

ISSN (P): 2790-9859 (E) 2790-9867
 DOI: <https://doi.org/10.37605/ijpbr.v4i2.2>

Date of Submission: 2-09-24
 Date of Acceptance: 1-11-24
 Date of Publication: Dec, 2024

Exploring the Role of Bonding to God in Spiritual Intelligence, Resilience and Life

Satisfaction among University Students in Malakand Division

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ABSTRACT

The study was primarily designed to determine the role of the bonding to God in spiritual intelligence, resilience, and life satisfaction. For this purpose, Scale for Spiritual Intelligence (Kumar & Mehta, 2011), Indigenous Resilience Scale (Naz et al., 2010), Satisfaction with Life Scale (Diener et al., 1985), and Bonding to God Scale (Saleem, 2004; Younas & Kamal, 2021) were administered for assessment and collecting data. These scales demonstrated good psychometric properties and were found reliable. A purposive sample of students (N=402) was selected which included equal number of male (n=201) and female (n=201), ranging between 18 and 32 with an average age 22 years, and education of intermediate level and above. These four scales were applied to collect the primary data. Then, two groups were determined based on the cutoff scores reported on bonding to God (BTG), thus, participants were categorized into low BTG and high BTG. The results and analysis revealed a statistically significant difference in spiritual intelligence, resilience, and life satisfaction between those individuals who scored high on bonding to God (BTG) scale as compared to those who scored low on the same scale. This study has implications for the counselors and psychotherapists to improve the psychological well-being of clients by incorporating faith and bonding to God in their approaches. The paper also identifies its limits and recommends possible areas for further investigation.

Key words: Psychospiritual Interventions, al-Ghazali, Ashraf Ali Thanvi, Spiritual Intelligence, Resilience, Bonding to God, Satisfaction with Life

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INTRODUCTION

Human intelligence has been thoroughly studied in psychology. Intelligence is a mental process and cognitive ability which was initially explored by Alfred Binet and Theodore Simon in France. They devised a scale known as Binet-Simon Scale (1905) comprised of 30 questions intended to measure numerous intellectual functions: judgment, comprehension, and reasoning, which were the important components of intelligence. At the same time when Binet and Simon were working on their scale, Charles Spearman presented a theory of a single global intellectual function which he called general intelligence (g). According to Louis L. Thurstone ((1938), intelligence is composed of several abilities called “primary mental abilities” such as reasoning, perceptual speed, rote memory, verbal meaning, number facility, spatial relations, and word fluency (Riaz, 2017).

Cognitive/intellectual intelligence is the most studied and discussed intelligence. All the intelligence tests measure the relative cognitive abilities, in terms of IQ. For a century, in the realm of psychological sciences, the focus of research studies has been on the cognitive or intellectual intelligence (Richardson, 2002). Cognitive abilities are not only dependent on the rational aspect of intelligence but includes the emotional brain which is emotional intelligence, EQ (Hanefar et al., 2016).

EQ is considered more important than IQ, as EQ plays a significant role in career success and academic achievements while IQ has only 20% role. Emotional intelligence (emotional quotient) is defined as the capacity to recognize and monitor one’s own emotions and the emotions of others close to us (Boniwell, 2012; Goleman, 1995).

A research methodology that embodies soul’s relationship with the body and mind, and its ultimate connection with God—in terms of prayers, meditation, spiritual intelligence, resilience, faith, and other coping mechanisms has been traced by Abdullah (2016) as the following:

“Therefore, only by being able to understand ‘metaphorical evidence’ in our research data could our efforts to “win the soul” be successful. We could always interpret the data using the metaphor, which is a universal and instinctual language that the data itself speaks” (p. no 20).

Spiritual Intelligence

Spiritual quotient (SQ) is a newly introduced component of humans’ intelligence, besides emotional quotient (EQ) and intelligence quotient (IQ). The construct of spiritual intelligence (SI) defined as: the ability to apply, manifest and embody spiritual resources, values and qualities for enhancing daily functioning and well-being (Amram, 2007; Amram & Dryer, 2008). The application of spiritual abilities and resources to practical contexts and identified two elements: awareness of divine presence and existential questioning (Nasel, 2004).

SI also described as the intelligence with which the problem of purpose and meaning in life is solved, to make one’s life more meaningful and worthy than others (Zohar et al., 2000). Hence, the focus is on a sense of connection to a broader and greater whole. Sternberg (2001) argues that the concept of intelligence needs to be broadened beyond IQ. According to Hedlund & Sternberg (2000) and Goleman (1995), the measure of abilities of cognitive intelligence IQ only accounts for 20 to 30% professional success.

While spirituality refers to the search for sacred, ultimate meaning in life, higher consciousness and transcendence; spiritual intelligence (SI) focuses on adaptation and daily life functioning. Just as emotional intelligence (EI) is the set of abilities that employ emotional resources; spiritual intelligence (SI) employs spiritual resources. Emmons (2000) argues that spiritual intelligence is the adaptive use of spiritual information to help in daily problem-solving and for goal

accomplishment. Therefore, it is complete intelligence protecting individuals against maladaptive and negative patterns of behavior and it contributes substantially to the positive life orientation in social and personal life.

For centuries, the topics of attaining wisdom, and the meaning and purpose of life, have been debated and discussed. In the secular approach, wisdom is described as the ability to make appropriate choices and correct decisions. Wisdom is intelligence shaped by extensive formal knowledge, experience, deep insight, and profound understanding. The secular approach neglects the spiritual dimension. Utz (2011) have elaborated the constituents of spiritual intelligence as: the capacity to be virtuous; ability to sanctify everyday experience; ability to utilize spiritual resources to solve problems; and capacity to transcend the mental and physical ability to experience heightened states of consciousness.

According to Zohar et al., (2000), neither intellectual/cognitive intelligence, emotional intelligence, nor any other kind of intelligence, combined or separated, can give an understanding about the full human potential. Subsequently, spiritual intelligence is the concern of this study as it is the central and fundamental of all intelligences.

Resilience

Resilience is conceptualized worldwide as a capacity to deal with traumatic experiences, negative life events, and adversities, which require support to win over vulnerability and risk. The primary construct of resilience is similar across the world, but the manifestation of its attributes may differ from culture to culture. Thus, culture plays a dynamic role in shaping a person's beliefs and personality. Ego-resiliency is a trait resilience that is the ability of an individual to appropriately and dynamically self-regulate which allows highly resilient people to

adapt more quickly to changing situations and such characteristics are consistent across cultures (Naz et al., 2010).

Resilience is a positive personality trait which helps individuals to adapt positively when significant adversity or trauma is encountered. It is a dynamic process of exhibiting positive behavioral adaptation. Resilience is also defined as the capability that enables people to adapt well after undergoing traumatic and stressful life events. Every culture has its own resilient attributes that plays role in order to promote attributes of resilience among specific ethnic units (McLaughlin et al., 2008).

Letzring et al., (2005) distinguished between resilient and non-resilient. Resilient individuals are consistent, dependable, assertive, socially skilled, exhibit self-controlled temperament, and not self-defeating. On the contrary, the less resilient people are impulsive, uncontrolled, moody, unpredictable, self-indulgent, over reactive, and so on.

Bonding to God

Attachment theory has provided adequate empirical evidence in the psychology of religion (Granqvist, 2010) also comprising the notion of divine power (Younas & Kamal, 2021). Bonding means the capability to have an emotional attachment to someone at a deeper level. Bonding to God is a newly explored dimension of religiosity, which refers to emotional attachment of an individual with God (Younas & Kamal, 2021; Miner, 2009).

Experiential and intellectual engagement is required in three disciplines:

1. *Aqeedah* (Belief in God) and bonding to God i.e., to think and know about God, who He is, establishing and strengthening relation with Him.

2. *Fiqh* (Jurisprudence) The second discipline is a code of ethics and conduct where one learns the set of rules about actions and behavior, what is permissible and what is not allowed.
3. *Tazkiyah* or *Tasawwuf* (Mysticism) The third discipline is a science devoted to purification or cleansing of *nafs* and *qalb*, the nourishment of *ruh/spirit*. This is a practical field aims at reformation of one's life experientially, behaviorally, and spiritually; consequently, leading toward attaining congruence between belief and practice (Keshavarzi & Haque, 2013; Rizvi, 1989; Arifi, 2021; Thanvi, 1981, 1982; & al Ghazali, 1993, 2009, 2014).

A beautiful analogy has been used illustrating the role of the above stated three disciplines:

"It is important to remember that if the ultimate goal of a road journey is to meet God and enter Paradise, then the vehicle utilized for transportation would be 'aqeedah', the road signs and traffic regulations would be 'fiqh', and the driver's physical and mental state would be 'tasawwuf'. The state of the driver—drunk, exhausted, irate, or drowsy—will have a significant impact on how well they can operate the car. As a result, it is advised to always be introspective and to keep an eye on one's daily deeds, opinions, thoughts, and behaviors to see if one is making an effort to live a really Muslim life. An individual is supposed to be constantly self-reflective and keep an eye on their innermost thoughts, feelings, and motivations, including envy, greed, selfishness, and wants. The goal of this third and last endeavor is to become closer to God and the Prophet Muhammad ﷺ through a continuous life journey. The former two may be acquired intellectually" (Keshavarzi & Haque, 2013).

Abu Hamid Muhammad al Ghazali (1058-1111)

Imam al Ghazali, a renowned scholar, a prominent personality of his era, was an ascetic, mystic, and famous philosopher of 11th century CE. He has authored several books and articles. He possessed a true knowledge and understanding of the spirit. His work represents a very thoughtful exposition of Islam. He was inquisitive and had a deep insight of human psychology. Al-Ghazali has thoroughly elucidated all the functional disorders also called spiritual disorders that deteriorate the wellbeing of an individual. He defined mental illness as detachment from God and the degree of mental health as the degree of experiential closeness to God/Allah (al Ghazali, 1993, 2009, 2014).

Maulana Ashraf Ali Thanvi (1863-1943)

The profound personality of Ashraf Ali Thanvi (RA) has been next to Imam Ghazali, in order of publications in the field of Sufism. He performed the excellent work of not only highlighting the crux of mysticism, which remained obscured due to the viciousness of the passage of time, but also of reforming, correcting, clarifying, and reviving it. He professed that Islamic mysticism is in no way controversial to the traditions of the Holy Prophet Muhammad ﷺ and teachings of the Holy Quran (Muhammad, 2021).

Ashraf Ali Thanvi's approach to normality is normative, as his work emphasizes on mental health rather than mental illness. As evident by his esteemed books, *Shariat-o-Tariqat*, *Tarbiyat-us-Salik*, *Mouaaiz*, etc., Thanvi's approach has been absolutely psychospiritual in nature. He not only suggested prayers and zikr (remembrance of Allah) but also focused on changing the thinking pattern, attitude, and behavior. While practicing reading therapy, he recommended his books which he believed were beneficial

for the clients. Challenging the thinking pattern and thoughts of the clients and prescribing attitudes and behaviors that would be more favorable to the psychospiritual health (Arifi, 2021; Rizvi, 1989; Thanvi, 1981, 1982).

Tasawwuf or Mysticism has been practiced since the lifetime of the Holy Prophet ﷺ. Numerous disciples (*salikeen*) have been related to the chains (*sulook*) by associating with a spiritual mentor (*shaykh*) to search for supervision regarding purification, self-reformation and self-actualization. The *Shaykh* has mastered the wisdom and skills of this noble tradition and has attained a highest level of nearness to God, consequently, assist others on this pathway. Religiosity and Sufism positively affects hope, optimism, and life satisfaction (Uddin & Irshad, 2022).

It's possible that many Muslims are unaware of this rich legacy. Inquiring about a client's identity in connection to their Islamic faith may be a component of best practices, since it may encourage an introspective process that helps clients find their own path in life. It can be an effective tool for change to incorporate the client's spiritual frame of reference and validate the healing potential of one's own spiritual and cultural identity (Keshavarzi & Haque, 2013).

In the perspective of positive psychology, the process of mysticism closely resembles personal development, emotional control, grit, and delayed gratification. Spiritual intelligence and resilience needed to be developed and enhanced, which can buffer against mental problems, in order, to curb stress-related outcomes such as depression, anxiety, anger, psychological distress, and other emotional problems. Hence, this study is intended to explore the relationship of bonding to God with spiritual intelligence, life

satisfaction, and resilience. This study may allow us to understand the role of bonding to God to help improve spiritual intelligence and promote resilience and wellbeing.

METHOD

The cross-sectional study design and survey method were used in the study.

Research Objective

To ascertain the role of the bonding to God in spiritual intelligence, resilience, and life satisfaction.

Hypotheses

H1 There will be significant difference in spiritual intelligence (SI) between those individuals who will score high on bonding to God (BTG) scale as compared to those who will score low on the same scale.

H2 There will be significant difference in resilience between those individuals who will score high on bonding to God (BTG) scale as compared to low scorer group.

H3 There will be significant difference in Satisfaction with Life between those individuals who will score high on bonding to God (BTG) scale as compared to those who will score low on the same scale.

Sample

In the first phase, a purposive sample involving four hundred and two (N=402) students, included male (n=201) and female (n=201) were taken from the two public sector universities in Khyber Pakhtunkhwa: University of Swat and University of Malakand.

Inclusion Criteria

The subjects' age ranged from 18 to 32 years with an educational background of intermediate and above and having no past psychiatric history or medical history were included in the present study.

Measures

1. Demographic Information Sheet (DIS)

It was used to gather data regarding age, gender, socioeconomic status, education, marital status, past psychiatric, and medical history etc.

2. Scale for Spiritual Intelligence (SSI)

The SSI is a self-report measure of spiritual intelligence in the form of Likert scale having 20-items. Both Cronbach alpha and split-half reliability were 0.78 (Kumar & Mehta, 2011).

3. Bonding to God Scale (BTGS)

BTGS is also a Likert scale having 34 items and it is indigenously developed (Saleem, 2004). The scale is applied to assess one's bond with God. Alpha reliability was found to be 0.82. The scale has five response categories. The scale is revised and validated (Younas & Kamal, 2021) called as Modified Bonding to God Scale, comprising of factors: nearness to God, level of content, connection with God; these factors show positive relation of an individual with God.

4. The Indigenous Resilience Scale (IRS)

IRS is indigenously developed in Urdu and has shown good psychometric properties.

This scale measures the ability of a person to recover/bounce back from stress (Naz et al., 2010).

5. Satisfaction with Life Scale (SWLS)

To assess the level of life satisfaction, the SWLS, a highly reliable five-item Likert scale was also used in this study (Diener et al., 1985).

Procedure

During the study, four hundred and two (402) students were approached in their institutions, departments, and hostels at the University of Swat and University of Malakand. Informed consent was taken, and it was confirmed that they were not going through psychiatric treatment or any other therapy. The Scale for Spiritual Intelligence (SSI), Indigenous Resilience Scale (IRS), Bonding to God Scale (BTGS), and Satisfaction with Life Scale (SWLS) were applied. The participants were freely allowed to continue or quit the study anytime. Confidentiality and privacy were guaranteed. The cooperation of the participants was acknowledged and appreciated. The SPSS-21 was employed for data analysis. The two groups were determined based on cutoff scores reported on bonding to God scale, thus, participants were categorized into: low BTG and high BTG.

RESULTS

The detail of demographics has been summarized in Table 1. The sample was drawn through a purposive sampling technique from two universities. The sample included 402 students, 201 men and 201 women.

Table 1: *Percentages and Frequencies along with Demographic Variables (N=402)*

Demographics	<i>f</i>	%
Age		
18 - 20	108	26.86
21 - 23	195	48.50
24 - 26	52	12.93
27 – 29	30	7.46
30 – 32	02	0.49
Missing	15	3.73
Total	402	100
Gender		
Men	201	50
Women	201	50
Total	402	100

Table 2: **Alpha Reliability Coefficient of Scale for Spiritual Intelligence (SSIS), Indigenous Resilience Scale (IRS), Bonding to God Scale (BTGS), and Satisfaction with Life Scale (SWLS) *N* = 402**

Scale	No. of Items	Alpha Coefficient
SIS	20	0.71
IRS	48	0.93
SWLS	05	0.82
BTGS	34	0.87

Table 2 shows Alpha reliability coefficient values signifying that the scales were reliable for using in the study.

Hypotheses Testing

The groups were determined based on cutoff scores reported on bonding to God scale, thus, participants were categorized in two groups: low BTG and high BTG. To compare the scores of two groups i.e. the low-scorers and high-scorers on Bonding to God Scale, Independent Sample T-test was applied.

Table 3:

M.D, S.D, and t-value between the low-scorers and high-scorers on Bonding to God Scale
(N= 402)

Scale	Low BTG		High BTG		t	p	<u>95 % CI</u>	
	(n = 201)		(n = 201)					
	M	SD	M	S.D				
S.I	71.66	7.56	76.69	8.68	-5.972	0.0001	-6.69	-3.37
IRS	78.65	20.66	91.62	22.56	-5.923	0.0001	-17.27	-8.66
SWLS	21.94	6.40	26.55	4.61	-7.983	0.0001	-5.75	-3.48

Table 3 shows the mean difference on spiritual intelligence (SI), Indigenous Resilience Scale (IRS), Satisfaction with Life Scale (SWLS) between the low scorers and high scorers on Bonding to God scale. The figures indicate that the mean difference in the three variables is statistically significant at 0.0001.

DISCUSSION

To curb psychological issues, the present study was designed to know how people can become more resilient and contented, which can buffer against psychological problems. To know the role of bonding to God, it was assumed that there will be significant differences in spiritual intelligence, resilience, and life satisfaction between those individuals who will score high on bonding to God (BTG) scale as compared to those who will score low the same scale.

The results supported our hypotheses as indicated in the table 3 which shows the mean differences on spiritual intelligence, resilience and life satisfaction between the low scorers and high scorers on Bonding to God scale. The figures indicate that the high scorer group on BTG have a higher mean score on the three variables as compared to the low scorer group. The mean difference is statistically significant at 0.0001 in all cases.

The results are consistent with the previous studies. Spirituality is the most common and prominent factor in bonding to God, spiritual intelligence, and resilience. Spirituality includes faith in God, hope and expectations of God's help, acceptance on faith, trust in God, and the strength of reliance (*tawakul*) play a significant role (Naz et al., 2010; Niaz et al., 2006).

Initial evidence in favor of the benefits of incorporating religious texts into psychotherapy has come from empirical studies. As an illustration, Wahass and Kent (1997) cited in (Pargament, 2011) treated three Muslim patients with schizophrenia who were having threatening auditory hallucinations, such as warnings of torment in the afterlife. When their patients were hallucinating, they instructed them to read the Qur'an. Then, to offset the ominous substance of their patients' hallucinations, the therapists turned to Islamic philosophy, noting that, in accordance with conventional Islamic beliefs, "a person who performs good actions under what God and the holy Prophet ﷺ ordered will be saved in paradise". Over the course of the 9 weeks of treatment, two of the three patients demonstrated a significant decrease in the frequency of their hallucinations. According to the authors, the therapists were unable to create a friendly working connection in the third example. Similar outcomes were found in larger-scale investigations of therapies with Muslim clients who had experienced a loss (Azhar & Varma, 1995a, 1995b) and were identified as having anxiety disorders (Azhar et al., 1994). Compared to medication treatment or supportive therapy alone, psychotherapy that incorporated religious texts into treatment produced faster improvements. Religious literature can offer readers useful examples of fortitude, empathy, hope, and resilience in the face of hardship. It can provide examples of how people should treat themselves through religious stories.

Literature review shows that faith has been associated with a greater sense of personal strength and the experience of greater appreciation for life. Research has also shown that positive

religious coping, spirituality, and spiritual well-being are related with resilience and higher hope, among the burn victims, HIV/AIDS, cardiovascular disease, and individuals with cancer (Miller-Perrin & Mancuso, 2014).

Aflakseir & Coleman (2009) conducted a study in Iran found religious coping as a strong and positive contributor to general mental health beyond other factors. Various studies have confirmed religious coping as a strong predictor of positive mental health during the stressful situations (Pargament et al., 2000; Fry, 2000; Tix & Frazier, 1998). A study on body handlers found a considerable resilience in them with lower psychiatric symptoms (Solomon et al., 2007). The reasons included firm religious beliefs, self-esteem factors, their repressive coping styles, and motivation.

A study conducted to explore the psychological effects of the horrific October 8, 2005, earthquake in Pakistan, which claimed over 100,000 lives. Innumerable people also lost houses, loved ones, or had injuries that resulted in the loss of body parts. Their spirit of gratitude to God was unstoppable in the face of such hardship or difficult times. Rather than becoming angry and giving up, they turned to God, religion, and faith, pleading with Him (Allah) for assistance and divine patience, demonstrating their dependence and faith in Him. The basic tenet was that "we certainly belong to Allah and to Him we are bound to return," meaning that God gives and takes away. It was revealed that having faith in God was essential for promoting recovery from PTSD and enhancing resilience (Naz et al., 2010); Niaz et al., 2006).

When working with religious couples in major conflict, the mental healthcare professionals may incorporate prayer into their treatment plans. Prayer can be used for a wide range of people and issues because it can be expressed in so many ways and is a resource that can be used in therapy.

These include comfort, connection, compassion, forgiveness, gratitude, protection, guidance, meaning, support, empowerment, pain tolerance, and transformation (Butler et al., 1998).

A remarkable study including eighty college students with migraines were instructed in one of three meditation techniques: focusing on a spiritual phrase (such as “God is love”, “God is peace”), focusing on an internal secular phrase (“I am good”, “I am happy”), or focusing on an external secular phrase (i.e., “Sunshine is warm”, “Grass is green”). A progressive relaxation method was given to a fourth group of students. For a month, the students put their meditation(s) and relaxation technique into practice. Before they started to meditate or relax, after a month of practice, and one month later, measurements of physical, psychological, and spiritual functioning were taken at each of these three time points. The spiritual meditators reported significantly fewer headaches, significantly less pain from migraine headaches, significant decreases in depressive mood and trait anxiety, higher levels of existential wellbeing, greater mystical experiences, and better pain tolerance than the other three groups. Wachholtz's findings could be applied to further clinical populations as the results are intriguing (Wachholtz & Pargament, 2005).

The Muslims express bonding and attachment to God in various ways to cope with life stressors. There are four different styles of connecting with and approaching to God: recitation of Holy Quran, memorizing verses of the Holy Quran, various practices and rituals like *zikr* (remembrance of God), visualization/contemplation of God’s names (Khan et al., 2018). All of these spiritual and religious activities offer consolation in times of hardship, but *Tawakul*—reliance or faith in God—has proven particularly helpful for psychological strength and fortitude (Bonab & Koohsar, 2011; Khan et al., 2018; Mottaghi et al., 2011).

Numerous studies on religion and psychology have come to the conclusion that religion plays a constructive role in people's lives, and that religious coping aids people in overcoming dreadful situations (Ghobary Bonab et al., 2013). Muslim psychotherapists employ Sufi rituals and practices as a legitimate therapeutic method to help their clients deal with mental and emotional health concerns and strengthen their relationship with God (Isgandarova, 2019). A positive correlation was found among Sufism, satisfaction with life, religiosity, hope, and optimism (Uddin & Irshad, 2022) along with academic performance in university students (Uddin et al., 2019).

In Sufism, focus on training of *nafs* (self/ego) and its methods for treating mental and spiritual illnesses have been effective. Thus, enhance positive mental health and relieves stress, anxiety, and depression. The spiritual genuineness of all humans is referred to as spiritual impulses which is also understood as the individual capacity to actualize one's full capacity for self-awareness in the Islamic tradition. As a result, Muslim therapists, spiritual guides, and counsellors advise engaging in spiritual practices like *zikr* (repetition of God's names in a rhythmic manner), which was established by Sufi masters (Isgandarova, 2019). The above discussion endorses the significance of the psychospiritual intervention eclectic model (Uddin & Khan, 2024; Uddin & Khan, 2023).

Limitations and Suggestions

- Only university students were included in the sample. Participants from other professions, or fields of life may be included.
- The study may be extended to non-Muslims as it was conducted on the Muslim population only.
- Small sample size (N=402) was also a limitation of this study.

- Old people may be included in upcoming research as majority of the participants in the study were young adults.

CONCLUSION

In a nutshell, certain psychospiritual practices can boost positive emotions and can help restore mental health. As intrinsic religiousness has been associated with positive mental health and healing. But in this modern world, the body dominates over the *ruh* (spirit) so material lust drags a person to the dark land of materialism at the cost of spiritual values. Both Ashraf Ali Thanvi and al-Ghazali have stressed on attachment to God by declaring that distance from God leads to abnormality. The fact is that the development and real success of a person is not dependent on the material gains but on the practical and positive functioning of intellect, thoughts, feelings, and *qalb* (spiritual heart), while negative inclination of heart, intellect, and ruining of thoughts and feelings is the devastation of individual even if s/he physically survives. In psychospiritual dimension, one gets aware of the reality, damages and treatments of the core moral evils like sex, lust for power, and wealth (Muhammad, 2021). Consequently, adopting the psychospiritual approach of Ashraf Ali Thanvi and al-Ghazali may be helpful. Mental health practitioners and psychologists may follow the psychospiritual approach in their clinical and counseling practices.

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