbuh) was instructed by God to teach man the value of wisdom together with the scripture.

The accordance of spiritual intelligence with wisdom is viewed to a level where spiritual intelligence reflects the mission of the Revelation. A spiritual training done Islamically is similar to sustenance of conditions of supplication, which very much correlates with the needs of man and adjustments occurring in one's environment. The act of supplication helps one move forward to better situations. It is important to note that the Quran holds an approach related to social change, as mentioned in the verse "God does not change the condition of people, unless they change that is in themselves" (13:11).

This is perhaps why, supplication is highly commended in Islam, when it is applied regularly in one's life, it helps prepare Muslims for cognitive and emotional skill in order to make better life choices. One prime example would be the act of *istikhara* prayer (the prayer that specifically helps with decision making). The Quran exemplifies steps of objectives for religious invocations, to signify the significance of supplication and

how it affects the lives of Muslims. The religious calls include: 1. Repenting (by seeking forgiveness for past transgressions) 2. Requesting a need (asking God to grant them whatever it is they need, whether it is spiritual or physical). 3. Seeking protecting from God's wrath (asking God to help them avoid deviating from His path, pleading for mercy, and asking for divine blessings and abundant good). 4. Asking to be granted with spiritual guidance and intelligence to navigate life in a more productive and blessed manner. 5. Asking for healthy social interactions. 6. Asking for Allah to help increase one's knowledge to help spread good to society.

These invocations consist of a number of profound necessary qualities, such as sincerity, pure intent, will and piety. It is mentioned in the Quran that the driving force of good is the intention as it pertains to prayer and actions, Prophet Muhammad stated that "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whosoever emigrated for worldly benefits or for a woman to marry, his emigration was for that which he emigrated for (Benaouda, 2014)."

Conclusion

The paper highlights the profound distinctions between Islamic spirituality and secular worldview, namely, postmodern and secular humanism which hold to the conviction that secular spirituality constitutes a form of soul searching, a method that includes detaching itself from religious institution as a whole. Accordingly, mental growth, development and inner peace and contentment are gained on a personal and individual level instead of developing a relationship with God. Secularized spirituality thus, deconstructed the concept of religiosity.

On the other hand, true submission is the bedrock of Islamic religiosity and spirituality as it is clearly and precisely documented in the Qur'an and practically demonstrated by Prophet Muhammad (PBUH) in a way that leaves no Muslim in any doubt about how to express his submission to God. Spirituality without submission to Allah Most Gracious i.e., *tawhid* is as far away from Islam as the East is from the West. Religiosity and spirituality in Islam are reflected throughout the Islamic submission; it is not simply a concept but more than that, it involves feeling, belief and action. The true conception of the unity of God (*tawhid*) is the only kind of acceptable submission. Thus, the manifestation of *tawhid* may emerge in the manner and form of submission that is prescribed by the fundamental teaching of Islam.

Spirituality is the essence of religiosity and they are undoubtedly of equal important and significant to understand the role of religion as a way of life. Islamic spirituality (*tasawwuf*) primary concern is with balanced personality or character building, self-purification, management of emotions or self-control and psycho-spiritual well-being. As the bedrock of religious and moral duties, character building requires purification of human soul which is categorically done through the application of ethic of tawhid and the Prophetic education. Self-purification or refinement of the soul is not possible without proper observation and treatment and changing of human character or behavior, if we hope to achieve people's well-being which is in turn contributes to humanity at large. It is also a fact that the *tasawwuf* contributes significantly in various aspects of people's lives today, such as in economy, society, social networks, politics, and other areas of life. Islamic spirituality is the real pinnacle of *iman* and the main goal of ibadah and Islamic commitment. The internal yielding mind and submitting heart belong to domain of the affective and spiritual dimension of the religion of Islam. Once this experiential submission (*Islam*) of the self to Allah is realized, the stability and peaceful calmness of the heart called *tuma'ninah* higher level of spirituality is attained.

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