

The Effects Of Spirituality In Shaping The Human Behaviour (An Islamic Perspective)

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Abstract

This study focused to identify how the sources of Islamic spirituality influenced in shaping the human behaviour. It also meant to determine the role of Islamic spirituality in modelling the behaviour. The study is conceptual review, content analysis of the qualitative approach were used to accumulate information about the subject matter. From the report finding, The study revealed that the Islamic spiritually undoubtedly shapes the human behaviour in the sense that it touches and encompasses the whole aspects of the human life. In addition, the preferable sources of Islamic spirituality seem to be positively effective in providing as well as preserving the human behaviour. The study has implication for research on Islamic spirituality that is associated with Islamic ideas and institution, whereby Islamic ideas and system fundamentally base to develop human in all aspects of his life. This study will also help parents, leaders and entire members of the society to strive to inculcate it in their community. For this reason, the study will contribute immensely in the sense that it will determine the sources of Islamic spirituality that if been utilised adequately will help to combat immorality among the people.

Keywords: spirituality; Islam; behaviour; heart; soul; shaping; human.

1. Introduction

Islam is a religion sent by Almighty Allah to his beloved Prophet may peace be upon him. Religion in Arabic word means ('*din*') which literally refers to a 'debt' that binds one to God (for having created us). It also means penalty and bonus as well as obedience (AL-Radh, 1986). Islam is the religion that 'attaches' human beings to his creator and hence to salvation, paradise, felicity and deliverance (Ghazi, 2012). A profound understanding of what human beings all about in their in-depth nature, and what Islam as its nature is and aims to do, will indicate incontrovertibly that Islam is an internally-perfect. It is, however, perfectly pure divine 'roadmap' to direct people the straightforward path to Paradise. The time people recognise

themselves; they understand what the religion of Islam is. However, if people comprehend themselves, they comprehend why the religion of Islam is (Ghazi, 2012). The Almighty Allah said in the holy book "do they pursuit for a religion other than Islam" (Qur'an, 4:83). Nowadays many people and Muslim in particular abandoned the preferable teachings of Islam rather than Islamic spirituality, this eventually give birth to the social disorder in society. As a result of this. The present study focused to review what Islamic spirituality all about, as well as its role in shaping the human behaviour. The study might facilitate to recover social discipline in the society.

However, why do we need Islamic spirituality, we need it because it is the best solution to the present immorality in the society. It was established base on the fear of Allah and obedience to his exalted messenger prophet Muhammad (PBUH). The effect of spirituality leads to having good behaviour in the society in the general and Muslim ummah, in particular.

2. Concept of Spirituality In Islam

Spirituality etymologically refers to anything that associates with spirit or soul and not to physical matter (Ali Sina, 2012). The human beings were discovered to have made up of four constructed parts. The parts are; The body (*jism*), the mind (*aql*), the spirit (*Ruh*), and the self (*nafs*) (Abdul Hakim Murad, 2011). However, according to Ghazi (2012) human being was made up of three elements the body (*jism*), the soul (*nafs*) and the spirit (*Ruh*). Here Ghazi does not mention mind (*aql*), perhaps just because it can be insert into soul (*nafs*). He further explains that the whole terms (body, soul and spirit) are interrelated and can never be separate from each other. Here is a brief elucidation of the difference between three concepts:

2.1 Body: this is the part of the human that breath, eats and moves as well as making body become exist in the universe. It is made up of five senses that include eye-sight, hearing, smell, touch and taste.

The word body appeared in the Qur'an in four places. They are; Allah said

"Verily, Allah has chosen him above you and has increased him abundantly in knowledge and body (*Jism*). And Allah grants His kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower" (Qur'an, 2:247).

"And when you look at them, their bodies (*Jism*) please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them" (Qur'an, 63:4).

"Then he took out for them a calf (*body/jasad*) which was mooing" (Qur'an, 20:88).

"And the people of Musa made in his absence, out of their ornaments, the image of a calf "*body/jasad*" (for worship). It had a sound. Did they not see that it could neither speak to them nor guide them to the way! They took it (for worship) and they were wrongdoers" (Qur'an, 7:148).

The two words body (jism) and body (jasad) are very close in letters and meaning. Whoever looks into holy book should find that the Qur'an context distinguishes between the two concepts with precise distinction. Each has its distinct meaning; the body (jism) refers to the body that has life (*Hayat*), soul (*Ruh*) and movement (*Harkat*). However, the body (*Jasad*) refers to the rigid statue or idol and or human body after the death, his soul out.

2.2 Soul: the soul recognises as (*nafs*); it is what makes human different with a distinct identity and consciousness. It was categorised into three categories. Ghazi vividly explains that the soul is of three parts as was enshrined in the holy book. They are:

2.2.1 Al-nafs al-ammara bis sui, which is (the soul that incline unto evil). This is an evil part of the soul that often knows as (ego) in modern English. The holy book has indicated this kind of soul in different chapters. Allah has said:

“And I do not state myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on. Surely my Lord is Forgiving, Merciful “(Qur'an, 12: 53).

In another verse ALLAH said;

“O, you who believe! You have charge of your souls. He who errs cannot injure you if you are rightly guided. Unto God, you will all return, and then He will notify you of what you used to do” (Qur'an, 5:105).

In a hadith, there was a time the prophet may peace be upon him told to his Sahaba (companion) after they came back from the war. He said, “ we have come back from the smaller war to the bigger one” when asked what is it? He responded saying “*it is nafs*” (Muslim: 2197). Here the Prophet Muhammad showed his companion that the utmost necessary war is controlling a one's mind towards obedience of ALLAH.

2.2.2 Al-nafs al-lawwama (the soul that blame). It is the part of the soul that brands one to blame. ALLAH said in the holy book

Nay! I swear by the Day of Resurrection. Moreover, nay! I swear by An-Nafs Al-Lawwamah (Qur'an, 75:1-2).

Qatadah said, "This means, I swear by both of these things." This has also been reported from Ibn Abbas and Sa'id ibn Jubayr. Concerning the Day of Judgement, it is well known what it is. In reference to al-Nafs al-Lawwamah, Qurrah bin Khalid reported from al-Hasan al-Basri that he said about this verse, "Verily, to Allah, we think that every believer blames himself. He says (questioning himself), 'What did I intend by my statement? What did I intend by my eating? What did I mean in what I said to myself?' However, the sinner proceeds ahead, and he does not blame himself. Ibn Jarir documented from Sa'id ibn Jubayr that he said concerning Allah's

statement, (And nay! I swear by An-Nafs Al-Lawwamah) "He criticises himself in good and bad." Similar has been reported from `Ikrimah. Ibn Abi Najih stated from Mujahid: "He is sorry for what he missed (of good deeds), and he blames himself for it" (Kathir, 1998).

2.2.3 Alnafsul mutma'inna (the soul at peace). It is the faith soul that belong to paradise dwellers, may ALLAH grant us this kind of soul. ALLAH said;

"O soul that art at rest! Return to your Lord, well-pleased (with him), well-pleasing (Him) (Qur'an, 89: 27-28).

Allah said O tranquil soul! Come back to your Lord. Meaning, to His Company, His reward and what He has prepared for His servants in His Paradise. Ibn Abi Hatim recorded from Ibn `Abbas concerning the previous verses, He said, "This verse was revealed while Abu Bakr was sitting (with the Prophet). So he said, `O Messenger of Allah! There is nothing better than this!' The Prophet then responded this will certainly be said to you (Kathir, 1998).

However, Ghazi provided the faculties of the soul that includes the sentiment, the will, the intellect, speech, learning, feelings, imagination, memory, insight, intuition, and a sense.

2.3 Spirit: The spirit is the *Ruh*, which is very difficult to comprehend cognitively as Allah enshrined in the holy book:

"And they ask you about the spirit; say, the spirit is of the command of my Lord. And you have been given of knowledge only a little." (Qur'an, 17: 85).

The spirit has two meaning; 1) the life energy within the body (2) the inner evidence of the soul and the body taken together.

Moreover, between the spirit and soul there are; (1) the breast (*sadr*), this is the seat of unbelief and misgiving and also the seat of expansion. (2) The Heart (*qalb*), this can be blind and filled with doubt and rancour and can also be filled with peace and faith. (3) The inner heart (*fuad*), this is an empty, so it needs to be strengthening with faith. (4) Heart core (*lubb*), this is free from envy and blindness; it does not need any strengthening. This is the reason that makes some of the Islamic writers used the terms (spirit, soul and heart interchangeably, it shows the overlap between the concepts.

Hamza (2014) revealed that the spirituality in Islam "is a constant reference to God and ensuring that everything one does is in accordance with god's pleasure". The early Islamic psychologist precisely indicates that the spirit is a non-material reality which penetrates every nook and crony of the human body, but located in the Heart (*qalb*). It's the representative of all inner affairs of the human being that is not of this world, and which eventually connect him with his Creator the Lord of the universe. However, if he is fortunate will lead him to be among the dwellers of Paradise (Abdul Hakim, 2014). The purified soul qualified person to the success here and hereafter as Allah said:

“O serene soul return to your Lord joyful and pleasing in his sight.
Join my servant and enter paradise” (Qur’an, 89: 27-30).

When we were born, our spirit (*ruh*) is wholly clean and pure. Allah said “I have created my servants pure in religion (*Huna fa*) but the devils lure them away from their religion” (Qur’an, 2: 135). As we are committing sin, the rust (*ran*) of which the Quran speaks about will start to cover it, this rust (*ran*) entails two things: distraction and sin. When there is self-discipline, the rust (*ran*) will come to an end, and the heart will be morally sound. This control, consequently makes a human to focus on worship and immediate presence of Almighty Allah (Abdul Hakim, 2012). Islam spiritualizes everything in the sense that all actions must be done accordingly with the provision of Islam. It is not permitted for any Muslim to do something unless he knows the verdict of Allah on it. That is why we were commanded in Islam in various verses of the Qur’an and voluminous Hadith of the Prophet (PBUH) to purify our soul. Here are the verses:

"He has succeeded who purifies the soul, and he has failed who corrupts the soul." (Qur'an, 91:9-10)

"A day when there will be no benefit in wealth or children, but only for he who comes to Allah with a pure heart." (Qur'an, 26: 88-89)

"Go to Pharaoh, for verily, he is a transgressor. Say to him: 'Will you purify yourself?'" (Qur'an, 79:17-18)

"Verily, among his people was Abraham, when he came to his Lord with a pure heart." (Qur'an, 37: 83-84)

"He has succeeded who purifies himself, who remembers the name of his Lord and prays." (Qur'an, 87: 14-15)

In nutshell, the verses mentioned above revealed how essentially Islam heartens about soul refinement. It showed that victory and success in the day of judgement (the day where offspring and wealth do not benefit unless those came with a good heart) depend on how one maintains his heart in this world. Therefore, it is obligation duty for every Muslim (male and female) to purify his/her heart and abstain it from any evil act. However, the third verse indicates the importance of soul purification, in the sense that it is the first command the prophet Moses was sent with to Pharaoh. However, it is the one of the characteristic of the prophet Abraham (may peace be upon him) as the fourth verse showed. The last one showed the success on the day of resurrection for whoever purify his heart.

In a hadith the Prophet (may peace be upon him) said:

'Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions'." (Muslim :2564)

“Both permissible and unpermissible things are evident but in between them there are doubtful (suspicious) things, and most of the individuals do not have knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honour. Moreover, whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and

at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima, and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good. But if it gets spoilt the whole body gets spoilt and that is the heart (Al-Bukhari: 52).

The above-cited traditions indicate that Allah does not consider our body or any property we accumulated, but rather consider our deeds and heart. However, based on our action we are to be judged on the day of resurrection. Conversely, the second hadith indicated that in the body there is a piece of flesh if it purified the whole body is purified, and otherwise the whole body will be bad. The prophet afterwards mentioned heart as its.

3. Concept of Human Behaviour

Human behaviour is the potentials, outcomes and expressed capacity for physical, mental and social interaction activity during the phases of human life (Richard, 2014). This is throughout the life span that involves capacity of all the activities including mental, emotional, physical and social interaction activities. It should be through the five stages of human development (prenatal, postnatal, childhood, adolescent and old age) that one may acquire from the society, and eventually may lead him to be different from others, especially at adulthood stage depending on the physical and mental requirement of the lifestyle. Moreover, whatever human gradually acquire as experience he will add it to his toolbox of potential. One can fill his toolbox with kind of senses like fear, joy, grief, trust, punctuality and so on, depending on the assimilated experiences. Human behaviour is not innate its experienced responses rather. In a nutshell, it is what people around us composed it to be. Construct of behaviour such as religion and political experiences are all learned responses (Mark, 1997). J. B Watson (1924) extremely asserted that in his famous declaration;

Give me a dozen healthy infants, well-formed, and my own specified world to bring them up in and I will guarantee to take one at random and train him to become any type of specialist I might select... doctor, lawyer, artist, merchant-chief and, yes, even beggarman and thief, regardless of his talents, penchants, tendencies, abilities, vocations and race of his ancestors.

From here, we can understand that human behaviour entails how everyone behaves in a different situation. Moreover, since the behaviour is learnt, therefore the society will be responsible for any immoral act of its member. Consequently, the blame shall be put on the community not the member of that society. For that reason, we can say that the public is alpha and omega of the responsibility of human behaviour. Some Muslim scholars asserted that personality or inner nature can be inherited through the heritable transmission and probably influence the mental behaviour traits (Mustapha, 1998). This indicates that so many things are influenced by a heritable transmission such as psychotic behaviour and intelligence. In Hadith the prophet may peace be upon him said; "Choose the best for your sperm, and marry well-suited women and recommend marriage with them" (Ibn Majah, 1968). In another Hadith, the Prophet also said "A woman may be married for four reasons: for her property, her status, her

beauty and her religion. Therefore, try to get one who is religious, may your hand be besmeared with dust (Muslim, 1466). The two cited Hadith illustrated how the hereditary transmission related to mental character traits. However, the tradition of the Prophet (PBUH) also indicated a strong relationship between environment and psychological personality trait. Ibn Shihab narrated that;

The funeral prayer should be presented for every child even if he were the son of a prostitute as he was born with a true faith of Islam (i.e. to worship none but Allah Alone). If his parents are Muslims, particularly the father, even if his mother were a non-Muslim, and if he after the delivery cries (even once) before his death (i.e. born alive) then the funeral prayer must be offered. And if the child does not cry after his delivery (i.e. born dead) then his funeral prayer should not be offered, and he will be considered as a miscarriage. Abu Huraira, narrated that the Prophet (ﷺ) said, "Every child is born with a true faith (i.e. to worship none but Allah Alone) but his parents convert him to Judaism or to Christianity or to Magainism, as an animal delivers a perfect baby animal. Do you find it mutilated?" Then Abu Huraira recited the holy verses: 'The pure Allah's Islamic nature (true faith i.e. to worship none but Allah Alone), with which He has created human being' (Al-Bukhari: 1358).

From the above, one will comprehend that a child is purely born with Islam but his parents who are the part of his environment change and divert him away from Islam. This also indicates that the environment is the most influential set that divert the innate nature of the child. This asserted the statement of Mustapha Achoi where he said "the thrust of Islamic concern is with learning and environment rather than heredity". Imamu Ghazali also asserted that human behaviour is not destined; he further explaining that if behaviour of animal can be changed through orientation as well as conditioning, then it is obvious to consider that a rational human behaviour can easily be changed. If it could not be changed, then the teaching and instruction of Islam could not be achievable (al-Ghazali, 1982).

4. Sources of Islamic Spirituality and its Influence in Shaping the Human Behaviour

Consciousness to Almighty Allah is an essential element in the practice of Islamic spirituality. One can strengthen his consciousness to Almighty Allah through the following activities as enshrined by Hamza (2014). They are; giving charity, remembrance of God, prayer, fasting, meditation, qur'anic memorization, reflecting on creation and preferable Islamic supplication. Islamic Spirituality encompasses all the aspects of human life, so when a human being possess a good heart, all his actions should be the base on what Islam indicated. A question that may come to our minds is that what are the preferable sources that will help us to acquire and preserve as well as restore the purification of our heart? The following are the sources that connect one and also enable him to maintain the sincerity and purification of his heart;

4.1 Worship: ALLAH said in the Qur'an that "I have not created mankind and jinn's except that they should worship me" (Qur'an, 51: 56). Ibadat is the cardinal purpose of human life on earth.

Through worship one can acquire and preserve soul purification, because through it one can get sweetness of iman, and when there is sweetness of iman (*faith*) there should be purification of soul, when the soul is purified the heart should be shaped. Regarding the worship, ALLAH said in the Qur'an;

"O people! Worship your Guardian-Lord, Who created you and those who came before you that you may become righteous. Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; Then set not up rivals unto Allah when you know (the truth)." (Quran, 2: 21, 22).

The best action of Ibadah is five daily prayers, which is the first thing to be asked on the day of judgement ALLAH said:

"Verily, the prayer (As-Salah) is enjoined on the believers at fixed hours" (Qur'an, 4:103).

Performing the prayer regularly on its fixed time purifies soul and abstain it from committing any evil act, as a result of his, it was called the remembrance of ALLAH. Prayer makes one to always remember the creator that will consequently clean and shape his heart as the Almighty ALLAH said in the holy Qur'an:

"Verily, Salah keeps you away from indecency and evil". (Qur'an, 29: 45).

4.2 Reading the holy book (Qur'an): Reciting the Qur'an make soul be purified and comfort. It also draw one to be associated with the obedient and noble angels as reported by Aisha that the prophet may peace be upon him said:

"One who was devoted to the Qur'an will be told to recite, ascend and recite carefully as he narrated cautiously when he was in the world, for he will reach his abode when he comes to the last verse he recites. (*Abi Dawud: 1464*).

4.3 Remembrance of Allah: remembrance of Allah abstain soul from all anxieties and worries and consequently produce happiness and joyful in minds, as well as close one to Almighty Allah. Allah said:

"Those who believed and whose hearts find rest in the remembrance of Allah, Verily in the remembrance of Allah do hearts find rest" (Qur'an, 13:28).

In another verse the Almighty Allah said, warning us not to be like those who forgot him:

"Do not be like those who forgot God, so that he caused them to forget their souls" (Qur'an, 59: 19).

In a hadith the Prophet Muhammad (may peace be upon him) said:

"There is a polish for everything that takes away rust, and the polish for the heart is the remembrance of Allah" (Al-Bukhari: 1363).

4.4 Islamic preferable supplication: one can purify his heart through preferable Islamic supplication as Prophet (may peace be upon him) use to recite in every morning and evening. Hadith was reported by Anas ibn Malik that the Messenger of Allah told him:

O boy, if you can remove every morning and evening any rancour from your heart toward anyone, then do so. Then the Prophet said to me: O boy, which is my tradition and whoever revives my tradition, has loved me, and whoever loves me will be with me in Paradise" (Tirmithi: 2678).

4.5 Giving out charity: giving out charity purify one's heart, this can be through zakat and sadakat. ALLAH s said in the holy book:

"But the righteous one will avoid Hellfire, who gives from his wealth to purify himself." (Qur'an, 92: 17-18).

"Take from their riches a charity by which you cleanse them and purify them, and invoke blessings upon them." (Qur'an, 9: 103).

4.6 Good deeds: heart can also be purify through good deeds. By the time a human disobey Allah, a stain will penetrate his heart, but by the moment he repented the stain will be removed. The prophet may peace be upon him said:

'Verily, when the believer commits a sin, a black spot appears on his heart. If he repents and abandons the sin and seeks forgiveness, his heart will be polished, but if he increases in sin, the blackness increases. That is the covering which Allah has mentioned in his Book: 'Nay, but on their hearts is a covering because of what they have earned,' (83:14)" (Ibn Majah: 4244).

4.7 Mosque: this is one of the basic constitutions in Islam; it is the only true believer with purified heart that frequently visits mosque. Hadith was reported that the Messenger of ALLAH (May the peace be upon him) says, "If you see a man used to frequenting mosques, testify to his belief" (Tirmithi, 2617). It is through the mosque and other Islamic institution one can restore as well as maintain his heart's purification; this is via the imam's preaching and listening to the words of truth.

4.8 Fearing of Allah. The hearts that frequently fear the Almighty Allah are usually found to be a comfort and free from any kind of envy, dishonest and greediness. Everyone should put in mind that Almighty Allah is with him wherever he is and at any level of life. Allah said in the holy book:

"And He is with you (by His Knowledge) where so ever you may he. Moreover, Allah is the All-Seer of what you do" (Qur'an, 57: 4).

"Who sees you "O Muhammad when you stand up (alone at night for Tahajjud prayers" (Qur'an, 26: 219).

"Truly, nothing is hidden from Allah, in the earth or the heavens." (Qur'an, 3: 5).

In a hadith, the prophet may peace, and blessing of Allah upon him said:

"Fear Allah wherever you are. Moreover, make a good deed follow a bad deed so that it may eliminate it. Moreover, deal with people with good manners" (Tirmithi, 1958).

The above mentioned verses and attached tradition of the Prophet Muhammad (may peace be upon him) comprehensively obliged one to fear Allah in the sense that whatever he want do must consider what Allah said about it, is it permitted or prohibited.

4.9 Voluntary prayer: Voluntary prayers sanctify soul and close one to Almighty Allah, the Lord of the universe. It was narrated on the authority of Abu Huraira that the Messenger of ALLAH said: ALLAH the Almighty has said:

'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him". (Al-Bukhari, 95).

All of the above mentioned sources of Islamic spirituality indicate the ways in which heart can be purified. Conversely, whenever there is a good heart, it means that the behaviour was shaped; when the behaviour is shaped heart will be free from any immoral acts.

5. The Role of Islamic Spirituality in Shaping the Human Behaviour

From the above, one will understand that since human behaviour entails good potentials and expressed capacity of mental, physical and social activities, it will become obviously that Islamic spirituality plays a vivacious role in shaping the behaviour, in the sense that Islamic spirituality deals with inner purification of the heart and soul which if been successfully gained it will surely develop a good conduct, as well as combat the immorality in the society. However, if there is mental stability, there must be physical sound. Therefore, Islamic spirituality focused to cure any immoral act of the hearts.

Moreover, to obtain and maintain the Islamic spirituality which is undoubtedly related to shaping human behaviour, Islam provide some ways encompassing training of both body and heart. For example through worship one can achieve sweetness of faith, through reading Qur'an (holy book) heart can be purified and become comfortable, in the remembrance of Allah hearts find rest, through Islamic preferable supplication one can remove rancour from heart towards anybody, through giving out charity to the needy people one able to purify himself, through good deeds one can remove rust (ran) from heart, through mosque one can be testified to faith (*iman*) and will also help one to restore his heart's purification via Islamic propagation, through fearing of Allah (*Taqwa*) hearts found to be comfort and free from any kind of envy and misbehaviours. Lastly, through voluntarily prayer one can become closer to Almighty Allah the Lord of the universe, and you can never be closed to Allah unless when the behaviour is shaped. It is undoubtedly that considering what human behaviour all about, if one characterise with above mentioned source of Islamic spirituality his behaviour will become shaped absolutely. Conversely, this point of view was supported by the tradition of the prophet and statements from the Islamic scholars. Wahb ibn Manbah said: a man's souls as a spirit of animals and faith

is a commander, and action is a driver. However, soul is not permanent; if its owner retains it carefully it will remain in his hand but if he does not carefully maintain it, it will be lost on the road. Fadhil bin Ayaz, says: "whoever sacrificed his soul in the course of Allah, Almighty Allah will secure him from his abhorrence. Fadhalata bin Obaid said: he heard the Messenger of Allah, peace be upon him, says: «the hero is the one who dedicated himself (laboured it) for the sake of Almighty Allah». Messenger of Allah, peace be upon him during the Farewell Pilgrimage said: «can i tell you a true believer? He is the one who secured himself away from people's money, and the Muslim is the one whose people escaped from his tongue? However, the hero is the one who laboured himself in the obedience of Almighty ALLAH, and an immigrant is the one who migrate from any evil acts (Al-Ajri, 2003). The spiritual donation is the actual position of knowledge in the human being and is the ingredient of their real essences, without it one will never be dissimilar from other animals. However, personality is the mutual integrations of spiritual and bodily forces, a person possesses two integrate nature, that is physical and spirituals. Moreover, the body is the home-based of the soul and soul is the much more better than the body even through they often influences each other, the behaviour as well as psychological process are all depend on Islamic spiritual level (al-Ghazali, 1982). Muslim scholars highlighted the significance of the soul and its faculties to clarify the reasons of psychospiritual well-being and the adaptation of behaviour (Abdullahi F, 2011). People's behaviour is depended on their qualitative effort at the sipiritual level that can be of the one of the following three level namely; the soul that incline unto evil (al-Nafs al-ammara bis sui), the soul that blame (Al-Nafs al-lawwamah), the soul at peace (al-nafs al-mutmainna) (Al-Attas). Islam declared that there is well-adjusted interface between nature and nurture in modelling the human behaviour as the term nature (*fitra*) is not only the organic features of conduct but also the spiritual proportions. Education as well as faith play a vital role in taking about transformation in human behaviour and social well-being. Therefore human-being is vitally need a divine guidance and instruction so as to live willingly in a rightful way in order to cope with his nature, thereby remain thankful to Almighty Allah as well untwisted obedient to him so as to peacefully live here and hereafter (Abdullahi F, 2011). Therefore, shaping the human behaviour is fundamentally based on Islamic spirituality that is established on the fear of Allah, it is profoundly based on the guidance given by the Almighty Allah and the Messenger of Allah (PBUH). It also clearly shows that it is the fundamental bedrock of shaping the behaviour.

6. Conclusion

By realising what Islam all about and its profound understanding of human beings, one can understand that Islamic spirituality is the solution to the present behaviour disorder. Islamic spirituality was fundamentally built on links one by his creator, the lord of the universe in a situation whereby all his actions will be in accordance with the provision of Islam so as to save himself here (the world) and hereafter (the day where the wealth he gathered and children benefit nothing unless those came with good heart). Furthermore, several of verses as well traditions of the Prophet Muhammad (may peace and blessing of Allah be upon him) that encourage and also inculcate on Islamic spirituality and its value here and hereafter have been stated. It indicated that victory and prosperity are whole behind the Islamic spirituality.

However, the sources of Islamic spirituality that also helps to preserve spirituality have been highlighted where it found to be effective in shaping human behaviour which entails the capacity of whole the human's activities encompassing his mental, emotional, physical and social interaction.

7. Implication for Practice and Further Study

The study has implication for research on Islamic spirituality that is associated with Islamic ideas and institution. However, Islamic ideas and institution are fundamentally grounded to develop human in all aspects of his life. This will help parents, leaders and entire members of the society to strive to inculcate it into the members of their community. Thus, the study will contribute extremely in the sense that it will determine the sources of Islamic spirituality that if been utilised adequately will help to combat immorality among the people. For a further study, spirituality in Islam can be a link to a concept like children education, teaching and learning process and fraud prevention.

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