

Mindfulness and Religiosity: Concept of Mindfulness and Spiritual Intelligence in Quran

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Abstract

This paper examines the perspective of the Qur'an on mind and energy to mobilize mindfulness and human intelligence. The aim of research is to understand the foundations, meaning and nature of mindfulness mentioned in Quranic text. This paper draws on some illustrations that effectively highlight the Qur'anic perspective on the subject of human mind and spiritual intelligence for mindfulness. The paper concludes that spiritual intelligence developed in accordance with a Qur'anic framework that incorporates consciousness of mind into a system of belief, worship, morality and social responsibility. The understanding of the Qur'anic perspective helps uncover some of the broad underlying theoretical principles and values of Islamic spiritual intellect and reasoning which shapes much of Muslim undertaking with relation to a wider spectrum of interaction with faith-groups and society; effectively developing more inclusive models of evaluation and capacity-building in contemporary multi-religious societies.

Keywords: *Quran, Mind, Mindfulness, Mental energy, spiritual consciousness.*

Introduction

Debate on mind, spirit, Spiritual and intelligence is not a new term however from the perspective of psychology and mind sciences that is gradually emerging. With the current concern of spirituality especially in the Western world, spiritual intelligence from the perspective of mind and psychology has started to evoke academic and professional interest, predominantly within philosophical, religion and spiritual views (Amram and Dryer 2008; Emmons 2000a; King and DeCicco 2009; Zohar and Marshall 2000; Kwilecki 2000; Noble 2000). Human mind from the perspective of intelligence and intellect most used as a noticeable aspect of the psychological sciences for nearly a century. Mind assessment as part of test determines the intellectual intelligence of individuals, as an estimate of their relative intellectual abilities (Richardson 2002). However, having a high intellectual intelligence is inadequate to measure the ability of an individual's success because mental ability doesn't involve only rationality but emotions and emotional intelligence (Goleman 1995). Alongside the role of religion and religiosity has been a part of discussion for mind sciences and psychology and religiosity was found to be positively associated with emotional intelligence (EI; Łowicki and Zajenkowski 2017b; Paek 2006).

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Some areas of debate were also formed to support and oppose the role of religiosity in emotions and rationality of mind e.g Perception of Emotions (the ability to identify one's emotions accurately, as well as to recognize emotions of other people based on various contextual cues), Using Emotions to Facilitate Thinking (the ability to use emotions and moods to support and guide intellectual processing), Understanding emotions (skills necessary to comprehend and label basic and complex emotions). A growing aptitude of mind sciences experts have investigated and supported the role of religion for emotional regulation (Vishkin et al. 2014) Moreover, some researchers have suggested that religious communities and religious practices may serve proactively and positively in organizations that foster the social transmission of emotional skills. According to another view, religious communities are more effectively acquiring emotional abilities which could contribute to overall well-being and healthy environment (Pizarro and Salovey 2002). According to Vaughan spiritual energy as the inherent capacity for a deep understanding of existential questions and insight into multiple levels of mindfulness. He believes that spiritual intellect emerges as a mindfulness that evolves into an ever-deepening awareness of matter, life, body, mind, soul, and spirit. Spiritual intelligence is more than individual mental ability, and even exceeds conventional psychological development (Vaughan, Frances. 2002).

Religiosity and Mindfulness:

In many recent research spirituality, religiosity and wisdom were discussed as positively related. According to Ardel's (2003, 2004) wisdom is integration of cognitive, reflective, and affective (or compassionate) personality characteristics along with spiritual intelligence. Cognitive wisdom involves "an understanding of life and a desire to know the truth... knowledge and acceptance of the positive and negative aspects of human nature, of the inherent limits of knowledge. Reflective wisdom involves self-examination and self-awareness and effective wisdom is self-insight of sympathy and compassion for others. (Ardel 2004, p. 275). Wisdom as human characteristic of mind involves experiences through reflective consciousness and emotional development in life which can be beneficial for oneself, others and society as a whole (Baltes and Staudinger 2000; Jeste et al. 2010).

Conceptually, wisdom and emotional intelligence are similar in that both constructs involve advanced levels of emotional awareness and regulation of emotions which, in turn, should promote spiritual satisfaction (Bergsma and Ardel 2012; Law et al. 2004). Because people with high levels of wisdom and emotional intelligence should be better able to recognize, regulate, and use their emotions, they should be happier with their lives than less wise and less emotionally intelligent people. Wolman in practicing psychotherapy, his impression remains that spiritual intelligence opens the heart, illuminates the mind, and inspires the soul; while connecting the individual human psyche to the underlying ground of being... it may be expressed in any culture as love, wisdom, and service.

Concept of Mind in Quran:

In Quran and literatures which interprets Quranic knowledge, mind is normally translated from the Arabic word 'aql (Arm- strong 2001). Al-Ghazali (Faris 1970) viewed this intellect as the place from where knowledge develops (Noor Shakirah 2008). Once intellect develops the capability to work smart, brilliant and wise in receiving knowledge, which in accordance to al-Ghazali (Faris 1970; Che Zarrina 2007; Noor Shakirah 2008) reality ('ilm) of the true nature of things (haqiqah al-shay'), it will be known as mindfull intelligence. In this regard, this kind of intellect has a similar sense with another Arabic term, qalb literally meaning "heart." It is also known as inner heart or inner self that

represents the whole human disposition in relation to this world and world to come (Che Zarrina 2007). Debate between “qalb” and “nafs” Al-Ghazali (Che Zarrina 2007; Faris 1970) said, that “it is the heart which enables man to attain the knowledge of God, to draw near Him, to work for Him and labor toward Him. It is the heart which rejoices in proximity to Him and prospers when man has purified it and it is the heart which is disappointed and miserable when man has defiled and corrupted it” (Al-Ghazali 1973, pp. 226–227; McCarthy 1980, p. 364). When this intelligence that represents the whole human personality is discussed in Islamic traditions, the scholars related it with emotional intelligence and spiritual intelligence (Naail et al. 2012; Hawa 2004). Man can attain and utilize knowledge through “qalb” and then transform this knowledge through “aql” and “nafs” which is intelligence.

Abilities of Mind in Quran:

In addition to the basic concept of mind as “Aql” and how its different from emotions that is “Qalab” Quran has defined the abilities of mind through the intelligence or “Nafs”. The abilities emotional intelligence is a form of human awareness to actualize and instilled in human soul and are known as Qalbiah intelligence. These abilities prone to different feelings as mentioned in Quran which is divided into three:

- (1) Nafs al-amarah, namely when lust controls the heart and mind (Al-Qura,12:53): works as feeling drives human mind to desire, wish and appetite no matter if it right or wrong. If this feeling is not controlled by intelligence may sovereign over a human being, then it subjugated human behavior to sub-ordinate to it to follow all of its dictates and commands. This first type of nafs and the sign that a person has this type of nafs will willingly, blatantly, remorselessly follow desire. Here the nafs may control emotions through its intelligence if its exceeding towards wrong or evil.
- (2) Nafs al-lawwamah is marked by the domination of reason over the heart and lust (Al-Quran, 75:2): This is gut feeling called self incriminates itself, it reproaches itself, it feels bad, it feels guilty of wrongdoing or negative behavior. This feeling usually occurs after any negative act or behavior in form guilt is supposed to feel remorse, regret, feel guilt, they feel shame, feel embarrassment, wish to take it back, wish never did it, and even intend at that moment never to do that again. So, this is a form of instinctual battle or fighting within oneself to avoid negative act in future.
- (3) Nafs al-mutmainnah where the heart controls reason and lust (Al-Quran,989:27-28): This type of mental and spiritual intelligence first work through self-satisfaction or content with what they do have, there is nothing else that makes them happy. This intelligence molded, trained and disciplined it in such a way, that the only thing that makes it happy, that gives it solace, the only thing is self contentment with one’s oneself. Or it can be state of serenity. The serene, contented, tranquility, at peace. This type of intelligence makes oneself avoid from exceeded, unlawful desires. The sign of this is exactly what we just mentioned that this person, not only do they not do sin or negative behavior, they no longer desire sin or negative behavior. That faculty, that part of their humanity that desires, only and only desires thing is to find self-satisfaction either in meditation, spirituality or religiosity. (Nashori, 2008)

All above feelings mentioned in Qur’an has provided references to emotional intelligence in various verses with various constructions, which if applied properly can increase self-satisfaction and harmonious survival in daily life and work (Santra, 2016). Personality balance related to emotional intelligence and spiritual well-being by combining the characters of Prophet Muhammad SAW and the Qur’an has been proven to help improve individual character in their lives (Tajab, 2016). Intellectual and emotional intelligence has the task of controlling the structure of the brain and ego following Islamic principles, which will later regulate all kinds of things related to the Nafs, namely the mind and heart

(Amaliyah, 2018). The emotional intelligence of someone who applies Islamic values contained in the Qur'an will be in a percentage above 80%. This means that individuals who always practice the values in the Qur'an and the characters described by the Prophet will have a high ability to recognize and control their emotions (Hamdan, 2019). Individuals with high emotional intelligence control tend to be more committed, develop good work relationships, are more tolerant of emotional pressure, and can handle their work conflicts well (Argon, 2020).

Process of Mind with Spiritual Intelligence:

The process of human mind from the perspective of spiritual cultivation is moreover associated with another fundamental theme in Islamic theology, namely, the multi-dimensional innate human nature (fitrah). But the mind as called intellect or spiritual intelligence represents the primary ground for cultivating and maintaining knowledge and it in the effective organization in human life. Three key terms have been used in reference nature: the soul or spirit (ruh) (Qur'an 32:9), the self (nafs) (Qur'an 91:7), and body (jism) (Qur'an 2:247; 21:8). The Qur'an also alludes to the presence of other dimensions of human creation such as the spirit, psyche and human predisposition. Along this parallel, the Qur'an describes the various earthly composites of human creation such as dust (Qur'an 30:20), potter's clay (Qur'an 55:14), potter's clay of altered black mud (Qur'an 15:26), plastic clay (Qur'an 37:11), and a product of wet earth (Qur'an 23:12).

Mind has been Qur'an declared in Qur'an ability to access the mysteries of the physical world and preparation for next world that is spiritual and eternal with the aptitude soul and spirit (Qur'an 17:85). Mind works through free will for either one of two courses of action in life (Qur'an 90:10), the first leading to spirituality, piety and wellness while the second engenders perplexity, moral vice, and corruption. In order to regulate the function of mind with right course, it has been supported by divine guidance. Qur'an has given a holistic approach to spirituality in a manner that sets and at the same time builds and regulates the process of spirituality with balance. Similar theory has been given by psychologists that multiple dimensions of intelligences (intelligent quotient, emotional intelligence, social intelligence and others) are believed to contribute to the betterment of a human being and building the human capability (Flynn 2000; Gardner 2003; Goleman and Sutherland 1996; Mayer et al. 2004; Sternberg 1985), but spiritual intelligence which has been called as Nafs in Quran is understood to contribute significantly in guiding individuals to achieve success and quality (Amram and Dryer 2008; Emmons 2000a; King and DeCicco 2009; Zohar and Marshall 2000), especially from religious perspective as a vicegerent of God (Fazlul Karim 1991; Langgulung 1986; Naquib Al Attas 1999; Baba 2004).

Mind processing mentioned in Quran is sub-ordinate to revelation and nature because human creation, motivation, aspiration, destiny and religious responsibility, supported throughout by revelation (Al-Quran,6:122). According to the Qur'an, the spiritual states represent the outcome of mind manifest to lead humans raising fundamental questions about the meanings of life and secrets of existence, but also serves as an avenue that justifies and elicits the constant generation of positive ideas, thoughts and emotions (Qur'an 75:2). The one who formulate spirituality and mind in order to purify, improve, amend and reform vigilantly can fulfill the criteria of success and become vicegerent of God.

Stefan Huber (2003) theory of definition of religion is very similar to Quranic concept of mind processing. He has given construct of religious theory through five modes: first one is intellectual mode which reflects religious matters, second is ideological mode concerning belief and conviction of reality, third one is public practice which includes religious activities in communities, fourth one is experiential aspect which refers to emotional connection with divine power, and fifth one is private practice which includes

individual rituals and practices. Huber (2003) suggested construct of a religious person activation is based all these five dimensions and also important in his social behavior and personality traits for others.

Quranic Indicators for spiritual intelligence of Mind:

Quranic hierarchy of indicators for spiritual intelligence of mind not only help seekers to attain spiritual merits, but also enables them to master various levels and stages of self-discipline reflecting their states of spiritual awareness and experience with others. These indicators are divided into three levels of faith or belief:

1. Islam-Submission (Al-Quran,2:208,3:19)

The word Islam as indicator mentioned nine times in Quran with a different perspective but with one requirement of spiritual and emotional intelligence of human mind with in connection with divine power. Submission as translated word of Islam as indicator is perceived as passive, static or even subliminal, and beyond this, reflects deep mindfulness, thirst for knowledge, wisdom, will, optimism and order. It also generates spiritual deeds, states, and reflection of religious devotion and positive behavior. This indicator requires from seeker to observe all other Islamic obligations like five daily prayers, Zakat, fasting in Ramadan, make a pilgrimage (Hajj) of the house of Allah. This initial level confirms the acceptability of belief and its initial application in behavior.

2. Iman -Conviction (Al-Quran,4:136)

This level or indicator concerns itself with the confirmation of belief in God, the Angels, the holy books, the Prophets, the Day of Reckoning and Destiny; leading seekers to acquire nearness to the transcendental truth, resulting in good deeds, states, and thoughts. This indicator helps and boost the conviction and belief of seekers or practitioners to acknowledgment the accountability and estimation of their behavior. It is an incentive for people to do good in this life in order to be rewarded in Paradise and a warning against doing badly in order to avoid punishment in the Hellfire.

3. Ihsan-Perfection (Al-Quran,16:90):

This is highest and perfect indicator of highest level of faith defined by Quran denotes the beauty of belief and its reflection in behavior. As highest indicator this level requires highest and perfect level of requirements as mentioned "To worship Allah as if you see Him, and if you do not see Him, He sees you" (Bukhari,1997 Vol:1,Hadith 47) The concept of Ihsan in Islam is also that a Muslim is a responsible person where he does things in a good manner. Excellence in this regard is seen as the highest level of faith and requires active engagement in the process of awareness and submission to God. Life at this stage revolves continually around worship and devotion to God with excellence and perfection.

Sustaining Quranic Intelligence of Mind:

After attaining and processing of intelligence of mind, Quran has also focused the sustenance of mind through some more prescriptions of intelligence of mind. Among them includes purification of the self (tazkiyah), learning the purpose of actions, appropriate responses to divine trials, and cultivating discipline. The process of purification identifies trial as pursue proofs for truthfulness and falsehood (Qur'an 29:2), perseverance and endurance (Qur'an 25:20). This process of purification implies through the response of believer or seeker as credit of success in sustaining the intelligence and respond actively and positively through phase of trial. But at the same time the concept of barakah in the Qur'an (Qur'an 7:96) refers to blessing and connotes growth and development which can be measure through the goodness and quality rather than multiplication of quantity (Zamakhshari,1998). Qur'an also sets out the spiritual order of

mind according to three inter-related stages—Submission, beliefs and perfection—while considering the transition throughout them as a prerequisite for submission to God. This may be seen through performance of basic and volunteer worships and rituals which includes; Prayers, Fasting, Charity for the sake of will of Allah, and financial and physical sacrifice during the time of Haj (Visit to the house of Ka’baah). Whether compulsory or optional, all these rituals meant to support the individual spiritual and moral self-discipline while gradually remedying society’s state of being; resulting in an increasingly steady development of social and moral capital.

The mental hierarchy of spiritual intelligence is reflected through the Qur’an’s urging of believers to exercise abundant remembrance of God which is done in three forms: emotional, meditational, and behavioral. Criteria of all three forms is mentioned God’s remembrance and worship (Qur’an 29:45). Other following concepts are entrenched: praise of remembrance and promise of rewards of forgiveness (Qur’an 7:205; 33:35; 33:41–42); believers should engage in profound remembrance of God for its negligence implies lack of honesty and integrity; success is achieved through remembrance (Qur’an 62:10); remembrance is a reliable method for inner peace and tranquility (Qur’an 13:28).

Conclusion:

Qur’anic perspective of mind and mindfulness through spiritual intelligence is holistic; it involves the human soul, intellect and needs in a dynamic movement of both rational and emotional intelligence which includes wisdom as defined “Aqal” and “Qalb” defined as heart in Quran. The process of Mind through spiritual intelligence includes: spiritual purification, character improvement and moral perfection, not only of an isolated self, but of individuals engaged in connection with God and dealing with building human society. The Quranic indicator of spiritual intelligence for mind can be evaluated not only in terms of its clarity, resulting in life peace or joy, but also with regards to the positive transformation of life in general and the synchronization brought about as a result of understanding of the fundamental questions and purpose of life.

All compulsory and optional rituals and worships brought about by establishing God at the very center of every spiritual pursuit in such a way that spiritual intelligence would have spiritual and rational resonance with the Divine while sustaining a spiritually positive, balanced, and transparent transformation of the self and environment.

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