

# Faith in Allah as the Basis of Muslims' Spiritual Intelligence

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**ABSTRACT---** *Spiritual intelligence is an important aspect of one's personal development. Previously, many theories and conceptual frameworks related to spiritual intelligence were referred to Western scholars. However, the theories and conceptual frameworks presented by them are not suitable for use as a benchmark in a Muslim's life. The need for spiritual intelligence in fact has long been discussed in the Qur'anic verses and the hadiths of the prophet SAW. The theory of spiritual intelligence was also developed by Muslim scholars including al-Ghazali, Miskawaih, Ibn Sina and Najati. From that, a concept of spiritual intelligence according to Islam was formed. Understanding of the definition and concept of spiritual intelligence needs to be debunked in the Muslim community as it is a major factor in one's self-transformation and makes life more meaningful. This study outlines the basics of spiritual intelligence which is faith in Allah. The study will use content analysis methods by identifying Qur'anic verses and hadiths that link faith to God with spiritual intelligence and are supported by the views of Muslim scholars. The results show that faith in God is a fundamental element in determining the level of spiritual intelligence, especially for a Muslim.*

**Keywords---** *Spiritual, Intelligence, Faith, Behavior, Development.*

## I. INTRODUCTION

Studies on spiritual intelligence have been developed by Emmons as early as 2000 and have been popularized by Danah and Marshall (2000). Emmons (2000) discussed spiritual intelligence in his study entitled "Is spirituality an intelligence? *Motivation, cognition, and the psychology of ultimate concern*". This article finds spirituality as a form of intelligence. Spiritual intelligence is found as an ability that enables people to solve problems and achieve their goals in their daily lives. This study indirectly supports the views of Gardner (1983) proposed five components that can measure a person's spiritual intelligence; the capacity for spiritual awareness; the ability to enter into the realm of spiritual consciousness; the ability to receive daily experiences; the ability to use spirituality to solve problems; and the ability to engage in praiseworthy behavior.

In addition, Danah and Marshall (2000) also state that spiritual intelligence is related to one's intelligence (*Intelligence Quotient*) and one's emotional intelligence (*Emotional Quotient*). Spiritual intelligence is the highest intelligence one should possess. Danah and Marshall (2000) presented 10 indicators for measuring the level of spiritual intelligence, the ability to sense things, self-awareness, the ability to cope and solve problems, the ability to cope with various difficulties, to have values and visions as quality of life inspiration, the ability to

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avoid injury, the ability to analyze the relationships of things from multiple dimensions, the ability to research why, what and to find the answer, the ability to work in a conference and the ability to be a leader of the people.

But there are significant differences and distinctions between Islamic and Western perspectives. Western theories emphasize only spiritual intelligence as a special potential in the body and as an answer to fill their spiritual void and poverty with the meaning of life. It is the result of the desperation of Western people who want to find meaning in their lives (Toto, 2001). Western psychology has ignored the inner nature of man. Important elements of the human psychological dimension such as dimensions of belief, morals and spirituality have been considered as foreign discourses in their developmental psychology (Mujib and Mudzakir, 2002). According to Najati (1992), the meaning of spiritual intelligence according to the West is a special potential in the body without being associated with the power of God. This is further emphasized by Toto Tasmara (2001) who explains that spiritual intelligence by Western scholars is secular and materialistic. The West says spiritual is not part of religion.

However, Danah and Marshal's (2000) expression of spiritual intelligence reveals elements of humanism as well as the separation of religion from the concept;

Spiritual intelligence does not have to be related to religion. A religious person does not guarantee high spiritual intelligence. Many humanists and atheists have very high IQ whereas many religious people have very low spiritual intelligence.

Tajulashikin Jumahat and Nor Faizah Abdullah's (2014) study entitled *Comparing Spiritual Intelligence Concepts from Islamic and Western Perspectives: One Review* found that there were significant differences between Western and Islamic concepts of spiritual intelligence. According to him, there are two major dilemmas that exist in Western spiritual theory of secularism, namely that there are elements of secularism and religious pluralism that can threaten the integrity of the Islamic faith. The construction of the conceptual framework of spiritual intelligence according to Islamic philosophy, foundation and epistemology must be done and will pave the way for scientific or empirical proofs of constructions and dimensions of spiritual intelligence that can meet the basic assumptions of mainstream intelligence and thus solve the problem of Islamic scholars. These concepts also have the potential to be used in other areas of social science such as leadership, human resource management and more.

## **II. METHODOLOGY**

The authors conducted this study analyzing the content. In this study, the authors brought and interpreted the Qur'anic verses and hadiths related to spiritual intelligence and faith in Allah. The authors further draw on the views of Islamic scholars regarding this spiritual intelligence.

## **III. RESULTS AND DISCUSSION**

In this section the author will begin with a discussion on the concept of spiritual intelligence and then on the basis of Muslim spiritual intelligence, faith in Allah drawn from Quranic verses, hadiths and views of Muslim scholars.

### 1) *Spiritual Intelligence*

The Quran explains that there are stages in the human soul. *Al-nafs al-Mutmainnah* are the souls who was promised heaven on them. Souls who always live in good faith and charity. The soul that will find peace, tranquility and happiness resulting from a close relationship with Allah Taala. This is the soul that is defined by Najati as an intelligent soul (Najati 1992). This is also clear as stated in the Quran in surah al-Fajr (89) verses 27-30 which states *al-nafs al-mutma'innah* as the soul that are promised heaven.

Which means: But ah! thou soul at peace! Return unto thy Lord, content in His good pleasure! Enter thou among My bondmen! Enter thou My Garden! (al-Fajr (89): 27-30).

The prophet also emphasized the spiritual aspects of inculcating faith into the hearts of his people. A heart filled with faith produces a strong relationship with his Lord and thus rejects his spiritual strength and produces extraordinary power that will have a profound effect on him. This is evident in Rasulullah SAW hadith narrated by Nu'man bin Basyir:

Which means: And know that in every body there is a lump of blood which if it is good then the body is good and if it is damaged then the body is damaged. Know that it is the heart (al-Bukhari. *Sahih al-Bukhari*. Kitab al-Iman. Chapter of Fadl Man Istabra'a li Dinihi. Hadith number 52).

According to al-Nawawi (1989), the heart functions as a shaping of one's life. It plays a role in moving, stopping, or refining its actions. He further explained that a good heart is one who always remembers the greatness of Allah SWT, obeys his orders, avoids his prohibitions and avoids obscurity for fear of falling into the wrong. It is clear from this hadith that the prophet SAW emphasized that a person's well-being began with the good of *al-qalb* in the human body. The Prophet also emphasized the need for a person to maintain and protect his or her heart or spiritual to achieve a good and excellent personality.

Al-Kindi (1980) defines a pure and intelligent soul as a pure soul from sin, lust and impurity, constantly seeking the truth of something. When one attains this pure and intelligent soul, Allah will bestow grace and light upon him and he will feel the spiritual and *ilahiyah* that will prevail over all the material pleasures of the world. One who has this spiritual enjoyment is truly achieving the highest goal of his life.

Al-Ghazali (2000) describes the elements that shape one's spirituality are *al-qalb* (heart), *al-ruh* (spirit), *al-nafs* (soul) and *al-'aql* (intellect). According to him, this human soul must be transformed into perfection. The components of *al-nafs* according to al-Ghazali (2000) are in three stages. The lowest level is *al-nafs al-ammarah*. *al-Nafs al-ammarah* means a soul full of anger, rebellion and destruction. The middle level of the soul is *al-nafs al-lawwamah* which is a soul full of regret. At one time they believed and at one point they violated the commands of Allah, but they realized and felt remorse and repented to Allah swt. Whereas the highest level of the soul is *al-nafs al-mutma'innah*, which is a quiet and successful soul against the lust. Although al-Ghazali does not directly define the meaning of spiritual intelligence, the important thing to conclude here is that the highest level of *al-nafs al-mutma'innah* is said to be spiritual intelligence (Salasiah, 2016).

Ibn Sina (2007) further divided the *al-nafs* into three parts: the soul of the plant, the animal soul and the human soul. The soul of the plant is the beginning of perfection for the body where it is nourished, growth and reproductive power. This soul is said to exist in humans, animals and plants. The animal soul is made up of two forces, namely, the energetic force (lust, emotion) and perceptual power (sight, hearing, imagination, fantasy and memory). Human souls also include souls that are specific to humans. It is also called the rational soul which

divides all functions into the mind. The soul has two powers which are the power of mental practice and mental theory. Practical reasoning tends to motivate people to decide what to do or to abandon, which we can call moral. While the theory of the mental power is the potential and the intellect. And thus, these human souls are categorized as intelligent souls.

According to Miskawayh (2011), one is considered to be a real human being if one has an intelligent soul. With that intelligent soul, human beings' degree are as high as angels. The most honorable man is the highest man of his intelligence and his life is always inclined to follow the demands of his intelligent soul.

Najati (1992) has interpreted spiritual intelligence as internal maturity and social maturity, the ability to adapt to the environment, to be able to take responsibility and to deal with a variety of problems, to live a life of ease and happiness and meaning. Najati also equate this spiritual intelligence as *al-nafs al-mutma'innah*.

The stages of the soul in the Quran begin from *al-nafs al-ammarah*, *al-nafs al-lawamah* to the highest level, *al-nafs al-mutmainnah*, which is the hierarchy of human spiritual development (Hassan 1983). Thus the hierarchy of spiritual development itself has implications for the definition of spiritual intelligence (Bensaid et al., 2014).

Spiritual intelligence results from the manifestation of deep faith as well as belief in the oneness of Allah SWT that produces positive emotions, thoughts and actions (Bensaid et al. 2014). Spiritual intelligence exists when the human heart or soul is used to the maximum. It involves the sense of sight, hearing and the capacity of human understanding within the scope of the understanding of Divine revelation. Spiritual intelligence is strongly determined by the heart's relationship to God's greatness and majesty.

Tajulashikin Jumahat (2014) state of spiritual intelligence from the viewpoint of Islam is the potential for an effective internal connection of the soul, heart and spirit. Elmi (2013; 2015) also emphasized that spiritual intelligence is the inner strength of man as a result of spirit, heart, feeling, soul, deep faith, continuous practice based on the law of Allah SWT, praiseworthy attitude and capable of living life in harmony with the environment Islam in addition to human relations with nature. According to him, spiritual intelligence is a degree that measures the inner strength of man in relation to Allah SWT in every actions. Relationship with Allah SWT that are close causing a person to rise to the rank and glory in His presence. Thus, Elmi concludes that spiritual intelligence from the Islamic perspective is the inner strength of man as a result of spirit, heart, feeling, soul, deep faith, sacred practice based on the law of Allah SWT, praiseworthy attitude and capable of living life in harmony with the environment to maintain a good relationship with Allah Almighty.

As a result of the definitions and concepts of spiritual intelligence brought to light, it can be concluded that spiritual intelligence is a person's inner quality, non-material, spiritual, non-physical and invisible things in the naked eye and in particular is related to heart, mind, soul and spirit. It is the ability to think, understand, comprehend, always positive and to act quickly and effectively in interacting with the environment and in solving various problems. Spiritual intelligence is achieved when the human heart and soul are used to the maximum.

## **2) Belief in Allah as the Basis of Spiritual Intelligence**

The Quran emphasizes that faith in Allah is an essential element of human life. As Allah said;

Which means: He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise. (al-Fath (48): 4)

In interpreting the above verse, Ibn 'Ashur (2001) explains that Allah SWT will give peace of mind or in other sense spiritual intelligence to anyone who believes in Allah Almighty and even Allah Almighty will increase their faith from existing faith.

This is supported by Najati (1992) who says that a person's spiritual intelligence is in fact dependent on his relationship with Allah Almighty and his commitment to worship and devotion to Him. This is the element that Western scholars have overlooked in explaining spiritual intelligence. In fact, spirituality in Islam encompasses issues of belief, worship, religious ethics or morals that directly involve the relationship between man and the Creator and human relations.

Believing in Allah is fundamental to a Muslim's spiritual intelligence. According Najati (1992), faith with monotheism is the starting point for one's change. It produces a powerful and powerful spiritual force that transforms its understanding of the self, of humanity, of life and of nature as a whole. It fills the heart with the love of Allah, the Messenger and the people around it and arouses a sense of calm and peace. According to Bensaïd et al. (2014), spiritual intelligence arises from the manifestation of deep faith and belief in the oneness of Allah Almighty that produces positive emotions, thoughts and actions. Toto Tasmara (2001) explains that spiritual intelligence is a knowledge centered on a deep love of Allah. A person will be spiritually intelligent as a result of his true faith in Allah, his hope and confidence in Allah's help and protection. A person who is always looking to God and hoping for His blessing will always feel Allah with him and always with His help. It is this feeling that gives off a sense of serenity and furthers his spirituality (Najati, 1992). Even according to al-Ghazali (1994), faith in God has an impact on spiritual intelligence. There is no greater virtue than knowing Allah and the pleasure of knowing Allah is related to the heart.

This is the spiritual intelligence of Allah that was instilled by the Prophet SAW into the hearts of the Arabs for the first thirteen years of his Prophet's preaching. This monotheism has a profound effect on transforming their souls in that it cleanses their souls from the customs of ignorance, empties their minds from ignorance and superstition. He called on the Companions and Muslims at that time to approach Allah, to obey Allah, to rely only on Him and to pray only to Him. He taught us not to fear but to Allah and not to ask but to Allah (Najati, 1992).

This is evident in his hadith to Ibn 'Abbas;

Which means: From Ibn Abbas, he said: I was behind the Messenger of Allah one day, he said: "O child, verily I will teach you a few words; may Allah have mercy on you, may Allah have seen you before you, if you ask, ask Allah and if you seek help, ask Allah. Know for a fact that if the people unite to benefit you, they will benefit nothing but what Allah has destined for you and if they unite to harm you, they will not harm you at all except what Allah has destined for you, the pen has been lifted and the sheets have dried. (meaning destiny is fixed). (al-Tirmizi. *Sunan al-Tirmizi*. Abwab Sifah al-Qiyamah wa al-Raqa'iq wa al-Wara' 'an Rasul Allah. Hadith number 2516).

Aspects of the creed are an essential aspect of becoming a true Muslim as stated by Abdul Rashid (2003) that it is the basis or foundation for the overall construction of Islam in man. The foundation of faith that involves

religious and divine beliefs is capable of making a Muslim a very high identity. These were also addressed by Zulkifli Ghani and Nor Salimah (2006) by relating the creed of the monotheism or the testimony of the oneness of Allah as spiritual or spiritual to Allah in relation to the faith.

This spiritual intelligence of Allah will fill hearts and souls with peace, tranquility and happiness. Faith in Allah will lead a person to trust, to be honest, to be fair, to act correctly, to be good, to avoid hostility and injustice and to act in a good way. All of this will push a person to improve himself, improving his ability to eventually push him to take action with the best of action. So faith itself is one of the key factors in realizing one's spiritual intelligence, development and perfection (Najati, 1992).

The basis of faith in Allah is the confession (testimony) that there is no God but Allah. According to al-Ghazali (1994), the meaning and content of the shahadah (his testimony) is that no God is worshiped except that Allah is very important to be fully understood as it can increase one's spiritual intelligence to Allah. According to him, the word shahadah leads to the belief in such things as the gathering and the resurrection after death, the questions of Munkar and Nakir, the doom of the grave, the balance sheet, the bridge, the heaven and the hell. The belief in the word *syahadah* is the belief in the pillars of the faith itself. Faith and belief have an effect on obedience in the human heart and are the impetus for worship with confidence in the vengeance of Allah Almighty and His torment (al-Ghazali, 2000). As Allah said;

Which means: (That is) those who believe and rest in peace by remembering Allah. Know that in remembrance of Allah, be at peace with the human heart (al-Ra'd (13): 28).

According to al-Qurtubi (2006), the verse describes faith in Allah Almighty. Faith that eventually leads to peace. This tranquility is a form of spiritual intelligence that will give birth to a generation of fears that will lead the world to put the religion of Allah SWT in the greatest and highest place.

That is why according to al-Ghazali (1994) spiritual intelligence in Allah is the most noble intelligence. According to him there is no greater virtue than the spiritual intelligence of Allah. Therefore, Bensaïd and Machouche (2014) state that spiritual intelligence is a product of deep faith that is ultimately translated through correct thoughts and actions.

Faith in Allah is a strong faith and belief that Allah is the God of the whole world and thus glorify Allah in every act of worship, fasting, prayer, fear and submission are a form of faith in Allah. Only He has the right to worship and to be regarded as the perfect and pure nature of any weakness. (Nu'aym Yasin, n.d).

To glorify Allah is the foundation of faith. It is expressed in the words of the shahadah. When the messenger of Abu Qais came to see the Prophet, he asked them:

Which means: "Do you know what it means to believe in Allah alone?" They answered: "Allah and His Messenger know best." The Prophet SAW explained: The testimony that there is no god but Allah and that Muhammad is the messenger of Allah ... (al-Bukhari. *Sahih al-Bukhari*. Kitab al-Iman. Chapter Ada' al-Khams min al-Iman. Hadith number 51).

The above hadith explains that tauhid is the basis of faith (Ibn Battal, 2003). Tauhid is a testimony that Allah is the One (Ibn Hajar 1986). It means to put Allah at ease in administration and creation, to worship none other than Him, to justify His good name and His high attributes, to cleanse him from all shortcomings and humiliations (Salih Fawzan, n.d). Al-Qaradawi (2001) stressing that tauhid is a key element in Islamic spiritual

life Najati (1992) also explains that those who have faith in piety, have spiritual intelligence because it fulfills human nature.

Allah asks His Prophet to call His servants to the monotheism and it is the basis of obedience to other Islamic practices (Ibn Battal 2003). As mentioned in the following hadith;

Which means: Prophet Muhammad sent Muadh to Yemen. Prophet SAW said to him: "Ask them to acknowledge that there is no God but Allah and I am. The Messenger of Allah. If they have complied with this, explain to them that Allah Almighty obliges them to pray five times a day yesterday. If they have obeyed it, teach that Allah Almighty commanded them to pay the alms of their wealth, taken from the rich among them and given to the poor ... (al-Bukhari). *Sahih al-Bukhari*. Kitab al-Tawhid. Chapter Ma Ja'a fi Qawl al-Nabiy. Hadith number 7372).

In the above hadith, he explained that the word monotheism *La Ilaha Illa Allah* is the highest branch of faith. It is a great sentence that is a tauhid sentence that causes one to become a Muslim by expressing it and becoming disbelievers by rejecting it. It is a word of separation between Islam and disbelievers. This supreme verse states that no god has the right to worship except Allah and that all worship other than Allah is void. Believing in this great tauhidic phrase means that there is no Creator but God, no Provider except Allah, no great Ruler except Allah and that there is no harm and benefit except Allah. It also contains faith in the names and attributes of Allah. Hence why the expression is considered as the highest branch of faith which is the most noble and pure (Ibn al-'Uthaymin 1426H). As mentioned in the following hadith;

Which means: From Abu Hurairah said the Messenger of Allah (may peace be upon him) said: The faith has seventy more - or sixty more - branches, the highest of which is the saying of La ilaha illa Allah .... (Muslim. *Sahih Muslim*. Kitab al-Iman, Bab Sya'b al-Iman. Hadith number 58).

The Muslim hadith is also explicitly stated that glorifying Allah is fundamental to one's Islam;

Which means: From Ibn 'Umar says the Messenger of Allah (may peace be upon him) said; Islam was founded on five foundations; to obey Allah ... (Muslim. *Sahih Muslim*. Kitab al-Iman, Bab Qawlu al-Nabi Buniya al-Islam 'ala Khamsin. Hadith number 120).

Based on what has been said, it can be concluded that faith in God is the basis of a Muslim's spiritual intelligence and it is the foremost intelligence of a Muslim as al-Qaradawi (2001) and Najati (1992) assert that tauhid is a key element in Islamic spiritual life and it fulfills human nature. It is this element of tauhid that contrasts with the spiritual intelligence used by Westerners who are secular, materialistic and without associating it with the power of God (Toto Tasmara, 2001).

The monotheistic approach has been a hallmark of the Islamic religion since time immemorial. It is a concept that is holistic and based on revelation. In fact, this concept is the secret to the success of human education and development as proven by the Prophet Muhammad SAW (Abdul Aziz, 2006). Abdul Aziz (2006) also emphasized the need to re-understand and appreciate the paradigm of tauhid where it needs to be integrated between theory and practice, spirit and intellect and heart and conscience and not be confined to aspects of its theoretical framework to guarantee its effectiveness.

#### IV. CONCLUSION

The results from the above study clearly show that the relationship with God is the point of difference between the concept of western spiritual intelligence and Islam. The basis for Islamic spiritual intelligence is tauhid and faith in Allah while the west places spiritual intelligence only as a mere human potential and as an answer to fill their spiritual void and poverty in the meaning of life. The scholars' explanations of Quranic verses and hadiths clearly show that faith in God is fundamental to one's spiritual intelligence, especially to a Muslim. Thus, the author concludes that a Muslim has spiritual intelligence when he has faith and faith in Allah SWT.

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