ISLAMIC PSYCHOLOGY, ISLAMIC ANTHROPOLOGY

Examining Prophetic Spiritual Intelligence: A Study of 'Uthman Najati's Approach in *al-Hadith al-Nabawi wa 'Ilm al-Nafs*

Leyakat Ali Khan

Shah-i-Hamdan Institute of Islamic Studies, University of Kashmir, Srinagar, Kashmir, India

Published November 2026

Abstract

Spiritual intelligence is a psychological concept that has gradually gained recognition and become a central focus of scholarly inquiry within the field of psychology. Before this growing interest, most research on spirituality drew heavily on theories and conceptual frameworks developed by Western scholars. However, these theoretical models are not always suitable to serve as measurement instruments, particularly in studies involving Muslim communities. Therefore, the present study aims to analyze the concept of Nabawi spiritual intelligence as introduced by 'Uthman Najati in his book al-Hadith al-Nabawi wa 'Ilm al-Nafs. This study employs a content analysis method by systematically examining the notion of spiritual intelligence as presented in 'Uthman Najati's work al-Hadith al-Nabawi wa 'Ilm al-Nafs. The findings indicate that Najati's conceptualization of spiritual intelligence is fundamentally rooted in faith (iman). In addition, the study reveals that the model of spiritual intelligence proposed by 'Uthman Najati consists of two primary components, namely, the individual's relationship with God and the individual's relationship with the self. Accordingly, the Nabawi model of spiritual intelligence articulated by 'Uthman Najati can serve as a practical guide as well as a potential measurement framework within the field of Islamic psychology, particularly in the domain of Islamic spiritual intelligence.

Keywords: faith-based intelligence; hadith and psychology; Muslim community studies; Najati; prophetic; psychology; spiritual intelligence

1 Introduction

Islamic psychology is a field of study that seeks to understand human psyche and behavior based on the concept of *tawhid* by integrating knowledge and faith (Mujib and Mudzakir, 2002). The primary sources of Islamic psychology are the Qur'an and Hadith. Within these texts, there are verses that describe the psychological states of believers and non-believers, their attitudes, and behaviors. The life of Prophet Muhammad (SAW) also serves as a valuable scientific source in the study of Islamic psychology (Aliah, 2012). The study of Islamic psychology begins with the concept of human creation as explained in the Qur'an and Sunnah (Othman, 2016). The human dimensions in Islamic psychology consist of *al-qalb* (emotion), *al-aql* (intellect), *al-nafs* (soul), and *al-ruh* (spirit) (Fariza and Jawiah, 2016). These four dimensions form the foundation of spiritual intelligence.

Islamic scholars and intellectuals have produced numerous works on the study of human nature and psychology. The study of humanity and psychology introduced by Greek philosophers such as Plato (423–347 BCE) and Aristotle (384–322 BCE) was later expanded by Islamic philosophers such as Al-Kindi (801–873), Ibn Sina (980–1037), Al-Ghazali (1058–1111), and Ibn Khaldun (1332–1395) within the framework of Islamic perspectives. Muslim scholars critically evaluated the views of Greek

philosophers and developed new theories based on the Qur'an, Sunnah, and sound reasoning. For example, Ibn Sina (980–1037) believed that the human heart possesses both theoretical and practical capabilities that contribute to intelligence and mental acuity, as the heart itself can grasp unconscious ideas through feelings, imagination, and estimation (Salleh, 2015). He considered this ability a key factor in human behavior. Meanwhile, Al-Ghazali extensively studied various aspects of psychology in his work *Ihya' 'Ulum al-Din*. He believed that the heart is a spiritual entity that controls human physical and organic functions and governs the senses to fulfil bodily needs (Al-Ghazali, 2000).

The views of Al-Kindi, Ibn Sina, Al-Ghazali, and other Islamic scholars on human psychology were further developed by Western psychologists, leading to the emergence of intelligence theories in modern psychology from the late 19th century. These theories focused solely on human intelligence, such as those proposed by Alfred Binet (1857–1911), Theodore Simon (1872–1961), Jean Piaget (1896–1980), and others. Emotional intelligence theory was later developed by Daniel Goleman (1998), Peter Salovey (1990), and John Mayer (1990). Meanwhile, spiritual intelligence theory was pioneered by Zohar and Marshall (2001), Robert Emmons (2008), and many other Western scholars who introduced various approaches (Salleh, 2015). However, their theoretical approaches are not entirely ideal or suitable for Islamic societies, requiring careful study and evaluation. According to Fariza et al. (2013), as long as modern psychology does not recognize that humans are creations of Allah (SWT), it will fail to provide a satisfactory solution to the spiritual crises of modern humanity. Zohar and Marshall (2000) demonstrated elements of humanism and separated religion from the concept of spiritual intelligence, arguing that spiritual intelligence does not necessarily relate to religion. They also suggested that being religious does not guarantee a high level of spiritual intelligence.

In contrast, Islamic psychology holds the opposite view. Individuals with strong religious practices possess higher spiritual strength because spiritual intelligence is closely linked to one's level of faith (*iman*) and religious practice.

In recent years, modern Islamic scholars have discussed emotions and spirituality within the framework of Islamic approaches, helping to balance perspectives on matters related to the heart, emotions, and spirituality. Among the prominent scholars in this field are Malik Badri (1989), Toto Tasmara (2001), Abdul Mujib and Mudzakir (2002), Muhammad 'Uthman Najati (1992), Muhamad Wahyuni (2006), Adz-Dzakiey (2007), Fariza (2013), Elmi (2013), and Tajulashikin Jumahat (2014).

Muhammad 'Uthman Najati is one of the key scholars in Islamic psychology whose works remain primary references for contemporary researchers. Two of his most well-known books are *Al-Qur'an wa 'Ilm al-Nafs* and *Al-Hadith al-Nabawi wa 'Ilm al-Nafs.*

Therefore, this study focuses on the concept of spiritual intelligence, with *Al-Hadith al-Nabawi wa 'Ilm al-Nafs* by 'Uthman Najati as the main reference.

2 Methodology

The author employs a content analysis approach to examine the biography of 'Uthman Najati and the concept of spiritual intelligence as presented in his book Al-Hadith al-Nabawi wa 'Ilm al-Nafs. The primary source of this study is the analysis of Al-Hadith al-Nabawi wa 'Ilm al-Nafs written by 'Uthman Najati. Meanwhile, secondary sources include references from books, journals, magazines, articles, and other relevant materials.

3 Research findings

The research findings are presented in two sections. The first section discusses the biography or background of ‘Uthman Najati, while the second section explores his insights on spiritual intelligence as conveyed in his book Al-Hadith al-Nabawi wa ‘Ilm al-Nafs.

3.1 Biography of Muhammad ‘Uthman Najati

His full name was Muhammad ‘Uthman Najati. He was born in 1914 in Khartoum, Sudan, and passed away in 2000 in Cairo. He was of Egyptian descent and had lived in Sudan, Egypt, Kuwait, and Saudi Arabia. He studied at Fayoum Primary and Secondary School, then attended Fouad I University, Faculty of Arts, Department of Psychology, where he completed his studies in 1938. He continued his postgraduate studies and earned a Master's degree in 1942. The university then sent him to study psychology at Yale University in the United States. He obtained his second Master's degree in 1948 and then a Doctor of Philosophy degree in 1952 (Zabidi, 2014).

Muhammad ‘Uthman Najati was a contemporary thinker in the field of psychology and one of the key figures in developing Islamic perspective psychology. Through the Quran and Hadith, Najati studied concepts related to the psychological life of humans. His research aimed to establish a true psychology of humans, known as Islamic psychology (Zaharuddin, 2015). Najati’s journey in Islamic psychology began when he prepared his Master’s dissertation titled "Empirical Knowledge According to Ibn Sina" between 1939 and 1942. He realized the importance of understanding Ibn Sina's views on psychology by comparing them with the concepts, views, and lessons in psychology popular before Ibn Sina. Based on this, he explored the psychological concepts in the Quran and Hadith as presented by Ibn Sina (Najati, 1987). Muhammad ‘Uthman Najati was an academic, lecturer, writer, and thesis examiner at the master’s and doctoral levels in psychology (Zaharuddin, 2015). He served at Kuwait University, where he became the first Dean of the Faculty of Arts. He was later seconded to King Abdul Aziz University in Riyadh as a full-time professor. He also conducted comparative civilization studies with experts from Egypt, Syria, Lebanon, and America and contributed to the newspaper 'al-Sharq'. He was a member of the Egyptian Psychological Association, the Non-Medical Psychotherapists Association in Egypt, the American Psychological Association, and the Belgian Psychological Association (Zabidi, 2014).

Najati worked to combine psychology and Islam. He is a contemporary Islamic scholar in spiritual intelligence who successfully contributed to the field of spirituality through his writings. His views are clearly expressed in his works, where Najati studied psychological concepts derived from the Quran and Sunnah (Zaharuddin, 2015). Some of his famous works include:

- *Al-Qur’an wa ‘Ilm an-Nafs*;
- Al-Hadith an-Nabawiy wa ‘Ilm an-Nafs;
- Al-Idrak al-Hissiy ‘inda Ibnu Sina;
- Ad-Dirasat an-Nafsaniyyah ‘inda al-‘Ulama’ al-Muslimin;
- *Ma’alim at-Tahlil an-Nafsiy*; and
- *‘Ilm al-Nafs fi Hayatina al-Yaumiyyah* (Zabidi, 2014).

In his books, it is clear that he was deeply committed to developing the science of psychology from an Islamic perspective, using the Quran and Sunnah as the primary sources of his research. Najati explored the verses of the Quran from a psychological perspective, which has become a reference for Islamic psychology scholars even today.

3.2 Nabawi spiritual intelligence according to Najati

Spirit is also referred to as "*ruhani*" (spiritual) in Webster's Dictionary (1963). Similarly, the Al-Mawrid Dictionary (1994) refers to spirit as "ruh" (soul). Meanwhile, spiritual according to the Kamus Dewan (2015) is something that pertains to the soul or spirit, meaning it is not physical. According to Salleh (2015), the term "ruh" in Islamic epistemology refers to the concept of spiritual, which is commonly referred to by modern scholars today.

From an Islamic perspective, spirituality is the inner aspect of humans that cannot be revealed by human senses. Spirituality is a dimension of religion. The relationship between spirituality and religion is explained by al-Qaradawi (2001). From the perspective of Islamic psychology, humans are created with two aspects that mutually require each other, namely the spiritual and physical aspects (Fariza et al., 2015). Therefore, a well-balanced individual is one who has harmony between the spiritual and material aspects. Fariza (2013) explains that the spiritual construct is a combination of four elements: the heart, soul, mind, and spirit, which are internal components that influence the manifestation of a person's personality. In the context of Islam, spirituality or religiosity has a direct connection to Allah. The Quran clearly asserts that the spirit is one of Allah's affairs that is not revealed to human knowledge except for a small portion. This is also stated by al-Ghazali (1998), who explains that the elements forming a person's spirituality are al-qalb (heart), al-ruh (spirit), al-nafs (soul), and al-'aql (mind).

According to al-Ghazali (2000), the human soul must be transformed toward perfection. The component of al-nafs, according to al-Ghazali (2000), has three stages. The lowest stage is al-nafs al-ammarah, which refers to a soul filled with anger, rebellion, and corruption. The middle stage is al-nafs al-lawwamah, which refers to a soul filled with regret. At one moment, they may believe, but at another moment, they violate Allah's commands, only to realize, feel regret, and repent to Allah SWT. The highest stage is al-nafs al-mutma'innah, which refers to a soul that is calm and has successfully overcome desires. Najati (1992) also interprets spiritual intelligence as al-nafs al-mutma'innah, the tranquil soul. Najati divides the concept of the soul into three categories based on his study of the Quranic verses. First, the soul that constantly urges evil is called al-nafs al-ammarah. Second, the soul that regrets itself is called al-nafs al-lawwamah. Third, the tranquil soul is called al-nafs al-mutma'innah. The division made by Najati is similar to that presented by Imam al-Ghazali. This is certainly because Najati also referred to al-Ghazali's work as a source. Najati (1992) explains that spiritual intelligence is, in general, a form of spiritual and social maturity, alignment with oneself and the surrounding environment, the ability to carry life's responsibilities, face problems, and accept life's realities with complete acceptance and tranquillity. His book al-Hadith al-Nabawi wa 'Ilm al-Nafs discusses in detail spirituality and its management according to the Sunnah of the Prophet Muhammad SAW. Najati (1992) has identified several key characteristics of spirituality according to the Prophet's hadith in this book. These characteristics are categorized under two main aspects: the relationship with Allah and the relationship with oneself.

3.2.1 Relationship with Allah

Najati (1992) outlined three main characteristics related to the relationship between humans and Allah, which are faith and declaring the oneness of Allah, piety, and drawing closer to Allah.

Faith and the oneness of Allah. Najati (1992) emphasized faith and declaring the oneness of Allah as the foundation of the relationship between humans and Allah. According to Najati (1992), the first thing the Quran aimed to change was the spirituality and beliefs of the ignorant Arabs, namely their faith and practices. Therefore, the Quranic verses revealed during the early phase of Prophet

Muhammad's (PBUH) mission in Makkah were aimed at strengthening spirituality based on faith and the oneness of Allah. Strengthening spirituality through the belief in the oneness of Allah was the first step to transforming the individual, eventually leading to great spiritual power that not only changes the individual but also has the potential to change humanity, life, and the entire universe (Najati, 1987). Faith in Allah has a profound and significant impact on transforming the character of the Arabs, freeing them from the customs and practices of ignorance, purifying their minds from superstition and ignorance, and liberating them from fear of death, poverty, and human beings. Their hearts will also be filled with love, affection, and compassion for Allah, the Prophet, and the people around them, as well as for all of humanity. Furthermore, it brings about a sense of peace, tranquility, and contentment. Al-Nawawi (1996) explains that those who experience the sweetness of obedience and endure hardship in the pleasure of Allah and His Messenger (PBUH) will attain the sweetness of faith. With the sweetness of faith, a person will perform acts of obedience and refrain from what is forbidden, striving to fulfill their responsibilities perfectly.

In his book, Najati presents a hadith in which the Prophet Muhammad (PBUH) called upon his companions to hold firmly to their faith, to draw near to Allah, to depend on Him, to hope in Him, and to ask only from Him, having no fear of anyone other than Him. All of this is clearly stated in his (PBUH) hadith:

The meaning: From Abdullah bin 'Abbas, he said: One day I was behind the Prophet, and he said: "O young man, I will teach you some words: Guard Allah, and He will guard you. Guard Allah, and you will find Him in front of you. If you ask, ask from Allah. If you seek help, seek help from Allah..." (al-Tirmidhi, Sunan al-Tirmidhi, Abwab Sifah al-Qiyamah, Hadith no. 2516).

A sincere believer in Allah will always feel that Allah is with him and that he is always under Allah's protection. Najati (1992) cites the following hadith:

It means: From Anas bin Malik, he said: The Messenger of Allah (peace be upon him) said: "Whoever's desire is only for the Hereafter, Allah will grant contentment in his heart, unify his scattered affairs, and the world will come to him without him seeking it. But whoever's desire is only for this world, Allah will place poverty between his eyes, scatter his affairs, and the world will not come to him except what has been decreed for him." (al-Tirmidhi, Sunan al-Tirmidhi. Chapter on the description of the Day of Judgment, piety, and asceticism. Hadith No. 2465)

Taqwa. Najati (1992) also explains that a person is said to possess taqwa when they protect themselves from the anger and punishment of Allah by avoiding sinful actions and remaining on the path of Allah, as outlined by the Qur'an and explained by the Prophet (peace be upon him). This will motivate a person to be trustworthy, honest, perform tasks in the best way, and seek His pleasure and reward. All of this will drive a person to constantly improve themselves and their abilities. If taqwa is truly embraced, it will produce the best of people on Earth. Therefore, taqwa becomes one of the essential elements in developing a mature, perfect, and peaceful personality (Najati, 1987).

The meaning: From Abu Hurairah (RA), the Prophet (SAW) was asked, "O Messenger of Allah, who is the most noble of people?" He (SAW) replied, "The one with the most taqwa" (al-Bukhari, Sahih al-Bukhari, Book of the Hadiths of the Prophets, Chapter on the Saying of Allah: 'And Ibrahim took Allah as a friend.' Hadith no. 3353).

Always approaching Allah. Approaching Allah through specific acts of worship such as prayer, fasting, zakat, Hajj, and general acts of goodness like charity, doing good deeds, and having a noble heart will evoke a sense of tranquillity in the human soul. It grants great spiritual strength because

one knows that they are under the protection and mercy of Allah, and that Allah is always helping and supporting them (Najati, 1992). Najati (1992) explains that this meaning is clearly found in the hadith:

The meaning is: "A servant does not draw closer to Me with anything more beloved to Me than what I have made obligatory upon him. And My servant continues to draw closer to Me through voluntary acts of worship until I love him. When I love him, I become his hearing through which he hears, his sight through which he sees, his hand through which he acts, and his foot through which he walks..." (al-Bukhari. Sahih al-Bukhari. Book of Raqaiq. Chapter on Humility. Hadith no. 6502)

3.2.2 Relationship with oneself

Regarding the relationship with oneself, Najati (1992) has outlined several criteria that make a person spiritually strong.

A peaceful and tranquil soul. One of the things that makes the soul feel at peace is through a sense of safety and tranquillity. Feeling safe is one of the greatest blessings of Allah SWT granted to His servants, after the blessings of faith and Islam. Those who lose this sense of safety will not experience the true enjoyment of life. Najati (1992) cited a hadith where the Prophet SAW said:

The meaning is: "Whoever among you enters the morning in a state of safety, with good health, and has food for the day, it is as if he has been given the world and all its blessings." (al-Tirmidhi, Sunan al-Tirmidhi, Abwab al-Zuhd, Hadith No. 2346).

From the perspective of Islamic psychology, inner peace and feeling secure are innate human needs that must be sought through worship and the practice of religious teachings. The practice of religious teachings leads to spiritual intelligence. Therefore, a person with high spiritual intelligence will experience a calm and peaceful soul.

Self-reliance. The Prophet (SAW) taught his companions (RA) to depend on themselves, to resolve their matters independently, and not rely on others to fulfill their needs (Najati, 1992). This is clearly mentioned in the following hadith:

From Abu Hurairah (RA), the Prophet (SAW) said: "By the One in Whose Hand is my soul, it is better for one of you to take his rope, go out, cut wood, and carry it on his back than to go to a man and ask him, whether he gives or refuses" (al-Bukhari. Sahih al-Bukhari. Kitab al-Zakah. Bab al-Isti'faf 'an al-Mas'alah. Hadith no. 1470).

Independence. In the perspective of Islamic psychology, independence in this context means having high self-confidence in managing one's affairs without overly relying on the help of others. With the trait of independence, it will foster high self-esteem in an individual.

It means: From Ibn 'Umar, it is reported that the daughter of 'Umar was originally named Asiyah (disobedient). Then, the Prophet Muhammad (SAW) changed her name to Jamilah (beautiful). (Muslim. Sahih Muslim. Book of Etiquette. Chapter on the Encouragement to Change Bad Names to Good Ones. Hadith No. 2139)

Al-Nawawi (1996) explains that this hadith means the Prophet (SAW) urged changing names that have bad meanings to names that have good meanings. The Prophet (SAW) understood the role of names in a person's identity. Good and beautiful names lead to good meanings for the person who bears them. This is why the Prophet (SAW) changed names that were undesirable to those that were more pleasant, such as changing the name "Syiham" to "Hisyam," "Haraban" to "Salaman," and similar

examples. This is because one of the things that helps a person feel confident in themselves is when they know, understand, and believe in the goodness and beauty that they possess. When this confidence is established, it will affect their behavior (Najati, 1992). From a psychological perspective, a person will feel embarrassed and lose confidence if they are given a name that is negative or has bad connotations. This is because a name represents one's self-image and is very meaningful in a person's life.

Responsible. One of the important qualities for spiritual intelligence is responsibility in all aspects, whether it is towards one's family, the organization they work for, friends, neighbours, or anyone else. An individual who has a sense of responsibility will always tend to help others (Najati, 1992).

It means: Indeed, Abdullah bin 'Umar said: I heard Rasulullah SAW say: "Each of you is a leader, and each leader will be held accountable for those they lead." (al-Bukhari. Sahih al-Bukhari. Kitab al-Ahkam. Bab Qawl Allah Ta'ala Ati'u Allah wa Ati'u al-Rasul. Hadith no. 7138).

Responsibility towards oneself refers to a person's willingness to carry and fulfil their duties and obligations with perfection. From a psychological perspective, the sense of responsibility within a person reflects their spiritual intelligence.

Having conviction. The Prophet SAW instilled in the hearts of his companions RA the importance of having firm convictions and reminded them not to follow the opinions and actions of others without thinking critically. He emphasized the importance of having a clear stance on any matter (Najati, 1992), as expressed in the following hadith:

It means: From Huzaifah, the Prophet SAW said: "Do not be like those who follow others. That is, those who say, 'If people do good, we will also do good to them, and if they are unjust, we will also wrong them.' But be among those who do good when others do good, and if they do evil, do not wrong others." (al-Tirmidhi. Sunan al-Tirmidhi. Abwab al-Birr wa al-Silah. Bab Ma Ja'a al-Ihsan. Hadith no. 2007)

Thus, a person with a well-developed spiritual intelligence is firm in maintaining their Islam and faith, even when faced with various challenges and temptations. They are not easily swayed or influenced by their surroundings but have clear principles in their actions.

Patience. One of the important indicators of spiritual intelligence is a person's ability to bear the burdens of life, remain steadfast in facing difficulties and challenges, and be patient during adversities without becoming weak. The Prophet SAW taught his companions that every challenge and trial is a test from Allah SWT, which will elevate one's status, remove sins, and be recorded as good deeds for their patience (Najati, 1992).

It means: Suhaib reported that the Prophet SAW said: "Amazing is the affair of the believer. All of his affairs are good for him. This is not the case with anyone except the believer. When he experiences ease, he is grateful, and that is good for him. And when he faces hardship, he is patient, and that too is good for him." (Muslim, Sahih Muslim, Kitab al-Zuhd wa al-Raqaiq, Bab al-Mukmin Amruhu Kulluhu Khayr, Hadith No. 2999)

Patience is about how we restrain ourselves from anxiety, worry, anger, holding our tongue from complaints, and controlling our actions from chaos that may occur due to various reasons, whether caused by ourselves or others. From a psychological perspective, the trait of patience reflects a high level of spirituality in a person.

Contentment and acceptance of Allah's provision. One of the main factors of a person's spiritual intelligence is feeling content with what Allah has given. This is why the Prophet SAW taught his companions RA that true wealth is not in material possessions, but in the soul (Najati, 1992). The Prophet Muhammad (peace be upon him) taught that true wealth is not measured by the abundance of material possessions but by the contentment of the soul. In Sahih al-Bukhari, Hadith 6446, he is reported to have said:

"Wealth is not in having many possessions, but rather (true) wealth is feeling sufficiency in the soul." This teaching emphasizes that inner satisfaction and gratitude for what one has are the true indicators of wealth, rather than the continuous pursuit of material goods.

The term qana'ah refers to a state of contentment and satisfaction with what one possesses, avoiding excessive desire for more or coveting what others have. This concept is emphasized in Islamic teachings, encouraging individuals to accept and be grateful for Allah's provisions. Practicing qana'ah leads to tranquillity and spiritual well-being, as it fosters gratitude and reduces unnecessary longing.

Diligence. In Islamic teachings, Prophet Muhammad (SAW) emphasized the importance of diligence and excellence in performing one's duties. This principle is highlighted in the following hadith: "If the Day of Judgment occurs while one of you is holding a seedling, and if he can plant it before the Day of Judgment comes, he should do so." (Ahmad. Musnad Ahmad. Musnad al-Mukathirin min al-Sahabah. Musnad Anas bin Malik. Hadith no. 12981). This hadith emphasizes the importance of continuous good deeds, even in the face of overwhelming circumstances, highlighting the value of planting a tree as a lasting benefit. Diligence, defined as performing one's duties with excellence and consistency, is a key indicator of spiritual intelligence. It distinguishes between individuals who earnestly strive and those who approach tasks carelessly. In Islamic teachings, the Prophet Muhammad (SAW) emphasized the importance of diligence in work, encouraging his followers to be steadfast and meticulous in their endeavors. This quality not only leads to personal growth but also contributes to the well-being of the broader community. Psychologically, individuals who exhibit diligence are often self-motivated, maintain optimism about the future, and find enjoyment in their work, all of which are reflective of a high level of spiritual intelligence.

In conclusion, Najati's concept of spiritual intelligence addresses essential aspects of human life by establishing faith and piety as its foundation. According to Najati (1992), these traits were instilled by the Prophet Muhammad (SAW) into the hearts of his companions during the early stages of his mission. This preparation enabled them to shoulder the significant responsibility of spreading Islam and establishing an Islamic state. The companions, embodying these characteristics, achieved remarkable feats such as defeating the Roman and Persian empires, opening numerous Islamic territories, and founding prosperous Islamic civilizations. They possessed pure souls, clear and independent minds, commendable morals, consistent behavior, and exemplary personalities—all indicative of high spiritual intelligence.

4 Conclusion

In summary, Najati's (1992) concept of spiritual intelligence encompasses key aspects of human life by establishing faith and piety as its foundation. He posits that these traits were instilled by Prophet Muhammad (SAW) in the early companions to prepare them for the significant responsibility of spreading and developing Islam, as well as establishing an Islamic state. These qualities, deeply rooted in the companions' hearts alongside religious teachings and practices, led to remarkable achievements, including victories over the Roman and Persian empires, the expansion of Islamic

territories, and the formation of a distinguished Islamic civilization. The companions exhibited pure souls, clear and independent minds, exemplary morals, steadfast behavior, and well-rounded personalities—all indicative of high spiritual intelligence. The spiritual intelligence model discussed by Najati touches upon essential aspects of human life by establishing a direct relationship with Allah as its foundation. This model, introduced by 'Uthman Najati in his book *al-Hadith al-Nabawi wa 'Ilm al-Nafs*, can serve as a guide and measuring instrument in the field of Islamic psychology, particularly concerning Islamic spiritual intelligence.

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