

(Intelligence and Mental Illness from The Perspective of Classic and Contemporary Scholars: Ibn Al-Jawzi as a Model)

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Article DOI: 10.55677/SSHRB/2026-3050-0410

DOI URL: <https://doi.org/10.55677/SSHRB/2026-3050-0410>

KEYWORDS: Ibn al-Jawzi; Alfred Binet 'ABSTRACT: Psychology, over decades, witnesses tremendous progress, rapid Intelligence', Idiocy

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Published: April 18, 2026

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INTRODUCTION

Psychology is one of the humanity disciplines which has been incepted in the 19th century, and it has been profusely studied by western scholars such as Wilhelm Wundt, Sigmund Freud, Ivan Pavlov, John B. Watson, and B.F. Skinner. Unfortunately, Psychology has neither been integrated nor embedded with the context of faith and religion particularly Islam. With this awareness, some of contemporary Islamic scholars mooted an idea of Islamizing the concept of psychology and eventually it appeared to be known as "Islamization of psychology". This new concept has intrigued researchers to explore and merge Islamic theories and western concept of psychology to be in accordance with Islamic framework. The term expresses efforts to integrate religious and spiritual understanding into psychology.

The Islamization of psychology has been widely accepted by numerous researchers and experts where they perceive that it has a potential to strengthen emotional stability and comfortability of a person, and it also helps stabilize his soul. Religious knowledge and its understanding are possibly supporting psychological part and solving those who have a psychological challenge and mental instability. Obviously, integration between psychology and faith is very pertinent and crucial as Islam protects emotional and psychological part of a person as well as maintains his soul and mental stability. It contains religious, spiritual knowledge and principles to enhance psychological and spiritual health of individuals and communities. This requires a comprehensive understanding of religious and spiritual elements and their balanced and integrated concepts in counselling and psychotherapy.

The Islamization of psychology receives immense attention and great acceptance from many researchers and experts, as they see it as an opportunity to enhance the psychological and spiritual well-being of the individual and to achieve inner balance and peace. By using religious and spiritual knowledge, psychological support and treatment can be applied to persons with psychological and mental instability, in accordance with their religious and spiritual values.

In Islam, the integration of psychology and faith is of great importance. Islam urges self-care, spiritual and mental balance to provide necessary guidance for self-development in dealing with psychological and emotional challenges. In this paper, the

authors attempt to explore Islamic and Western scholar's contributions in psychology as well as to unveil the concept of Islamization of psychology and its importance in promoting mental and spiritual health.

The study aims at promoting one of the eminent classic scholars in the Arab and Islamic civilization namely Ibn al-Jawzi. The study focuses on intelligence or cognitive excellent as an element which will be the underlying factor in promoting Islamic values and teaching in psychology, it will be as well elucidating the role of environment and intelligence in addressing the theory of intelligence of Ibn al-Jawzi, as per discussed in one of his famous books. In addition, the study defines intelligence according to Ibn Jawzi, Alfred Binet and Ibn Habib, and their differences. It also covers some issues regarding mental health such as mental deficiency.

1. Background of Imam Ibn al-Jawzi

Ibn al-Jawzi, his name is Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad bin Ali al-Qurashi, al-Tamimi, al-Bakri, al-Baghdadi. A renowned Hanbali jurist, hafiz al-Qur'an, interpreter, preacher, historian, and writer. He was born in Baghdad in the 518th Hijrah. He was raised by his mother and uncle with full compassion and love after he was disowned by his father. He was from a wealthy family. During his childhood, he was just like any other child who loved to play with friends near his house. But her guardians restricted him from being away from the vicinity. However, he was only allowed to leave his house for Friday prayer. He abstained from mingling with unknown persons as well as he was also prohibited from eating unhealthy and illegitimate foods to protect his body and soul. His uncle took a good care of him by sending him to Imams and Quranic reciters (Qurra') to study Qur'an, hadith, and memorization of them. He was educated and nurtured under the supervision of those Imams who inspired him to produce a book about his teacher's works called Ibn al-Jawzi's teachers (مشيخة ابن الجوزي), and it contains 36 male scholars and 3 female scholars' works. (Abdul Mun'im, 2008)

Ibn al-Jawzi wrote many books; including: الأذكىاء وأخبارهم (the intelligent persons and their tales), روح والأرواح (spirit of the spirits), وصولة العقل على الهوى (the anomaly of contracts in the history of covenants), وشذوذ العقود في تاريخ اليهود (the magnificent), المدحش (the abrogator and the abrogated in hadith), الناسخ والمنسوخ في الحديث (the mind's connection to desire/passion), which is in morals and ethics, تبليس إبليس The Devil's Deceptions, فضائل عمر الخطاب the virtues of Umar ibn al-Khattab, فضائل أحمد بن حنبل the virtues of Ahmed ibn Hanbal, and غريب الحديث Gharib Hadith. He died in the year 597th Hijrah and was buried near the Ibn Hanbal's cemetery. He left behind three children. (Abdul Mun'im, 2008)

2. Development of Intelligence Studies in The Islamic Heritage

In the cradle of the Arab-Islamic civilization, a wide intellectual activity was incepted in which cognitive competencies were widely introduced and had been tremendously developed and expended. The intellectual activities were open to everybody without any restriction; racial, class, or even religion. Moreover, teachers, lecturers, and professors contribute to cognitive development of the communities by imparting knowledge in mosques, musolla, and community's halls to uplift level of cognitive competency of people.

Apparently, the studies of heritage have directly covered intelligence of which the studies were focusing on the inception and development of them in three important stages. First, Immense contributions were due to Ibn al-Jahiz who explained about intelligence and intellectual activities extensively in his writings. His works were also supported by other renowned Islamic scholars such as Ibn Abi Al-Dunya, Ahmed bin Al-Numan, and Abi Ali Sahl bin Ali Al-Baghdadi. Obviously, the explanation of idiocy and intelligence at this stage was rather partial and superficial. However, he limited his attentions at least to the al-Jahiz's idea on humour and chats. (Ibn Habib, 1987, 37)

Despite the difference in the name of Ibn Habib's and Ibn al-Jawzi's books but both were explaining the same title. The concept of intelligence of which it is concealed in the behaviours and circumstances of a person, and they do not, obviously, reflect or even contradict him. Apparently, the concept is catered in the contemporary psychology where it is known as (بمتلازمة الحكيم) أو (ظاهرة الحكيم المعنوة) wisefull syndrome. It also prevents extreme mental deficiency from solving even a simple calculation, but surprisingly he can deal with most complex numbers, or even to identify the eighteenth of every month in the twentieth century falls on Tuesday. (Feldman, 1989, 210)

Second, Ibn Habib's book عقلاء المجانين (Sanity of Idiots/Wisdom of Fools) is characterized as a comprehensive and extensive book in psychology, where in the introduction it deals intensively with meaning of insanity, its symptoms and causes. These were extracted from poetry and prose which he selected carefully to depict the purposes. Furthermore, he designated a chapter in the book to introduce mind, idiocy, and ignorance, he also presented attractive and extensive explanations on their varieties which drew attention of others to read it.

Third, studies of classical intelligence where it is considered a mature stage as opposed to others. In reference to that, his writings at this stage were not taken only from the contributions of chats literature but also from philosophical and medical intervention on the brain functions such as intuition function of which were benefited from Al-Farabi and Ibn Sina' idioms in most instances.

2.1. Definition of intelligence

The most important contributions of Ibn al-Jawzi in the concept of intelligence contained in his two important books, الذكاء (Intelligence) and أخبار الحمقى والمغفلين (Intelligence and Tales of Idiots and Imbeciles). These books provide sufficient information on Ibn al-Jawzi's theory of intelligence which could quench the thirst of those who are soliciting knowledge about it. The mind according to Ibn al-Jawzi is psychological function (power of soul) where the word "power" was used by classic scholars such as Al-Farabi and Ibn Sina in their writings on psychology to denote function. As such, they explained it as preserving strength of memory to denote memory function. (Taha, 1995)

Ibn al-Jawzi explains that the mind is a psychological function that assists people to perform such things as comprehensibility and articulation process (comprehensibility is preparatory value of the said strength or power). As for intelligence comprehensive quality of mind and its capability to perform. As for intelligence, it is a part of the mind or in a more familiar term is mental structure which is specifically known as process of the comprehensibility (Intelligence is intuitional quality of the strength/power where it can be understood via listening, and due to this understanding, The Scholars confined comprehensibility as knowledge on which is meant as an utterance upon listening. (Arroisim, & Rahmadi, 2022)

In addition, intelligence according to Ibn al-Jawzi, is a mental structure performing the comprehensibility process. However, Ibn al-Jawzi adopts other definitions of intelligence as well to explain missing points of the idea of comprehensibility in this context. He, firstly, explains that intelligence regards quality and perfection of meaning which made it comprehensible. He, secondly, mentions about the time consumed in comprehending things (the quality of intuition occurs in a short time and uninterrupted), he also mentions (some were saying that the limit of intelligence is of a prompt comprehensibility and its accuracy). However, Al-Zajjaj said: Intelligence in language is a complete understanding and being accepted promptly. Furthermore, people are different in their level of intelligence and comprehensibility where it is firstly depending on their perfection of it and secondly on how rapid it can be comprehended. Ibn al-Jawzi describes, in his book, comprehensibility based on the classification of smart attitudes of which the classification of objections, verbal and scientific precautions, as well as avoiding impasses by constructing winning argument in debates, managing tricks to achieve the objectives and goals which are different from what can be inferred from his book أخبار الأذكياء "Tales of the Intelligent". Obviously, the previous definition of intelligence according to Ibn al-Jawzi is relatively close to its nature and popular definition prescribed in the beginning of the 20th century.

Pursuant to that, Binet (1916) laid down a definition of intelligence as ability to comprehend, provide accurate judgement, and guide people's attitude in attaining goals. On the contrary, Terman (1937) defined intelligence in a different way where it is an ability to perform abstract reasoning (Nashawati, 1985), hence the entire meanings of intelligence at this juncture are comprehensibility.

However, definitions of intelligence entered a new chapter benefiting from Thurston's (1938) studies, which had dismissed the idea of intelligence as an absolute mental ability. She indicated that there are multi mental abilities among others spatial, numerical, verbal, inductive, and cognitive abilities.

Ever since, debates on intelligence have been aggressively occurring among psychologists on whether it is single or multiple? As in the case of multiple, there are views, among others: capabilities by Thurston, factors by Guilford, or forms by Cattle, indeed it is not in a short period of time, if they are considered as a final answer to the complex question? As whatever kind of answers, intelligence generally comprises thinking, solving problems, learning, and adaptability. If there is a single concept to depict intelligence it would be comprehensibility.

2.2. Mental Stimulants from Ibn al-Jawzi's perspective.

Ibn al-Jawzi's theory of intelligence was based on observation and certainly not on statistical analysis as is currently known, and naturally the theory of mental stimulants is rather different from the currently known classifications. However, there are vivid differences between Ibn al-Jawzi's view on mental stimulants and mental abilities as defined by psychologists in the current era. Furthermore, Ibn al-Jawzi mentioned directly on types of smart attitudes where he allocated a few chapters of every objection (Chapter Twenty) and Precautions (Chapter Twenty-Three). In addition to that, there are a few examples which had been incorporated in for smart stances which appear in two capacities namely general information and arithmetic. (Nashawati, 1985)

3. Measurement of intelligence between Ibn al-Jawzi and Binet

أخبار الأذكياء و الحمقى (tales of intelligent and idiots) can be seen as it explains Ibn al-Jawzi's view on responses which are known as intelligence accuracy. It has been identified, in the first place, that Ibn al-Jawzi's classifications on smart responses are not akin with Benit's classifications as well as other contemporary scholars, but if it is closely observed in Ibn al-Jawzi's works there are a few similarities which can be found in tens of tales that are referring to Benit's works particularly in usage of smart responses to measure intelligence.

Even if Ibn al-Jawzi was only included one or two of the tales it will presumably testify that he does not observe the concept of intelligent which he had been working on thus far, but in fact he included many examples referring to the mental abilities by which they had created the meaning of intelligence described by Benit, among others are: information, comprehension, words similarity, vocabularies, and mental arithmetic (Taha, 1995).

Binet and Wechsler in this regard, rely on words similarity as an important sub-measurement of intelligence, whereby Wechsler believes that its value in measuring intelligence will monitor individual's ability in dealing with conceptual matters. Investigating all similarities in أخبار الأذكىاء لابن الجوزي (tales of intelligent), and some items of the sub-analysis by Binet and Wechsler requires more time than conducting this research. Intrinsically, if we look at similarities in both works (Ibn al-Jawzi and Binet) that have been referred to (in the context of word similarity, comprehensibility and general information about vocabularies and mental arithmetic). Moreover, works of Ibn al-Jawzi create raw to examine verbal intelligence originating from Arab culture without eliminating global characteristics. This belief justifies a few elements, among others:

First: Ibn al-Jawzi gathered several smart observations and stances originating from Islamic culture of which it challenged human intelligence with different degrees of complexity. It could be considered that Ibn al-Jawzi's works, at least in terms of quantity, as one of the main resources to form initial paragraphs of this test.

Second: Ibn al-Jawzi's tales are incredible and amazing, where it is found that the items that are formulated from it or like it will motivate examinees which may not be available even in the popular intelligence analysis.

Third: Ibn al-Jawzi does not ignore the age or gender elements, hence. it is not difficult to render such kind of analysis to be in tandem with the endorsed psychometric guidelines which are in line with endorsed way of formulated items according to age groups to cater between males and females equally.

Fourth: (Tales of Intelligent) أخبار الأذكىاء could provide raw information for the difficult items, whereby (Tales of Idiots) أخبار الحمقى could provide less difficult item, and thus they are capable to provide sufficient amount of measurement variety. (Taha, 1995).

However, relying on Ibn al-Jawzi's contributions in devising contemporary intelligence tests is not sufficient and relatively limited, as these were works of a thousand years ago. Even though, the contemporary Arabic-Islamic culture is originated from the same root but its structures, and vocabularies are influenced by many factors including which of the twentieth century culture.

Moreover, devising Arabic intelligence test as of the previously mentioned does not represent a direct quoting exercise from Ibn al-Jawzi's works, but it is rather an inspiration and guiding points to device parameters of the test in accordance with the global classifications, as well as to preserve the Arab intelligentsia that hoards the tales of intelligence and idiocy. Pursuant to that, it is found that Raja' Abu Allam (1978) outlined all kinds of precautions where he in fact devised a few items/parameters to measure intelligence inspired by Ibn al-Jawzi's works, using multiple-choice method, by measuring general information to Wechsler's test, although this study comprises relatively small number of samplings, but it contains significant connotations:

First: The study revealed a correlation coefficient of 61 r. between performance scores in two groups of parameters.

Second: The quoted parameters from Ibn al-Jawzi's works were tremendously difficult as opposed to the one from Wechsler. This has been verified by students who underwent the test, and they also testified that Ibn al-Jawzi's parameters as more interesting, reliable, and suitable for uneducated persons as well. Unfortunately, this attempt is still at the early stage. (Abu Allam, 1978)

4. Intelligence indicators in Ibn al-Jawzi's Theory

The way that Ibn al-Jawzi solved issues of intelligence had somehow drawn attention where he initiated it by addressing the term "mind" and its different concepts which has been used by some people and scholars. He also stressed that before words were selected or terms were used, they must be vetted thoroughly to avoid any confusion and get rid of ambiguity, the concern arose as some scholars still misunderstood the concept of intelligence and mind. Ibn al-Jawzi's effort had provided a clear explanation on the word "mind" which appears in four meanings, where one of these meanings elucidates explicit concept of intelligence (willingness to accept theoretical sciences and to manage the concealed intellectual construction. (Ibn al-Jawzi, 2003)

It is observed that the concept of "mind" is close to Terman's definitions (1937) where he defined intelligence as overall ability of an individual to think logically, objective work, and successful interaction with environment. (Wechster, 1949)

The mind, thus, in this context, as per described by Ibn al-Jawzi, is none other than instinctive. (Ibn al-Jawzi, 2003).

It was not possible to merely rely on the specific abstract meaning adopted by Ibn al-Jawzi, but it is possible for us to combine the concept from two sentences which Ibn al-Jawzi described in them that the mind as intelligence; he wrote in the first sentence: it is as if intelligence is a light cast into the heart, preparing it to comprehend things; it is understood that the said meaning of intelligence is not an acquired talent based on efforts of any individual but it is cast into his heart. Whereas the second sentence: he emphasized that "people differ in their natural readiness to accept theoretical sciences, hence if we combine these two descriptions of intelligence, it can be concluded that Ibn al-Jawzi inclined to define intelligence as unlearned natural readiness, and people are different in their luck and ability, as a result their level of intelligence is vary, where it is strong to some people and weak to another.

The concept of intelligence, thus, is coherent and harmony with the idea of contemporary genetic intelligence, as intelligence of a person is naturally developed and prospers in himself without effort. Therefore, intelligence levels of people is vary from one to another in their luck. (Taha, 1995)

In conclusion, Ibn al-Jawzi relied on all instinctive (genetic) readiness and environmental experiences as indicators of intelligence. This dual theory of the intelligence indicators had charted Ibn al-Jawzi's name and works in the heart of

contemporary educational trends which managed to solve a long debate between geneticists such as Galton, Stoddard, Jensen, and environmentalists such as Watson. The question is no longer about intelligence, is genetic in nature or acquired? But it is rather: how much intelligence is determined by genetics, and how much it is determined by ecosystem? ((Ibn al-Jawzi, 2003)

4.1. Physiology of Intelligence

It is sufficient for Imam Ibn al-Jawzi to present only two different points of view in a debate to clarify the mechanism of mind without openly trying to recognize one over the other. He concluded based on Ahmed bin Hanbal's view where mind is obviously located in brain, whereby others emphasize that the location of mind is in heart according to Al-Shafi'i where it is referred to the verse: ﴿أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُنْ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا﴾ Have they not travelled through the land, and do they have heart to ponder and comprehend, and do they have ears to listen with, (Surah Al-Haj: 46) and Allah Almighty also says: ﴿إِنْ فِي ذَلِكَ لَآيَةٌ لِّأُولِي الْأَلْبَابِ﴾ therein is indeed a reminder for him who has heart or gives ear while he is in need. (Surah al-Kahf: 37), the word قلب (heart) in these verses according to Al-Shafi'i means 'Aql, because it is where brain located. (Ibn al-Jawzi, 2003)

The said stance is rather neutral as it is related to intelligence accumulators where Ibn al-Jawzi's basic stance on the concept of mind and intelligence are derived from brain and intellectuality. Mind, according to him, means social intelligence in which moral function is developed to the extent where it becomes a dominant feature. The issue of intelligence tools is either the brain, or heart? This had been a debate long ago among some Yunani philosophers to express their view on this issue for instance, Aristo said that mind is heart, whereby Galēnos said that mind is brain. The debate was extended even among Muslim philosophers as well. (Taha, 1995)

In addition, the intelligence tool according to Ibn al-Jawzi is brain itself, and it is retrieved from his two books. It is mentioned in أخبار الحمقى "Tales of Idiots": who has less brain has less mind. In other instances, if someone has a small head, bad physical outlook leads to irregular shape of brain. (Ibn al-Jawzi, 1979).

Some contemporary researchers have shown their interest in comparing Ibn al-Jawzi's views in this context with the physiognomy theory initiated by Joseph Gall at the end of the eighteenth century. (Abdul Al'Al, n. d).

Modern psychology has witnessed that Pavlov and Thorndike recognized that the brain is indeed an intelligence tool, where Thorndike, in this regard, perceived that level of intelligence is proportionally synchronized with the brain cells. In the advanced level some studies indicated a relationship between level and ability of mental processing and between neural circuits in brain. If we were to consider the existence of 12 billion cells of brain of a person, it is conceivable that there are an infinite number of neural circuits of the brain. As a common belief, the use of global multiplication perhaps exceeds the number of atoms of the universe. (Taha, 1995)

4.2. Mental deficiency

Ibn al-Jawzi's theory of intelligence is significantly known as a comprehensive and inclusive study where it also includes a topic on mental deficiency. The elaboration of it could be found in his book namely: أخبار الحمقى والمغفلين (Tales of Idiots and Imbeciles), but it is not forgotten to enlighten it in his other books where he included in them explanations on mental deficiency either in definition, indicators, signs, and categories.

He defines idiocy as a defect in mind or brain, and obviously they are not synonymous. The brain acts as a psychological function to comprehend things whereby the mind contains social and character intelligence. Thus, idiocy, from Ibn al-Jawzi's perspective, is a decrease in mental abilities, as well as in social and character intelligence. This concept is rather similar the contemporary concept of mental deficiency which encompasses the decrease of mind functions and social skills.

Al-Jawzi is cautious not to mix up/confuse/muddle mental illness with mental incompetence. He states, "idiocy and imbecility entail taking the wrong way or method to achieve a sound objective. Insanity entails having both the wrong method and objective. An idiot/imbecile has the right objective but takes the wrong way." (Ibn al-Jawzi, 1979)

5. Characteristics of Idiot

Physical features of Idiot include the head, neck, face, forearm, eyes, ear, lips, and even beard, there has been a comment previously on some of them in the Hadith of Intelligentsia.

The characteristics of the idiot are divided into two parts: one in terms of image and the second in terms of qualities and actions. As for the first section: in terms of the image, and among the signs that cannot be mistaken is the small head. The wise men said: If the head is small and poor in shape, it indicates a bad shape in the brain, and he was lousy even in his aspiration and intellect, like a great man, hero, short fingers, round face, great stature, small in stature, fleshy forehead, face, neck, and legs, as if his face was half a circle. One of the furthest people from good. Another sign is the long beard because its owner is not devoid of foolishness. Some of the wise men said: Foolishness is the fertilizer of the beard, so whoever has a long beard becomes more foolish. And some people saw a man with a long beard, so he said: By Allah, if this came out of a river of mud.

One of the characteristics of the idiot is the smallness of the ear, and the fool is known by his walking and hesitation, and the words of the fool are the strongest evidence of his foolishness. And on the authority of Al-Shafi'i that he said: If you see a man

whose ring is large and his lobes are small, then he is a sane man, and if you see his silver is small and his lobes are large, then he is incapable, and if you see the scribe his tools are on his left, then he is not a scribe, and if they are on his right and his pen is on his ear, then that is a writer.

As for the second section: it is related to the characteristics and actions, including that he has no affection, and among them is the wonder and the abundance of speech. Abu Darda' said: Do not be deceived by the man's circumstance and his eloquence, even if he is standing at night and fasting during the day. He finds on people what comes like it; This is a sign of ignorance.

One of the signs of a fool is his lack of knowledge, because the mind must be moved to acquire some knowledge, even if it is small, so if age prevails and nothing of knowledge is obtained, this indicates foolishness. (Ibn al-Jawzi, 1979)

Levels of Mental Deficiency

According to Ibn al-Jawzi, people are different in their mind capability, in its capacity that they attained from it, as such, they are different in the level of idiocy. (Ibn al-Jawzi, 1979). He affirmed that some levels of idiocy are simpler than others, but the highest levels of idiocy or lowest levels of intelligence, according to him, is infinitive. He mentioned that Ibrahim al-Nazam was asked one day: What is idiocy? He answered "You asked me about what has no limit, and minimum level of idiocy is something unavoidable. Ibn Al-Jawzi believes that negligence in the right of Allah is idiocy, and therefore he confirmed that there is everyone acts like a fool in their relationship with God (Allah). (Ibn al-Jawzi, 1979). In addition, he cited Omar Bin Al-Khattab saying that: when he recited a verse of Qur'an: ﴿يَا أَيُّهَا الْإِنْسَانُ مَا غَرَكَ بِرَبِّكَ الْكَرِيمِ﴾ O man what has made you careless about your Lord, the most generous). Omar said: it is idiocy, O Allah. (Surah Al-Infitar: 6)

Between these two extremes, Ibn al-Jawzi divided mental deficiency into two types: congenital and acquired. As for the congenital, it does not stem from the essence namely instinct which has lacks in discipline, but it is rather denoting those who were born with mental disabilities due to congenital reasons. Besides, Ibn al-Jawzi rectified himself on other occasions where he recognized it even in the case of natural idiocy, that the educational rectification may not be succeeded in all cases. (Ibn al-Jawzi, 1979).

As for the acquired mental deficiency, it does not stem from health condition, and it is benefited from physical exercise and discipline. It somehow enables physical exercise to nullify defective symptoms. The symptoms, in this regard, are also referred to circumstantial factors that affect the growth of human being after his birth, such as economic and social conditions, which are currently observed as one of the most important causes of mental deficiency. (Hekgard, 1979)

Apparently, Ibn al-Jawzi's emphasized on the possibility of managing some cases of mental deficiency through treatment (physical exercises/sports) and educational activities (discipline), this is certainly coherent and harmony with the most recent psychological trends.

6. The Applied Value of The Theory of Ibn Al-Jawzi

Ibn al-Jawzi, in dealing with the subject of intelligence, prioritized the educational objectives and regarded them as the most important subject. This is mentioned in the introduction of his book "Tales of the Idiots", where he said: I collected tales of the intelligent and mentioned some of which have been cited about them to be emulated and followed because tales of the braves nurture courage. (Ibn al-Jawzi, 2003)

It was mentioned in "tales of intelligent" that there are three objectives: firstly, to identify their destinies by mentioning their conditions, secondly, to sensitize listeners as whether some of them are prepared to elevate themselves to the needed level, and it was affirmed that meeting and interacting with rational/intelligent people benefits a prudent person, and thirdly, to discipline the admirer of his opinion whenever he hears about news or new information he feels difficult to accept and follow it. (Ibn al-Jawzi, 2003)

It was not strange, when Ibn al-Jawzi emphasized his concern on educational applications of the said theory, especially in education. Intrinsically, the idea of the development mental abilities in infancy is very clear in the Al-Jawzi's proposal to the extent where it enabled, considering it, to construct some educational directions, because children, according to him, create one character after the other. (Ibn al-Jawzi, 2003).

CONCLUSION

The study presents and highlights contributions of Islamic scholars on intelligence by focussing on the elaboration of the objectives of Islamic legal standards. The paper also has extensively studied and analysed Muslim classic scholars' viewpoints as well as the Western scholars' views on the matter. It was found that Islamic scholars' findings are more or less like the contemporary Western scholars' one. Moreover, we have learned that Muslims on how deep their understanding about the basic ideas of psycholinguistics is, such as intelligence, it will assist them to apply the new acquired techniques and research findings on teaching and learning in the classroom.

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