

Islamic Psychospiritual Theory According to the Perspective of *Maqasid al-Sharia*

Teori Psikospiritual Islam Menurut Perspektif Maqasid al-Syariah

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ABSTRACT

Islamic psychospirituality is a discipline that combines psychological and spiritual elements based on Islamic principles. The Islamic psychospiritual approach that emphasises on the purification process of the soul (tazkiyyah al-nafs) becomes a necessity for man in order to ensure the well-being of his life and achieve happiness in this world and the Hereafter. This need is linked rather closely to the objective of legislating sharia law or the more popularly used term maqasid al-sharia in order to accomplish the good for all human beings. However, there are still gaps in the literature that discusses thoroughly the relationship between Islamic psychospirituality and maqasid al-sharia. Therefore, this article was conducted to discuss Islamic psychospirituality according to maqasid al-sharia. This study was conducted using full library research method for data collection and qualitative approach for data analysis. Based on the analysis it was found that the relationship between Islamic psychospirituality and maqasid al-sharia can be seen from two views namely from the debates of al-kulliyat al-khams and al-wasilah wa al-ghayat towards the achievement of al-sa'adah (happiness) which is maqasid al-sharia al-'ammah (general maqasid sharia). Ultimately, Islamic psychospirituality plays a very important role in the development of insaniah which eventually leads to the guaranteed preservation of al-kulliyat al-khams which is the main core of maqasid al-sharia.

Keywords: Concept of al-Sa'adah; Maqasid al-Sharia; Islamic Psychospirituality; Islamic Psychotherapy; Tazkiyyah al-Nafs

ABSTRAK

Psikospiritual Islam merupakan satu disiplin ilmu yang menggabungkan elemen psikologi dan spiritual berasaskan kepada prinsip Islam. Pendekatan psikospiritual Islam yang mengetengahkan metode penyucian jiwa (tazkiyyah al-nafs) menjadi keperluan kepada manusia demi menjamin kemaslahatan hidupnya dan mencapai kebahagiaan di dunia dan akhirat. Keperluan ini sebenarnya sangat berkait dengan objektif pensyariaan atau lebih popular dengan istilah maqasid al-syariah demi merealisasikan kebaikan buat seluruh manusia. Walau bagaimanapun, terdapat kelompongan dalam literatur yang membahaskan hubungan psikospiritual Islam dengan maqasid al-syariah secara tuntas. Oleh yang demikian, artikel ini dijalankan bagi membahaskan psikospiritual Islam menurut maqasid al-syariah. Artikel dijalankan menggunakan metode kajian kepustakaan sepenuhnya bagi pengumpulan data serta melibatkan pendekatan kualitatif bagi penganalisisan data yang diperolehi. Berdasarkan analisis didapati bahawa, hubungan psikospiritual Islam dengan maqasid al-syariah dapat dilihat daripada dua sudut iaitu dari sudut perbahasan al-kulliyat al-khams

dan *al-wasilah wa al-ghayat ke arah pencapaian al-sa'adah (kebahagiaan) yang merupakan maqasid al-shariah al-'ammah (maqasid umum syariah) Tuntasnya, psikospiritual Islam sangat berperanan dalam pembangunan insaniah yang akhirnya membawa kepada satu jaminan pemeliharaan al-kulliyat al-khams yang menjadi inti utama maqasid al-syariah.*

Kata kunci: Konsep al-Sa'adah; Maqasid al-Syariah; Psikospiritual Islam; Psikoterapi Islam; Tazkiyyah al-Nafs

INTRODUCTION

Man was created consisting of physical and spiritual elements for the body and soul. Physical refers to the human body that needs food in accordance with its physical needs. This is to ensure the continuity of the body's functions and physiology. This need is important in order to gain energy, nutrients and nutritional benefits to be utilised by the body. To ensure this, Islam requires its people to find halal and good food including food nutrition as well as the methods of procurement (al-Ghazali 2005). A closer examination reveals the same is needed by the spiritual element. This means, the soul also needs food to sustain the continuity of its role which is associated with the elements of divinity and religion. From this, it can be concluded that Islam recognises the importance of giving attention to these two elements in human development. In accordance with the main principles of Islamic teachings which consist of (i) faith; namely monotheism, belief in Allah SWT as the One God, (ii) sharia; that is, rulings regarding *ibadah* and *muamalah*, (iii) morals; which concerns good behaviour and purification of the soul. These three basic teachings of Islam must be perfected by every human being, and this is what drives them to achieve good from the physical and spiritual points of view.

Since human beings are made up of the physical and spiritual components, all related problems require a form of treatment and rehabilitation according to the condition. For example, if human beings face spiritual problems, then of course they need spiritual treatment, which is to return to God and religion. In other words, spiritual confusion can be treated by the Islamic approach such as through the remembrance of Allah SWT and various other methods sourced from the Quran, the Sunnah, the practices of *salafussoleh* and other sciences that do not conflict with the principles of Islamic law. In simple language, this is the basic essence of Islamic psychospiritual knowledge. There are various verses of the Qur'an that strongly urge man to purify his spirituality. One of the words of Allah SWT states:

Translation: "Then succeed to whoever purifies (his soul)."

(Surah Al-Syams: 9)

In this verse of Allah SWT, it is explained that the successful person is the one who always purifies his soul or in other words his spiritual self which refers to the components of the mind, heart, spirit and desires. Similarly, other verses of the Qur'an such as Al-Baqarah: 151, Ali 'Imran: 164, Al-Fajr: 27-28 explain that Allah SWT requires man to perform the process of purification of his soul which is *tazkiyyah al-nafs*. The process of purification of the human soul aims to cleanse and free oneself of bad things or *mazmumah* as well as sinful acts that ultimately affect the soul. This implication is as explained by the Prophet SAW;

Meaning: Verily when the believer commits a sin, a black spot appears on his heart. If he forsakes the sin, seeks forgiveness and repents, his heart will be polished. But when repeating a sin, a black dot will be added to it until it fills his heart, then that is called *al-raan* (الرَّانُ) which Allah states: (Our verses are flawless) Nay, the eyes of their hearts are covered with filth because of what they used to do. (Reported by al-Nasai)

Therefore, it should be emphasised that spiritual purification is the key to success and true happiness for every human being. The description of spiritual purification as in the Hadith of the Prophet SAW:

Goodness is what makes the soul calm. While sin is what makes your soul restless and doubtful in your heart. (Reported by Ahmad)

Based on the importance of spiritual concept described above, this subject is very closely connected to *maqasid al-sharia*. The objective of *sharia* legislation plays a role in terms of the needs, wants and completeness of human life. In this regard, the Islamic psychospiritual approach serves to preserve the needs of human life such as mental care from the influences of drug addiction, the care of offspring from being trapped by social ills like adultery and homosexuality (Raja Doli 2020) and lead people to spiritual well-

being to attain happiness in this world and the Hereafter. Simply put, Islamic psychospirituality is a method of therapy that is able to guarantee *maqasid al-sharia*.

Unfortunately, there is still a huge gap between these two areas, namely Islamic psychospirituality and *maqasid al-sharia*. This is evidenced through a review of the literature review, which also disclosed the lack of discourse highlighting these two aspects simultaneously. If anything, it is still specific and does not touch on the relationship between the two fields comprehensively. For example, a study (Abu Dardaa et al. 2017; Abu Dardaa, Khazri & Ahmad Irdha 2020) concluded that *tazkiyat al-nafs* only serves to preserve *hifz al-nafs* by means of *hissi* or *maknawi*. A closer look showed Islamic-based psychospirituality to have a direct relationship with *al-kulliyat al-khams* that comprises *hifz al-din*, *hifz al-nafs*, *hifz al-'aql*, *hifz al-nasb* and *hifz al-mal*. In this regard, there had been preliminary studies that attempt to link between Islamic psychospirituality with the elements of *maqasid al-sharia* expressed in the form of psychospiritual models constructed for disaster victims (Rafeah al. 2019). However, the study did not describe the achievement of *maqasid al-sharia* in concrete terms from the developed model of Islamic psychospirituality. Thus, this study was conducted to further examine psychospirituality in Islam in the context of *maqasid al-sharia*.

THE PSYCHOSPIRITUAL CONCEPT IN ISLAM

The religious approach in psychology by taking psychotherapy as the subject matter is actually an empirical study that connects human beings with the spiritual (Abdullah 2013). According to Timothy et al. (2001), religious and spiritual elements play a role in influencing physical health. This is according to Mohamad Jodi et al. (2014) that being spiritually healthy has the potential and capability in curing serious illnesses and cancer and has a desirable effect on the health of the body besides using other clinical treatment methods. This statement is agreed by Breitbart (2001). For him, the spiritual element based on religion influences the changes in a troubled individual to create meaning and belief in him.

Psychospirituality is a combination of the terms psychology and spirituality. In the world of psychology, psycho or psyche generally refers to the cognitive, affective and psychomotor aspects. Yet today, the science of psychology has added spirituality

as another facet to their discussion. Thus the term psychospiritual. Spiritual is an element as opposed to the physical aspect. According to Banner (1998), psychospirituality is an internal element that refers to the spirit, in addition to the intellect and passions. He added that it is this inner element that shapes one's personality. Based on this view it is clear that the concept of psychospirituality raised by the West had been put forward earlier by Islamic scholars such as al-Ghazali, al-Makki and Sa'id Hawwā.

According to al-Ghazali (t.t.), Islamic psychospirituality is made up of four spiritual elements present in the human body such as the spirit, mind, desire and soul. The element of spirit in human beings is a spiritual element that should be preserved and cleansed constantly to ensure that the internal health is in a healthy, good and perfect condition. The element of intellect or rationality bestowed by Allah SWT in human beings plays a role in the process of thinking (understanding), communication (speech) and social (responsibility). In addition, desire according to al-Ghazali, has two potentials, namely anger and lust. The aspect of the soul is also highlighted by several Muslim scholars such as al-Makki (1997), al-Muhasibi (2003), Sa'id Hawwa (2010) and many more.

Based on the definitions put forward by Muslim scholars, Islamic psychospirituality is a science of which the basis is Islamic psychology or Sufism. According to Manaf (1995), Islamic psychology is one of the branches of Islamic knowledge linked to human spiritual elements. Similarly, according to Al-Kurdi, Sufism is a science that discusses spirituality or matters that involve the good and bad of the human soul. This field of knowledge also explains that purification of the soul is done by removing all reprehensible things in oneself and infuse and adorn the soul with praiseworthy qualities.

Based on the above discussion, the author concludes that Islamic psychospiritualism is a discussion of Sufism in the modern context rather than a process of Islamisation of psychology. This coincides with the definition by Che Zarrina (2019) that Islamic psychospirituality is the branch of knowledge that discusses the human soul based on the discipline of Sufism. Having the same opinion, Mohd Shahril et al. (2014) stated that Islamic psychospirituality helps human beings feel the supervision, observation and presence of Allah SWT as the concept of *ihsan*. This concept also coincides with the Hadith of Saidina `Umar al-Khattab also known as the Hadith of Gabriel which emphasises on questions of the spiritual.

THE ROLE OF PSYCHOSPIRITUALITY IN ISLAM

Islamic psychospirituality is a science that discusses the four spiritual elements that exist in human beings. Distress, disorders or pain caused by these elements require specific treatment, rehabilitation or guidance in order to restore health to its original state. According to Che Zarrina and Joni Tamkin (2008), the practicalities of Islamic spiritual psychology can be applied to those in need. Not only that, the psychospiritual application of Islam according to M. Hamdani (2001) plays a role in treating physical, mental, moral and spiritual illnesses using an approach based on the Qur'an, the Hadith of the Prophet, knowledge and the practices of the righteous.

Therefore, the wholesome and holistic teachings of Islam such as the belief in the Pillars of Faith, conducting of worship and the appreciation of Sufism form a systematic and structured approach to ensure a healthy spirituality. The dimensions of the pillars of the religion highlight the steps of spiritual purification through the purification of the heart that is polluted with worldly impurities (Muhammad 'Uthman 2001). Islam educates human beings to always prevent, cure and build themselves from the occurrence of spiritual illness. This approach directly puts human beings in a state of calm, serenity, comfort so as to attain happiness. According to Nasution (1997), Islam leads and guides its believers to maintain a relationship with Allah SWT, Man, animals, plants, as well as Nature. This harmony brings about implications for the spiritual well-being of human beings.

Abu Talib al-Makki (1997) stated that Islamic psychospiritual guidance adopts the *maqamat* approach based on the method of *tazkiyyah al-nafs* practiced by the Sufis. The methodology or process of spiritual purification outlined by Sufism is through a spiritual position or level called *maqamat*. Among the pioneers were al-Tusi, Abu Talib al-Makki, Ibn Sab'in, al-Suhrawardi and al-Ghazali. This was done by determining some elements that need to be achieved to purify the soul such as repentance, *wara*, *patience*, *gratitude*, *raja'*, *khauf*, *zuhud*, *fakir*, *tawakal*, *redho* and *mahabbah*. There is a close relationship between *maqamat* and motivation that plays a role in goal setting, rewarding and making people always optimistic. According to Ari (2004), Islamic psychospiritual practices have the potential to rehabilitate individuals suffering from mental distress such as depression, stress, neurosis, psychosis, phobias and such.

ISLAMIC PSYCHOSPIRITUALITY ACCORDING TO THE PERSPECTIVE OF *MAQASID AL-SHARIA*

Maqasid al-sharia is a discipline that discusses the objective of sharia law which is *maslahah* and avoiding *mafsadah* or damages. The debate on *maqasid al-sharia* was originally part of the debate on the doctrine of fiqh. The basis of this knowledge in the principles of fiqh can be refined through the debate on the characteristics of 'illah or more specifically *munasabat al-'illah* (Zaydan, 2006). The relationship between these two sciences in the discourse of Islamic law cannot be separated as *maqasid al-sharia* is considered the spirit of the law, while *usul fiqh* is a discussion of the source of law. In this case, an alienation between these two sciences might lead to a resulting lameness in Islamic law ('Atiyyah 2001). Emphasising the relationship of these two sciences in the discourse of Islamic law, Ibn Bayyah (2021) mentioned that *maqasid al-sharia* itself is considered as 'ain *usul fiqh*. In fact, scholars such as al-Khadimi (2005) also asserted that *maqasid al-sharia* is not a *mustaqil* evidence that can determine Islamic law without the help of the science of fiqh. In this case, *maqasid al-sharia* is considered as part (*juz'i*) of the source of law. Among the other arguments that lead to the attachment between these two sciences are:

1. *Maqasid al-sharia* is built from *tasarrufat syarak* (Muhammad Nazir et al. 2020). The existence of *maqasid* in *sharia* is dependent on the basis of its construction. Hence, the proposal for a segregation between *maqasid al-sharia* and *usul* and its basis is a proposal that might cause damage to this science of knowledge
2. The position of *maqasid al-sharia* and *dalil syarak* is likened to *kulli* and its *juz'iyyat* (*usul* and *furu'*). Thus, the relationship between *maqasid* and *dalil syarak* is closely bonded.
3. *Usul fiqh* serves as the conceptual basis of *maqasid al-sharia*. Any alienation between the two is like separating the soul and body (al-Khadimi 2005; Sumayyah & Ridzwan 2016).

Based on this, the attachment between these two sciences, namely the principles of *fiqh* and *maqasid al-sharia* is a principle that needs to be maintained in the discourse of Islamic law. In this case, *maqasid al-sharia* can be considered as a method used by the *mujtahid* in the process of *ijtihad* by looking at the considerations of *maslahah* and *mafsadah* of an issue.

With the parameters of *maqasid al-sharia*, the *ijtihad* performed will be guided thus meeting the purpose of Islamic law (Mokhtar t.t).

Current developments show that the knowledge and application of *maqasid al-sharia* has expanded in various fields especially those closely related to the welfare of human life or referred to as *dharuriyyat* such as medical knowledge (Nurhidayah et al. 2016; Noor Naemah, Muhammad Ikhlas & Mohd Anuar 2016; Fatin Nor Majdina et. al 2016; Noor Munirah 2016; Norkumala 2016), management (Saad et al. 2019), education (Rashid et al. 2019), politics (Sulayman 2010), Islamic finance (Asyraf Wajdi & Abdulazeem 2007; Sumayyah & Ridzwan 2016), legislation (Mohamad Zaidi 2015; Nurbazla & Mohd Adib 2014, Ridzwan & Mohammad Nidzam 2013; Rahimin Affandi, Mohd Anuar & Shahidra Khalil 2016) and others. This means, *maqasid al-sharia* has been applied in the various fields whether it involves the discourse of Islamic law or external to that aspect with the aim of highlighting the relevance and beauty of Islamic law. Based on this premise, the psychospiritual field of Islam is not exempt from the influence of *maqasid al-sharia*. This is so since the field also discusses some debatable elements that touch on aspects of the soul, *qalb, nafs and 'aql*.

Typically, the debate on *maqasid al-sharia* is often highlighted through the discussion of *al-dharuriyyat* or the necessities of human life, which is also termed as *al-kulliyat al-khams* (al-Buti, 2016), being the objective of sharia that it be preserved (al-Ghazali, tt). The five basic elements are (i) preserving religion (*hifz al-din*), (ii) preserving life (*hifz al-nafs*), (iii) preserving the intellect (*hifz al-'aql*), (iv) preserving progeny (*hifz al-nasab*) and (v) preserving property (*hifz al-mal*). In terms of its emergence, these five elements were conceived by al-Ghazali (t.t) and later continued by scholars to this day. According to al-Shatibi (1997), these five *maqasid* are categorised as *maqasid al-shari* ' which is the will of Allah SWT. Contrary to this *maqasid* is *maqasid al-mukallaf* which means the objective of *mukallaf* or the servant. In the current discourse, most scholars assume that these five elements exist only at the level of *al-dharuriyyat*. Actually, it exists at the level of *masalih*, namely *al-dharuriyyat, al-hajiyyat and al-tahsiniyyat*. According to al-Buti (2016), *al-kulliyat al-khams* is *maqasid al-sharia* that needs to be made achievable at every level of *masalih* whether *al-dharuriyyat, al-hajiyyat* or *al-tahsiniyyat*. In simple language, the three levels of *masalih* act as a *wasilah* to ensure the care of *maqasid al-sharia*. More specifically, the

method of maintaining *al-kulliyat al-khams* at each level assumes a different approach depending on the strength of the *masalih* of a *tasarrufat*. For example, regular prayers is a method prescribed for *hifz al-din* at the level of *al-dharuriyyat*. However, performing it in congregation is considered to be the consummation of *hifz al-din* which is at the stage of *al-hajiyyat* (al-Buti 2016; Muhammad Safwan et al. 2020).

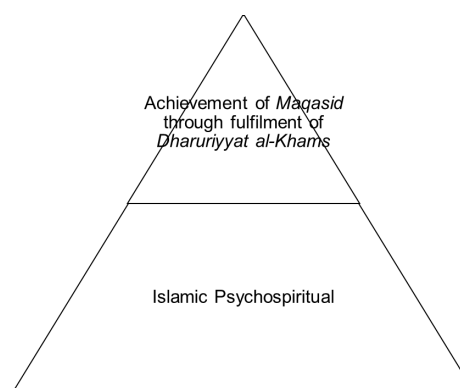


FIGURE 1. The relationship of Islamic psychospiritual with the *maqasid al-sharia* through the fulfilment of *al-kulliyat al-khams*.

Source: Researchers' analysis.

Observing Islamic Psychospiritual from the perspective of *maqasid al-sharia*, it needs to be emphasised that Islamic psychospirituality is the basis of Islamic psychospiritual treatment methods in treating and restoring the spirituality of a Muslim. This method focusses on the treatment of *tazkiyyah al-nafs* which is stipulated in the Quran and Sunnah. The Islamic psychospiritual application approach used is divided into three methods, namely strengthening faith, appreciation of worship and Sufism (Figure 1). Based on these facts, Islamic psychospirituality is considered to have a very significant relationship with *maqasid al-sharia* and it can be refined through two aspects, namely *al-kulliyat al-khams* and *al-wasilah wa al-ghayah*.

HIFZ AL-DIN

If *al-kulliyat al-khams* is viewed according to the discussion, it implies that the Islamic psychospiritual application approach recognises the *maqasid* of religion (*hifz al-din*) in a dominant state compared to other classes of *maqasid*. The emphasis on faith and belief in Allah SWT is the core of Islamic psychospirituality. Spiritual recovery can only be achieved when man's relationship with His Creator is preserved. In the context of mental health or the related

psychology, the Islamic psychospiritual approach includes the element of emphasis in the belief in Allah SWT who has the power to heal, as well as awareness of the role as a servant who has a responsibility to Allah SWT to always obey and surrender to Him. The treatment process if refined further will produce a person who is restored to actualise the true faith through quality worship. Therefore, the Islamic psychospiritual approach not only provides healing to the patient, but also religious care and awareness from the perspective of the individual receiving treatment. In this case, among the purposes of *hifz al-din* is to establish the pillars of religion and strengthen its principles. In order to succeed in *hifz al-din* at the *al-dharuriyyat* level for example, it is prescribed for acts of worship such as believing in Allah SWT, saying the *syahadah*, perform the obligatory prayers, fasting in the month of Ramadhan, hajj and other acts of worship (al-Shatibi 1997). Interestingly, Islamic psychospiritual practices will lead to the practices of *usul* and *furu' ibadat* such as increasing dzikr, optional prayers and the like. In this case, dhikr is regarded as a *wasilah* to keep the religion (*hifz al-din*) at the level of *al-tahsiniyyat*. According to Yusuf Hamid (1994), every religious circumcision practise is considered to maintain the religion from the standpoint of *janib al-wujud* at the level of *al-tahsiniyyat*. Thus, there is a clear connection between Islamic psychospirituality and *hifz al-din*.

HIFZ AL-NAFS

Why *hifz din* gained much attention rather than *hifz nafs*??

It is undeniable that *hifz al-din* is the more dominant *maqasid al-sharia* in Islamic psychospiritual methods. This is because the intervention is performed to strengthen the patient's faith. In this case, all practises that strengthen religion in the soul through dhikr and other circumcision practises are *wasilah* prescribed for *hifz al-din* (al-Khadimi, 2001). As a result, attainment of *hifz al-din* is most prominent in Islamic psychospiritual methods. Nonetheless, Islamic psychospiritual realises *hifz al-nafs* and other *maqasid al-sharia*. This is because religion influences the attainment of other *maqasid al-sharia*. As a result, religious care is prioritised in *al-kulliyat al-khams* in order to create benefits against other *maqasid al-sharia* (al-Buti 2016;). This meant that, the treatment procedure also guarantees the care for other elements of *maqasid al-sharia*. Thus it shows Islamic psychospiritualism also embraces the preservation of

life (*hifz al-nafs*) and other *kulli*. Spiritual recovery not only heals spiritually, but in the context of critically ill patients for example, it aids in reducing pain and towards leading a better life (Hasimah et al. 2017). Spiritual wellbeing further enhances a person's quality of life, and can even reduce the effects of spiritual distress faced by patients of the pain they bear.

HIFZ AL-'AQL

Meanwhile *hifz al-'aql* can be maintained indirectly through spiritual well-being. In such cases, the patient is usually able to return to rational thinking. It should be emphasized that although the classical discourse focusses on the prohibition of alcohol in order to attain *hifz al-'aql*, this *maqasid* can also be achieved with *wasilah* which brings about the same effect in certain circumstances. For example, education can also be a *hifz al-'aql* approach in order to prevent brain drain. This means, *hifz al-'aql* can be maintained through two aspects, namely *janib al-wujud* which leads to the strengthening of the ability of the mind and *janib al-'adam* which means to avoid damage to the mind. These two aspects are emphasised by scholars when explaining the maintenance of *al-kulliyat al-khams* (al-Ghazali t.t.; al-Shatibi 1997; al-Buti 2016). In this regard too, Mohamed Saladin, Mohamed Azmil & Siti Marian (2020) asserted that a person's level of education, motivational programmes, soft skills and knowledge are all included as the *wasilah* to succeed in *hifz al-'aql*. Back to the Islamic psychospiritual method, the resulting spiritual well-being forms a serenity in the thinking style of a person. Suicide incidents are often heard when people face problems. In this case, one of the factors is the loss of sanity in thinking. This means, the minds of those involved in this type of conflict are in a state of instability.

HIFZ AL-NASB

Next, Islamic psychospiritual guidance also shapes the benefits of *al-nasb*. *Hifz al-nasb* will be preserved when one's emotions are controlled. In this case the role as husband, wife, mother, father or children is well-manifested. On the other hand, internal and external problems such as workload stress, attitudes, health and family economy will cause stress in family life. According to Mohd Suhadi, Mukhamad & Reda Owis (2020), the result of a good discussion between family members can be achieved by giving consideration to the priorities outlined in *maqasid al-sharia* starting with *al-daruriyyat*, *al-hajiyyat* and *al-tahsiniyyat*. For example, the priority in providing

maintenance to family members should be given priority to the aspect of needs over wants.

HIFZ AL-MAL

Please discuss in detail for each maqasid and support each discussion with relevant reference.

Hifz al-mal is the protection and nourishment of property against loss, destruction, and diminution (al-Khadimi 2001). Simply said, property protection can take three forms: collecting, using in a halal manner, and using for the rights of Allah SWT and society. (Mas'tura et al. 2021). To accomplish this goal, Allah SWT has prescribed various laws to create benefits for property from the standpoints of *janib al-wujud* or *janib al-'adam* (Muhammad Safwan, Mohd Farhan & Muhammad Ikhlas 2021). According to *janib al-wujud*, humans must work to earn a living through activities such as agriculture, mining, and business (al-Khaliq 1985). This means that work is a necessary condition for earning a living (Yusuf Hamid 1994). While the aspect of *janib al-'adam* is prescribed, hudud punishment for thieves is prescribed, monopoly acts are forbidden, and eating other people's property in vain is prohibited (al-Khadmi 2001). Shari'ah in the context of *hifz al-mal* can only be implemented by sane and mentally sound humans. Ironically, someone who is under emotional stress, for example, is unable to perform job responsibilities well. As a result, personal productivity as an employee will suffer, as will the productivity of the company and the employer (Zafir, Nor Liza & Noor Azuan 2013). Thus, through Islamic psychospiritual methods, such patients' problems can be treated in order to restore their emotional stability and allow them to perform their responsibilities as usual.

The macro relationship between Islamic psychospirituality and *maqasid al-sharia* is considered as a determinant of the happiness of one's life. In other words, Islamic psychospirituality can be considered as a *wasilah* to achieve true happiness or *al-sa'adah*. Peace and happiness of the soul refers to a state of the human soul as opposed to stress (Siti NoorSyafenas 2016). In Arabic, the debate on tranquility is often termed *al-ṭama'nīnah* or *al-sakīnah*. Although it seems that the two terms carry the same meaning of true peace, there is a difference between the two (Ibn Qayyim 2011). Ibn Qayyim (2011) explains that *al-ṭama'nīnah* prevails over *al-sakīnah*, but *al-sakīnah* does not necessarily prevail over *al-ṭama'nīnah*. The second difference is that *al-sakīnah* is the serenity that sets in after one has gone through a precarious situation while *al-ṭama'nīnah* refers to the serenity

gained through knowledge, experience and belief. Thus, there is a difference in the meanings of both terms. The concept of peace and happiness of the soul is also discussed through the term *al-sa'adah*. According to al-Dahlawī (2005), *al-sa'adah* is to control the animal instincts (*al-bahīmah*) among the souls (*al-nufus*) that can speak, that is, human beings and to control the urge by using the common sense. This means that serenity is a level that is felt after man is able to properly control his urges in all aspects of life such as eating, social relationships, sexual relationships and others using the mind which is guided by religion.

In the discussion on the knowledge of *maqasid al-sharia*, one of the important aspects that needs to be understood is that the law prescribed by Allah SWT is a means of achieving the objectives that have been set. However, this does not mean that the provision of Islamic law depends on *maqasid al-sharia*. Understanding of the otherwise implies the weakness of the nature and will of Allah SWT in prescribing and creating something (al-Buti 2016). On the other hand, the relationship between *wasilah* and the objective is similar to promoting the welfare of human life (Ridzwan 2008).

Theoretically, *wasilah* means the way to attain *maqasid al-sharia*. Therefore, *wasilah* is not prescribed because of its matter rather, it is to lead towards one thing that is the real truth (Ru'a t.t.). Without such *wasilah* it may lead to the failure in achieving *ghayah* or *maqasid* (al-Hasani 1995). For example, the marriage contract is prescribed not because of its matter but it becomes a *wasilah* so that the marriage is protected from negative elements such as adultery (al-Hasani 1995). Commenting on this subject, Ibn 'Ashur explained that the basic purpose of the law of marriage has two parts, namely to distinguish the relationship between husband and wife and the relationship between a man and a woman without any relationship. Second, preventing the element of time (*al-tawqit*) in a marriage. Therefore, Islam requires three things to achieve the basic purpose, namely *wali*, dowry and announcement to the public. Therefore, all matters involved in this marriage contract are to achieve its main purpose, which is to cleanse a marriage from elements that resemble adultery (Ibn 'Ashur 2001). In other words, the *wasilah* prescribed is intended to preserve the family system or *hifz al-nasl*.

Although *wasilah* in any legislation is considered as the path to *maqasid al-sharia*, this does not mean that *wasilah* can be left out simplistically. For example, the prohibition of adultery is prescribed

for *hifz al-nasl*. There may be some who claim that lineage can be preserved through the prevention of a pregnancy in an illicit relationship. This is not an alien understanding, rather it is associated with the group of *mu'attilah al-judud* who are quite obsessed with *maqasid al-sharia* and *maslahah* that *nas juz'i* is ignored totally (al-Qaradawi 2012). The fact is, in *sharia* law, an order is an order and must be preserved albeit it is part of the *wasilah* to achieve *maqasid al-sharia*. This matter can be refined more clearly in the debate of *al-thawabit* and *al-mutaghayyirat* in Islamic law. To make it clearer, the concept of *wasilah* can be classified into four categories namely:

1. Wasilah that is with or without nass or a designated rank.
2. Wasilah that determines the achievement of *maqasid al-sharia*
3. Wasilah that is permanent and cannot be changed.
4. Wasilah that can be determined by *ijtihad* or otherwise (Husny 2017)

From this categorisation, it can be concluded that there is a *wasilah* called *wasilah thabitah*, which is *wasilah* that is designated, there is a *wasilah* bound by *maqasid al-sharia*, *wasilah* that is permanent and *wasilah* that has no provision for *ijtihad*. In fact, *wasilah* needs to be fulfilled without fail as a way to

achieve *maqasid al-sharia* set by Allah SWT in His *sharia*. Let's look at a simple example of prayer and fasting which have been prescribed to preserve the religion. In this case, the *wasilah* must be executed. This is due to the reason that it is included in the division of *wasilah 'tabbudiah* (al-Qaradawi 2012). On the other hand, *sharia* in most cases brings with it principles that are fixed by nature. The method of actualising this principle is not detailed. This is to give space for man to manage according to the situation time and place (al-Qaradawi 2012). For example, *shura* is a fixed principle and must be implemented either through the caliphate method or the democratic system in the current context (al-Qaradawi 2012). This means that the principles of *shura* can be implemented using any method as long as it does not come into conflict with other principles of *sharia*.

BRIDGING MAQASID AL-SHARIA WITH ISLAMIC PSYCHOSPIRITUAL THROUGH ATTAINMENT OF AL-SA'ADAH (HAPPINESS)

Based on the premise of *wasilah* and *maqasid al-sharia* that have been explained, the maintenance of *al-kulliyat al-khams* through Islamic psychospirituality can be considered as an indubitable way to bring happiness (*al-sa'adah*) in one's life. The Word of Allah SWT;

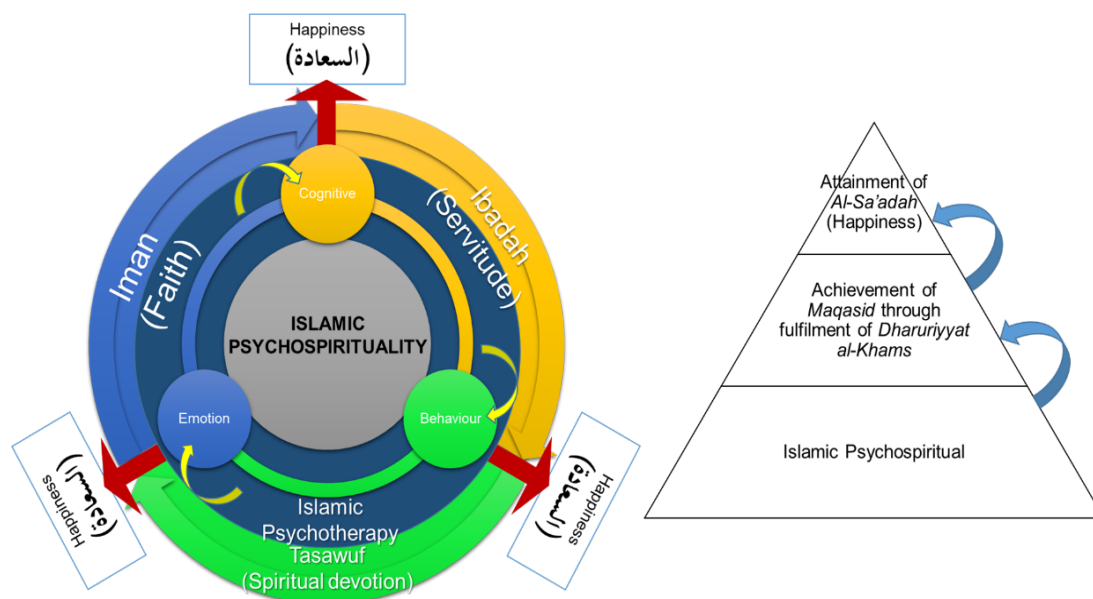


FIGURE 2. (Left) The process of Islamic Psychospiritual that incorporates Islamic Psychotherapy approach (through faith, servitude and spiritual devotion); (Right) The connection between Islamic Psychospiritual with *maqasid al-sharia* and the attainment of happiness in Islam.

Source: Muhamad Afiq & Mohd Syukri (2020)

“Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.

(Surah al-Ra’d: 28)

The above verse explains that dzikir is one of the ways to achieve peace and happiness. In the method of Islamic psychospiritual application, this practice is highly emphasised to the patient. Simply put, adherence to *al-kulliyat al-khams* leads to *al-sa’adah* through the approach practised in Islamic psychosocial.

This achievement is in line with the main goal of Islamic psychospirituality through its Islamic psychotherapy procedure for man to achieve happiness in life in this world and in the Hereafter (Che Zarrina 2019). The maintenance of *al-kulliyat al-khams* will lead to the achievement of the highest goal, which is true happiness in human life. According to a research conducted by (A’dawiyah 2019), it is argued that cancer patients benefited from spiritual practice enjoyed enhanced life and increased stability. This resonates with Islamic psychospiritual that incorporates *tasawuf* (spiritual devotion) through Islamic Psychotherapy approach (Figure 3). This argument further are aligned with the notion of prominent Islamic scholar Ibn Sina that emphasized that attainment of happiness consisted of criteria that involves relationship with worldly realm and divinity (Idris 2010). This can be interpreted as the fulfilment of *al-kulliyat al-khams* as part of *maqasid al-sharia*. In other words, Islamic psychospirituality is in line with the purpose of Islamic legislation through the dominant religious upkeep of (*hifz al-din*) and other *maqasid al-sharia*.

CONCLUSION

Islam is a religion that put emphasis on spiritual well-being. This shows that every problem related to human spirituality requires an appropriate approach to it. This is referred to as the science of Sufism and *tazkiyyah al-nafs*, which was later developed into the psychospiritual science of Islam. The recovery of spiritual problems through the Islamic psychospiritual approach demonstrates that it has fulfilled *al-kulliyat al-khams* in human life. Ultimately, this discipline is in line with the will of Allah SWT The All-Wise or in other words, *maqasid al-sharia*. In addition, Islamic psychospirituality has the same ultimate goal as *maqasid al-sharia* which is to achieve happiness.

In other words, it becomes a *wasilah* in achieving *maqasid al-sa’adah*. Happiness or *al-sa’adah* according to Islam refers to the real happiness that is when an individual achieves happiness in this world and in the Hereafter.

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