



HJRS Link: [Journal of Academic Research for Humanities JARH \(HEC-Recognized for 2023-2024\)](#)

Edition Link: [Journal of Academic Research for Humanities JARH, 3\(4\) October-December 2023](#)

License: [Creative Commons Attribution-Share Alike 4.0 International License for JARH](#)

Link of the Paper: <https://jar.bwo.org.pk/index.php/jarh/article/view/353>

SPIRITUAL INTELLIGENCE, RESILIENCE, LIFE SATISFACTION AND BONDING TO GOD: TOWARDS A PSYCHOSPIRITUAL ECLECTIC MODEL

Corresponding & Author 1:	FAHEEM UDDIN, PhD Scholar, Department of Psychology, University of Peshawar, Pakistan. Email: faheem@uswat.edu.pk
Co-Author 2:	MUHAMMAD JAHANZEB KHAN, Professor, Department of Psychology, University of Peshawar, Pakistan. Email: yousafzai@uop.edu.pk

Paper Information

Citation of the paper:

(Jarh) Uddin, F., Khan, M. J., (2023). Spiritual Intelligence, Resilience, Life Satisfaction and Bonding to God: Towards a Psychospiritual Eclectic Model. In *Journal of Academic Research for Humanities*, 3(4), 169–181.

Subject Areas for JARH:

- 1 Humanities
- 2 Psychology

Timeline of the Paper at JARH:

Received on: 23-10-2023.
Reviews Completed on: 21-12-2023.
Accepted on: 21-12-2023.
Online on: 22-12-2023.

License:



[Creative Commons Attribution-Share Alike 4.0 International License](#)

Recognized for BWO-R:



Published by BWO Researches

INTL.:



Abstract

Intelligence is not confined to IQ and EQ, but another important dimension is SQ. Spirituality, resilience, and satisfaction with life have been thoroughly studied in the fields of counseling, and positive psychology. Overall objective of this study was to ascertain the relationship between resilience, spiritual intelligence, life satisfaction, and bonding to God among university undergraduate students. A correlational and cross-sectional research design was used in this study. The quantitative method was used by selecting a purposive sample of (N=400) students equally divided into females (n=200) and males (n=200), their ages ranged from 18 to 32 with a Mean age of 22, and educational background of intermediate and above. The Indigenous Resilience Scale, Scale for Spiritual Intelligence, Satisfaction with Life Scale, and Bonding to God Scales were used for assessment and collecting data. The scales were found reliable and valid as they demonstrated good psychometric properties. The four scales along with the Demographic Information Sheet (DIS) administered to collect primary data. The results showed a positive relationship among Resilience, Spiritual Intelligence, Life Satisfaction, and Bonding with God. An eclectic model of psychospiritual interventions was proposed based on the psycho-spiritual approach of al-Ghazali (d. 1111) and Ashraf Ali Thanvi (d. 1943). Hypothetically it has been stated that There will be a positive correlation between Life Satisfaction and Bonding with God. The findings of the study revealed some implications for counselors and psychotherapists to incorporate spiritual intelligence, and resilience in their practice, which may enhance positive emotions, mental health, and wellbeing of clients.

Keywords: Psychospiritual, Al-Ghazali, Spiritual, Intelligence, Resilience.

Introduction

Intelligence is a cognitive ability and mental process that was first studied in France by Alfred Binet and Theodore Simon in 1905. Their devised scale known as the [Binet-Simon Scale \(1905\)](#) composed of 30 problems aimed to measure various intellectual functions e.g., comprehension, judgment, and reasoning, which were considered important components of intelligence by Binet. At the time when Binet and Simon were working on their scale, Charles Spearman proposed a theory of single global intellectual function which he called general intelligence (g). Louis L. Thurstone developed a test in 1938 known as the Primary Mental Ability Test. According to his theory, 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](#)). Human intelligence has been thoroughly discussed in the field of psychology. The most studied intelligence is intellectual intelligence. Intelligence tests assess and estimate the relative cognitive abilities, in terms of IQ. The focus of research studies has been on the cognitive or intellectual intelligence in the realm of psychological sciences for a century ([Richardson, 2002](#)). Cognitive abilities are not only dependent on the rational aspect of intelligence but also includes the emotional brain which is emotional intelligence, EQ ([Hanefar et al., 2016](#)). 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. Moreover, emotional intelligence is deemed more important than IQ, and EQ

plays a significant role in career success and academic achievements while IQ has only a 20% role ([Boniwell, 2012](#); [Goleman, 1995](#)).

Research Objective

To explore the correlation among spiritual intelligence, resilience, life satisfaction, and bonding to God.

Research Methodology

Correlational and cross-sectional research design was used in this study.

Hypotheses

- There will be a positive correlation between Resilience and Spiritual Intelligence
- There will be a positive correlation between Life Satisfaction and Spiritual Intelligence
- There will be a positive correlation between Life Satisfaction and Bonding with God
- There will be a positive correlation between Resilience and Bonding with God
- There will be a positive correlation between Resilience and Life Satisfaction
- There will be a positive correlation between Bonding with God and Spiritual Intelligence.

Literature Review

Spiritual Intelligence

Besides emotional quotient (EQ), and intelligence quotient (IQ), spiritual quotient (SQ) is a newly introduced component of humans' intelligence. [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% of professional success. The construct of spiritual intelligence (SI) has been 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 is also described as "the intelligence with which the problem of purpose and meaning in life is solved, to make one's life more worthy and meaningful than others" (Zohar et al., 2000). Thus, the focus is on the sense of the connection to a broader and greater whole. Just as emotional intelligence (EI) is the set of abilities that employ emotional resources; spiritual intelligence (SI) employs spiritual resources. While spirituality refers to the search for sacred, higher consciousness, ultimate meaning in life, and transcendence; spiritual intelligence (SI) focuses on daily life functioning and adaptation. According to Emmons (2000), spiritual intelligence is the adaptive use of spiritual information for goal accomplishment and to help in daily problem-solving. Thus, it is a complete intelligence protecting individuals against negative and maladaptive patterns of behavior. It also contributes significantly to the positive life orientation in personal and social life. Utz (2011) described the components of spiritual intelligence as the ability to utilize spiritual resources to solve problems; the ability to sanctify everyday experience; the capacity to be virtuous; and the capacity to transcend the physical and mental ability to experience heightened states of consciousness. 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 correct decisions and appropriate choices. Wisdom is intelligence shaped by extensive formal knowledge, experience,

deep insight, and profound understanding. The secular approach overlooks the spiritual dimension. Zohar et al., (2000) mentioned that neither intellectual/cognitive intelligence, emotional intelligence, nor any other form of intelligence, combined or separated, can give an understanding about the full human potential. Thus, spiritual intelligence is the concern of this study as it is the fundamental and central of all intelligences, as mentioned in the above studies.

Resilience

The role of resilience in psychological well-being is evident from several studies. Resilience is defined as an ability to cope with adversities, negative life events, and traumatic experiences, which needs encouragement to win over risk and vulnerability. Ego-resiliency is a trait that is the individual's ability to self-regulate dynamically and appropriately which allows the highly resilient people to adapt more quickly to changing circumstances and such characteristics are consistent across cultures. It seems that culture plays a vital role in shaping an individual's beliefs and personality. The main construct of resilience is similar all over the world but the manifestation of resilience attributes may vary from culture to culture (Naz et al., 2010). Each culture has its own resilient attributes that play a role in promoting resilient attributes among ethnic groups. Resilience is also conceptualized as the capacity that enables a person to adapt well after experiencing stressful events (McLaughlin et al., 2008). Resilience is a dynamic process of exhibiting positive behavioral adaptation when encountering significant adversity or

trauma. It's a positive personality characteristic that helps people to adapt positively when significant trauma or adversity is encountered in their lives. [Letzring et al., \(2005\)](#) have illustrated resilient and non-resilient. Less resilient people are moody, overreactive, impulsive, uncontrolled, unpredictable, self-indulgent, and so on. On the contrary, resilient individuals are assertive, consistent, dependable, exhibit self-controlled temperament, socially skilled, and not self-defeating.

Bonding to God

The role of bonding to God in promoting psychological well-being has been demonstrated in the scholarly work of al Ghazali and Ashraf Ali Thanvi. Further, the positive impact of this bonding on individuals has been proved by recent studies in applied psychology. Attachment theory has provided sufficient empirical evidence in the psychology of religion ([Granqvist, 2010](#)) including the concept of divine power ([Younas & Kamal, 2021](#)). Bonding refers to the ability to have an emotional attachment to someone at a deeper level. Bonding to God is a newly explored dimension of religiosity, which means the emotional attachment of a person to God ([Younas & Kamal, 2021](#); [Miner, 2009](#)). Intellectual and experiential engagement is required in three disciplines: Belief in God (*Aqeedah*) and bonding to God i.e., to think and know about God, who He is, and establishing and strengthening a relationship with Him. The second discipline is jurisprudence (*Fiqh*) a code of ethics and conduct where one learns the set of rules about actions and behavior, what is allowed and what is not permissible. The third

discipline is *Tazkiyah* or *Tasawwuf* (mysticism) a science devoted to the purification or cleansing of heart and *nafs*, the nourishment of *ruh/spirit*. This is a practical discipline aiming at the reformation of one's life behaviorally, experientially, and spiritually; thus, leading toward achieving congruence between belief and practice ([Keshavarzi & Haque, 2013](#); [Rizvi, 1989](#); [Arifi, 2021](#); [Thanvi, 1981, 1982](#); & [al Ghazali, 1993, 2009, 2014](#)).

[Keshavarzi & Haque \(2013\)](#) have used a beautiful analogy by illustrating the role of the above-stated three disciplines: It must be kept in mind that normative Muslim practice may differ for various individuals. If one imagines the ending destination of a road trip being is the meeting of God and entering Paradise, the vehicle used for transport, in this case, would be *aqeedah*, the traffic rules and road signs would be *fiqh*, and the physical and psychological condition of the driver would be *tasawwuf*. The driver's condition—drunk, tired, angry, sleepy—will greatly influence his or her ability to operate the vehicle. Therefore, one is encouraged to always be in a self-reflective state, to monitor one's day-to-day actions, views, cognitions, and behaviors as to whether one is attempting to truly live as a Muslim. It is intended that an individual be ever introspective and monitor internal feelings and states, such as jealousy, greed, selfishness, motivations, and desires. This third and final pursuit is an ongoing life journey that is aimed toward gaining nearness to God and the Prophet Muhammad ﷺ. The former two may be acquired intellectually”.

Abu Hamid Muhammad al Ghazali (1058-1111)

Abu Hamid Muhammad al Ghazali also known as Imam al Ghazali, was a renowned Muslim, the most prominent personality of his era, was an ascetic and a renowned philosopher of the 11th century CE. He wrote several articles and books. He had true understanding and knowledge of the spirit. He was inquisitive and had a deep insight into human psychology. His work represents a very thoughtful exposition of Islam. Al Ghazali defined mental illness as distance from God and the degree of psychological health as the degree of experiential nearness to God/Allah. He has thoroughly explained all the functional disorders also called spiritual disorders that deteriorate the well-being of an individual (al Ghazali, 1993, 2009, 2014).

Ashraf Ali Thanvi (1863-1943)

Next to Imam Ghazali, in order of publications, has been the profound personality of Maulana Ashraf Ali Thanvi in the field of mysticism, who performed the great work of not only highlighting the essence of mysticism, which remained concealed due to the brutality of the passage of time, but also of reviving, reforming, correcting, and clarifying it. He declared that mysticism is in no way controversial to the teachings of the Holy Quran and traditions of the Holy Prophet Muhammad ﷺ (Muhammad, 2021). When we look at Ashraf Ali Thanvi's work, we find that his approach to normality is normative. He pays a greater attention to mental health than to mental illness. Thanvi's approach has been absolutely psychospiritual in nature, as evident by his worthy books, *Mouaaiz*, *Tarbiyat-us-Salik*, *Shariat-o-Tariqat*, etc... He

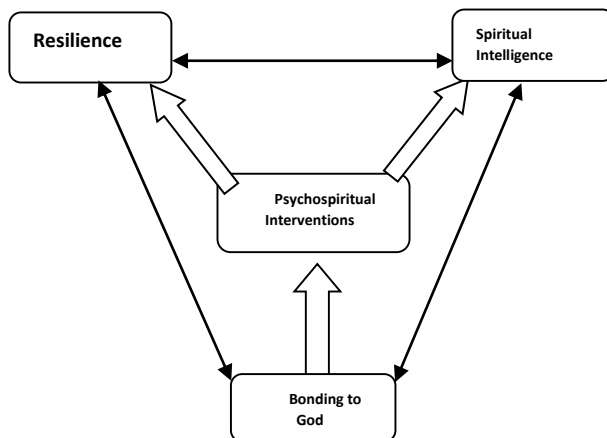
not only recommended prayers and *dzikr* (remembrance of Allah) but also insisted on changing thinking pattern, attitude, and behavior. He recommended his books which he thought were useful for the client. Challenging the thoughts of client and prescribing behaviors that would be more conducive to psychospiritual health (Arifi, 2021; Rizvi, 1989; Thanvi, 1981, 1982). Mysticism or *Tasawwuf* has been practiced since the life of the Holy Prophet ﷺ. Numerous people (*salik* / disciples) have been associated with the chains (*sulook*) by connecting with a spiritual guide (*shaykh*) to seek guidance regarding self-reformation and self-actualization. The *Shaykh* has mastered the knowledge of this tradition and acquired a heightened level of closeness to God, thus, facilitating others on this path. Sufism or mysticism positively affects the satisfaction with life, religiosity, hope and optimism (Uddin & Irshad, 2022).

Keshavarzi & Haque (2013) mention:

"Many Muslims may be unaware of this rich legacy. Part of best practice might include asking about clients' identity in relation to their Islamic faith, which may lead to facilitating an introspective process propelling clients to discover the path within themselves. Integration of the client's spiritual frame of reference and a validation of the ability for one's own spiritual and cultural identity to heal can be a powerful mechanism for change."

The process of *Tasawwuf*/Sufism/mysticism closely resembles with the concepts of personal development, delayed gratification, grit, and emotional control, in the realm of positive psychology. In order, to curb stress-related outcomes such as anger, depression,

anxiety, psychological distress, and other emotional problems; resilience and spiritual intelligence need to be developed and enhanced, which can buffer against the mental problems. The above discussion based on the results and the literature review predominantly suggests the significance of psychospiritual interventions that leads to a conceptual model.



Al-Ghazali and Thanvi's Psychospiritual Approach: An Eclectic Model

Rationale of the Study

According to al-Ghazali and Thanvi, normality is equivalent to closeness to God; distance from God is abnormality. For the purification of *Qalb*, guidance is provided by God through prophets. The individual has an open choice to accept this guidance or avoid it according to his ability and capacity. If the individual follows the right path, s/he is in the realm of normality. Normality and abnormality do not make a dichotomy. It is a continuous process. By the right path is meant, faith in God and the Holy Prophet ﷺ, which demands unity in belief and action, respect for others, sense of duty and absence of doubt about one's action. Faith played the most important role in the therapeutic process (Arifi, 2021; Rizvi, 1989; Thanvi, 1981, 1982). Al-Ghazali, ibn Sina, ibn Miskwayeh,

and al-Razi laid great stress on the demand of the whole man. According to Ibn Miskwayeh, "Moral demands are the correct expression of the valid order of things analogous to the hygienic order. Immoralism would lead to all types of evil over virtues, resulting in sickness. Man is thus confused and lost". The good of mankind lies in the religiously determined values of life. Ibn Miskwayh further says, attacking the evil starts with certainty. Knowing what is right allows acting against what is wrong. Spiritual healing is a process of self-purification. It implies a faith in a living and loving God. Spiritual healing is the psychotherapy in Muslim tradition. Ibn Miskwayh classified the spiritual disorders (Ajmal, 1968; Rizvi, 1989). Muhammad bin Zakaria al Razi, a physician, also elaborated the causes of mental disorders. Al-Ghazali 'therapy of opposites' has provided a method or process of growth so that one can lead a normal life. The trend from the beginning is that what is now known as positive mental health. According to Shah Wali Allah, the knowledge of how and why the 'self' flops to unify its own dynamic elements should always accompany spiritual healing. Unless some kind of analysis precedes, even the ritualistic practices and prayer for purifying the self will not improve psychological health. The causes of a spiritual disease should be known and eliminated. Even God should not be asked to remove the effects while the causes remain unknown. The symptoms are defense reaction against offending tendencies. Without replacing control of negative and offending tendencies by conscious effort, the only treatment of symptoms is of no use (al Ghazali, 1993, 2009, 2014; Ajmal, 1968; Rizvi, 1989). Thus, in this

broader context, the authors, rationalize the need for this research study on mental health of people in Pakistan which is deteriorating due to the prevailing situation, socioeconomic conditions, and materialistic drive. The mood disorder i.e., depression is mostly reported and that further leads to suicidal behavior in youth across the country. To curb stress-related outcomes such as anger, depression, anxiety, psychological distress, and other emotional problems; resilience needs to be developed and enhanced, which can buffer against mental problems. There is dearth of research studies in Pakistan on 'spiritual intelligence, resilience, and bonding to God'. This study may allow us to understand how psychospiritual wellbeing may help improve mental health and promote resilience.

Research Methodology

Sample

The departments were selected through random sampling technique. Then, four hundred students (N=400) were approached in their departments and hostels. This purposive sample comprised of students from the faculties of social sciences, numerical and physical sciences, arts and humanities, and natural and life sciences. The sample comprised of females (n=200) and males (n=200) were selected from University of Malakand and University of Swat, Khyber Pakhtunkhwa.

Inclusion/Exclusion criteria

Those individuals who reported below 18 years of age, education less than intermediate level, either severe medical or psychiatric history were excluded from the present study.

Instruments

i. Demographic Information Sheet (DIS):

This scale was applied to collect data about various socio demographic variables including age, gender, education, location, and marital status etc.

ii. The Indigenous Resilience Scale (IRS)

This 4-point Likert Scale is indigenously developed in Urdu and has shown good psychometric properties. This scale assesses an individual's ability to bounce back/recover from stress ([Naz et al., 2010](#)).

iii. Scale for Spiritual Intelligence (SSI)

It is a 5-point Likert scale, self-report measure of spiritual intelligence having 20 items, 10 positive items and 10 negative items, reversely scored at the end ([Kumar & Mehta, 2011](#)).

iv. Bonding to God Scale (BTGS)

It is an indigenously developed 5-point Likert Scale having 34 items ([Saleem, 2004](#)) which is administered to measure one's attachment with God. The scale has also been revised and validated ([Younas & Kamal, 2021](#)) known as Modified Bonding to God Scale.

v. Satisfaction with Life Scale (SWLS)

This scale is extensively used to assess the level of life satisfaction ([Diener et al., 1985](#)). It is a 7-point Likert scale having five items measuring contentment in life.

Procedure

During the study, the academic departments were selected through random sampling technique. The sample comprised of four hundred students (N=400) purposely selected from the faculties of social sciences, numerical and physical sciences, natural and life sciences, and arts and humanities. To minimize the effects of extraneous variables,

it was ensured that participants were not undergoing any other therapy or psychiatric medicines. The Demographic Information Sheet (DIS) including a written Informed Consent, Indigenous Resilience Scale (IRS), Scale for Spiritual Intelligence (SSI), Satisfaction with Life Scale (SWLS), and Bonding to God Scale (BTGS) were applied. The participants were informed that they were free to continue or quit the study at any time. The participants were also debriefed after their involvement in the study through a follow-up session. Confidentiality and privacy were ensured. In the end, they were thanked for their cooperation. The SPSS-21 was used for data analysis, descriptive statistics, and correlations. The study is continued and will be followed by interventions and post-test measures.

RESULTS

Descriptive Statistics

The sample comprised of 400 students, 200 males (50.0%) and 200 females (50.0%). The sample was drawn through a purposive sampling technique. The detail of demographics has been summarized in Table 1.

Table-1: Frequencies and Percentages of participants Age and Gender (N=400)

Table-2:

Age (in years)		
18 - 20	108	26.86
21 - 23	195	48.50
24 - 26	52	12.93
27 - 29	30	7.46
Missing	15	3.73
Total	400	100
Gender		
Men	200	50
Women	200	50
Total	400	100

Alpha Reliability Coefficient for Indigenous Resilience Scale (IRS), Scale for Spiritual

Intelligence (SSI), Satisfaction with Life Scale (SWLS), and Bonding to God Scale (BTGS)

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

Table 2 shows the values of Alpha reliability coefficient for Indigenous Resilience Scale (IRS), Spiritual Intelligence Scale (SIS), Satisfaction with Life Scale (SWLS), and Bonding to God Scale (BTGS), indicating that the scales were reliable to be used in the study.

Table-3: Correlational Analyses (N = 400)

	M	SD	S.I	Res	BTG	L.S.
Spiritual Intelligence	74.00	8.53	--	0.36**	0.36**	0.20**
Resilience	78.89	21.08		--	0.44**	0.37**
Bonding to God	148.74	15.62			--	0.49**
Life Satisfaction	24.10	6.05				--

$p > 0.1$; * $p < 0.05$; ** $p < 0.01$

** Correlation is significant at the 0.01 level (2-tailed).

Discussion

Positive psychology is an emerging field with a growing number of research studies. The present study was designed to explore the positive aspects of life i.e., spiritual intelligence, resilience, life satisfaction, and bonding to God among the university undergraduate students. It was assumed that there will be a positive correlation among these variables. This study confirmed positive relationships among resilience, spiritual intelligence (SI), life satisfaction, and bonding to God. Table-3 indicates the values of correlation coefficients. The findings of this study are consistent with some other studies in the field. The results of a research study (Salmabadi et al., 2016) indicate the direct effects of mindfulness and Spiritual intelligence on resiliency ($N = 120$); and the

direct effect of mindfulness on Spiritual intelligence is also meaningful. A statistically significant positive relationship was revealed between Spiritual intelligence and mindfulness among employees ($N = 97$) in a workplace setting (Subramaniam & Panchanatham, 2015). SI, mindfulness, and transformational leadership were found to have a statistically significant positive relationship in the workplace investigation. These findings demonstrate how valuable and practical the variable SI is, and how it could be a key mediator of other factors (Gieseke, 2014). In our study, the sample size is greater than these studies and the findings are consistent which demonstrate the cross-cultural impact. The Satisfaction with life has been explored in number of studies and a positive correlation has been found among life satisfaction, religiosity, hope, optimism (Uddin & Irshad, 2022) as well as academic performance in university students (Ud Din et al., 2019). The Sufi rituals and practices are used by Muslim psychotherapists as a valid tool in their therapy work to assist their clients in addressing both their mental and emotional health issues as well as improving their relationship with God (Isgandarova, 2019). The prominent and most common factor among spiritual intelligence, bonding to God and resilience is spirituality, including faith in God, acceptance on faith, hope and expectations of God's help, and the strength of reliance (*tawakul*) and trust in God play a significant role. The results are consistent with the previous studies (Naz et al., 2010; Niaz et al., 2006). Research studies have shown that spirituality, positive religious coping, and spiritual well-being, are related with higher hope, and resilience, among the

burn victims, cardiovascular disease, HIV/AIDS, and individuals with cancer. Literature review also shows that faith has been associated with a greater sense of personal strength, and the experience of greater appreciation for life (Miller-Perrin & Mancuso, 2014). A study by Aflakseir & Coleman (2009) conducted on Iranian Muslims, found that religious coping had a significant positive contribution to general mental health beyond other predictors. Numerous studies have demonstrated religious coping as a strong predictor of positive mental health in people with stressful conditions (Pargament et al., 2000; Fry, 2000; Tix & Frazier, 1998). Solomon et al., (2007) carried out a study on resilience in body handlers and found a considerable resilience in them with lower psychiatric symptoms. The reasons suggested by the researchers include strong religious beliefs, their motivation and self-esteem factors, and their repressive coping styles. A study carried out to see the impact of devastating earthquake of 8th October 2005 in Pakistan which killed over 100,000 people. Also, there were countless people who had lost their loved ones, homes, or had been injured and lost their body parts. In the face of such hard times or trauma, there sense of gratefulness to God was irresistible. Instead of being aggrieved and losing hopes, they sought refuge in God, religion and faith, asking Him (Allah) for help and divine forbearance, thus showing reliance and trust in God. The fundamental principle was that God gives and takes away i.e., 'we certainly belong to Allah and to Him we are bound to return'. It was concluded that faith in God was a key factor in strengthening resilience and promoting

recovery from PTSD (Naz et al., 2010; Niaz et al., 2006). Researches have different findings and views about religion and psychology but numerous have concluded positive role of religion in individual life thus religious coping helps individuals in dealing with dreadful events (Ghobary Bonab et al., 2013). Muslims express attachment and bonding to God in different ways to cope with life stressors. There are four different styles of approaching to and connection with God: recitation of Holy Quran, memorizing verses of the Holy Quran, visualization/contemplation of God's names, various practices and rituals like *zikr* (remembrance of God) (Khan et al., 2018). All these religious and spiritual practices provide support during stressful situation, especially *Tawwakkul* i.e. reliance or trust in God has been very beneficial in psychological strength (Bonab & Koohsar, 2011; Khan et al., 2018; Mottaghi et al., 2011). Consequently, to curb the psychological issues in the modern times where materialism is on the peak, there is need to develop and enhance resilience, spiritual intelligence, life satisfaction, and bonding to God, which can buffer against mental problems.

Conclusion

In the light of findings of the study, a positive correlation was found among resilience, spiritual intelligence, life satisfaction, and bonding to God. The same has been discussed by Al-Ghazali and Ashraf Ali Thanvi. Both have emphasized on bonding to God by mentioning that closeness to God is normality and distance from God leads to abnormality. One gets aware of the reality, damages, and treatments of the main moral evils (sex, lust for power, and wealth). The fact is that the real success and growth of an individual is

dependent not on material gains but on the positive and practical functioning of thoughts, feelings, intellect, and *qalb* (spiritual heart), whereas negative inclination of intellect, heart, and ruining of thoughts and feelings is the devastation of an individual even if s/he physically exists. Thus, following the psychospiritual approach of al-Ghazali and Thanvi may be very helpful. Psychologists, counselors, and mental health practitioners may learn to adopt the psychospiritual approach. This approach is further tested by the authors and will be published soon.

Limitations of the study

- Only university students were included in the study.
- Most of the participants in the study were young adults.
- Small sample size was another limitation of this study.
- This study was conducted on Muslim population only.

Innovation/Research Gap

First, SQ is the least explored area in applied psychology. Empirical research related to SQ is an addition to academia in the field of psychology. Secondly, this study offers a solution for reducing stress, depression, and anxiety leading to satisfaction with life. Thirdly and most importantly, it saves psychology from closure by adding a new dimension thus perpetuating the study of psychology by mingling spirituality with mainstream psychology.

Recommendations

- The same study may be expanded to non-Muslims.
- Participants from other fields, professions, or walks of life may be included.

- Old people/elderly may be included in upcoming research.
- A longitudinal study is recommended to ascertain changes across the life span.
- Psychospiritual interventions can be adopted in individual and group counseling (to be published soon).

References

- Aflakseir, A., & Coleman, P. G. (2009). The influence of religious coping on the mental health of disabled Iranian war veterans. *Mental Health, Religion and Culture*, 12(2), 175–190.
- Ajmal, M. (1968). An Introduction to Muslim Tradition in Psychotherapy. *Psychology Quarterly*, 4, 28–33.
- al Ghazali, A. H. M. (1993). *Ahiya Ulum-id-Din* (Revival of religious learning). (Fazl ul-Karim, Trans.). Dar-ul-Ishaat.
- al Ghazali, A. H. M. (2009). *Tabligh-i-Din*. Touseef Publishers.
- al Ghazali, A. H. M. (2014). *Kimiya-e Saadat* (The alchemy of happiness). Maktaba-e-Rehmania.
- Amram, Y. (2007). The seven dimensions of spiritual intelligence: An ecumenical, grounded theory. 12.
- Amram, Y., & Dryer, C. D. (2008). Integrated Spiritual Intelligence Scale: Development and Preliminary Validation.
- Arifi, A. H. (2021). *Basair-e-Hakeem-ul-Ummat* (Insights of Ashraf Ali Thanvi RA). Idarat-ul- Maarif.
- Bonab, B. G., & Koohsar, A. A. H. (2011). Reliance on God as a core construct of Islamic psychology. *Procedia-Social and Behavioral Sciences*, 30, 216–220.
- Boniwell, I. (2012). Positive psychology in a nutshell: The science of happiness: The science of happiness. McGraw-Hill Education (UK).
- Diener, E., Emmons, R. A., Larsen, R. J., & Griffin, S. (1985). The satisfaction with life scale. *Journal of Personality Assessment*, 49(1), 71–75.
- Emmons, R. A. (2000). Is spirituality an intelligence? Motivation, cognition, and the psychology of ultimate concern. *The International Journal for the Psychology of Religion*, 10(1), 3–26.
- Fry, P. S. (2000). Religious involvement, spirituality and personal meaning for life: Existential predictors of psychological wellbeing in community-residing and institutional care elders. *Aging & Mental Health*, 4(4), 375–387.
- Ghobary Bonab, B., Miner, M., & Proctor, M.-T. (2013). Attachment to God in Islamic spirituality. *Journal of Muslim Mental Health*, 7(2).
- Gieseke, A. R. (2014). The relationship between spiritual intelligence, mindfulness, and transformational leadership among public higher education leaders.
- Goleman, D. (1995). Why it can matter more than IQ. Emotional Intelligence.
- Granqvist, P. (2010). Religion as attachment: The Godin award lecture. *Archive for the Psychology of Religion*, 32(1), 5–24.
- Hanefar, S. B., Sa'ari, C. Z., & Siraj, S. (2016). A synthesis of spiritual intelligence themes from Islamic and Western philosophical perspectives. *Journal of Religion and Health*, 55, 2069–2085.
- Hedlund, J., & Sternberg, R. J. (2000). Too many intelligences? Integrating social, emotional, and practical intelligence.
- Isgandarova, N. (2019). Muraqaba as a mindfulness-based therapy in Islamic psychotherapy. *Journal of Religion and Health*, 58(4), 1146–1160.
- Keshavarzi, H., & Haque, A. (2013). Outlining a psychotherapy model for enhancing Muslim mental health within an Islamic context. *International Journal for the Psychology of Religion*, 23(3), 230–249.
- Khan, M., Aslam, N., & Younas, S. (2018). How do people approach God during stressful life situations: An empirical exploration. *Foundation University Journal of Psychology*, 2(1), 87–107.
- Kumar, V. V., & Mehta, M. (2011). Scale for spiritual intelligence.
- Letzring, T. D., Block, J., & Funder, D. C. (2005). Ego-control and ego-resiliency: Generalization of self-report scales based on personality descriptions from acquaintances, clinicians, and the self. *Journal of Research in Personality*, 39(4), 395–422.
- McLaughlin, A. A., Doane, L. S., Costiuc, A. L., & Feeny, N. C. (2008). Stress and resilience. In *Determinants of minority mental health and wellness* (pp. 1–16). Springer.
- Miller-Perrin, C., & Mancuso, E. K. (2014). *Faith from a positive psychology perspective*. Springer.
- Miner, M. (2009). The impact of child-parent attachment, attachment to God and religious

- orientation on psychological adjustment. *Journal of Psychology and Theology*, 37(2), 114–124.
- Mottaghi, M., Esmaili, R., & Rohani, Z. (2011). Effect of Quran recitation on the level of anxiety in athletics. *Quarterly of Quran & Medicine*, 1(1), 1–4.
- Muhammad, F. (2021). Afkaar e Darwaish (Islamic Mysticism, Medical Science and Psychology). Idara Ashrafia Azizia.
- Nasel, D. (2004). Spiritual orientation in relation to spiritual intelligence a consideration of traditional Christianity and New Age individualistic Spirituality.
- Naz, M., Saleem, S., & Mahmood, Z. (2010). Development of indigenous resilience scale for Rescue 1122 workers. *Pakistan Journal of Psychological Research*, 149–163.
- Nazam, F. (2014). Gender difference on spiritual intelligence among adolescents. *Indian Journal of Applied Research*, 4(11), 423.
- Niaz, U., Hassan, S., Hassan, M., Hussain, H., & Ahad, S. (2006). Prevalence of posttraumatic stress disorder and co-morbid depression in earthquake survivors in NWFP, Pakistan: A preliminary study. *Journal of Pakistan Psychiatric Society*, 3(July-December Number 2), 98.
- Pant, N., & Srivastava, S. K. (2019). The impact of spiritual intelligence, gender and educational background on mental health among college students. *Journal of Religion and Health*, 58, 87–108.
- Pargament, K. I., Koenig, H. G., & Perez, L. M. (2000). The many methods of religious coping: Development and initial validation of the RCOPE. *Journal of Clinical Psychology*, 56(4), 519–543.
- Riaz, M. N. (2017). Test Construction: Development and Standardization of Psychological Tests in Pakistan (2nd ed.). Iqbal International Institute for Research and Dialogue, IIUI.
- Richardson, K. (2002). What IQ tests test. *Theory & Psychology*, 12(3), 283–314.
- Rizvi, A. A. (1989). Muslim Tradition in Psychotherapy and Modern Trends. Institute of Islamic Culture.
- Saleem, K. (2004). Relationship of bonding to God with psychological well being and life satisfaction among adults. (Unpublished M.Phil Dissertation). National Institute of Psychology. Quaid-i-Azam University, ..
- Salmabadi, M., Sadeghbojd, M. F., Farshad, M. R., & Zolfaghari, S. (2016). Comparing the spiritual health and quality of life in addicted and non-addicted patients in the city of Birjand, Iran. *International Journal of High Risk Behaviors & Addiction*, 5(1).
- Solomon, Z., Berger, R., & Ginzburg, K. (2007). Resilience of Israeli body handlers: Implications of repressive coping style. *Traumatology*, 13(4), 64–74.
- Subramaniam, M., & Panchanatham, N. (2015). Impact of spiritual intelligence and mindfulness on organizational citizenship behavior. *International Journal of Scientific Research*, 4(1), 228–230.
- Thanvi, A. A. (1981). Shariat-o-Tariqat. Idara-e-Islamiat.
- Thanvi, A. A. (1982). Tarbiat us Salik. Zamzam Publishers.
- Tix, A. P., & Frazier, P. A. (1998). The use of religious coping during stressful life events: Main effects, moderation, and mediation. *Journal of Consulting and Clinical Psychology*, 66(2), 411.
- Uddin, F., Muhammad, H., Arzeen, S., & Ullah, S. (2019). Life Satisfaction, Religiosity, Positive-Negative Affect and Academic Performance in Undergraduates. *Pakistan Journal of Professional Psychology: Research and Practice* Vol, 10(2).
- Uddin, F., & Irshad, E. (2022). Sufism, Religiosity, Life Satisfaction, Hope and Optimism: A Comparative Study of The Disciples And Non-Disciples. *International Journal of Psychological and Behavioural Research*. Vol, 2(1).
- Utz, A. (2011). Psychology from the Islamic perspective. International Islamic publishing house.
- Younas, S., & Kamal, A. (2021). Establishing and Validating Factor Structure of Bonding to God Scale. *Journal of Behavioural Sciences*, 31(1).
- Zohar, D., Marshall, I., & Marshall, I. (2000). SQ: Connecting with our spiritual intelligence. Bloomsbury Publishing USA.