



Spirituality and Psycho-Physiological Health

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ABSTRACT

Spirituality is a sacred aspect of human life that refers to the quality of being concerned with religion specially, for those having faith in God. Having faith in God bears a very broad meaning that whatever happens in this universe is through the command of Allah and Allah has power to do anything what He wants without seeking any help of material or immaterial entities and powers. Such belief in God strengthen human being to cope with all sorts of situations or circumstances through their spiritual power. Therefore, psycho-physiological health can also be improved and maintained by strengthening human spirituality to keep away all sorts of evils coming in the way of one's life. In view of such assertion, the present paper was aimed to deliberate the aspect of psycho-physiological health as a function of spiritualistic belief and behavior. It is, indeed, true that spirituality has always been a guiding and directing sacred force to keep oneself psycho-physiologically healthy. In fact, spiritual bent of mind and behavior is most likely to help human being for alleviating from all psycho-physiologically sufferings.

Spirituality is a state of holy way of believing and behaving which is governed by high order religiosity, especially those believing in oneness of God (Allah). The phenomenon of spirituality is something which can never be measured but the aspect of spirituality can only be seen or observed which is reflected from the life of religiously spiritual people. Moreover, it is also important to stress on the fact that a spiritual person is so humble in his behavior while interacting with people that he/she never pose his/her religious power and practices because such people have high intensity of fear of Allah and simultaneously also have high level of hope to get forgiveness from Him. Here, it is important to highlight that fear and hope from Allah is the most important bent of mind which seems to be instrumental in governing psycho-behavioral functioning of a spiritual person.

Spirituality- being belief in the oneness of God, shapes the psycho-physical personality of a spiritual person in such a fashion in which both Quranic teaching and the prophet's life are reflected. On the basis of Quran and Hadees, if one lives the life then it is most likely that the person may be away from psycho-physiological sufferings. In this regard it can be firmly advocated that even if some psycho-physiological problems occur then these may be overcome by adopting the means of dua, sadqa and khairat but in the circumstances of high intensity of illness, one should also use medicine and/or meet to the doctor because it is also witnessed from the life of our prophet (S.A.W). However, in quest for combating illnesses, both practices be followed simultaneously by an spiritual person because one does not know that which is effective one or both combined together are functionally becoming instrumental for relieving from disease. The belief in the will of God is the basis of spirituality.

In the light of the above, the present deliberation will highlight the qualities of a spiritual person which, in turn, may protect him from the diseases of both psycho-physiological nature. It is imperative to mention here that when life tends to over by the command of Allah, then thereafter no worldly means, either spirituality or material resource can save human-being and this is one of the signs of the existence of Allah who is the creator of what is there in the universe and all that matters, happens on Allah's will.

The paper will exhaustively discuss spirituality and its various contributing components for minimizing the pains of illnesses as well as sometimes completely eradicating even the symptoms of psycho-physiological diseases as spirituality is very effective for coping with psychological sufferings but physiological sufferings can also be controlled and eradicated by spirituality as well.

KEYWORDS : Psycho-Physiological Health and Spirituality

Introduction:

The phenomenon of spirituality exists from the very beginning of existence of human being on earth. The very journey of Adam and Eve from paradise to earth as a measure of punishment and thereafter, subsequently Adam and Eve sought pardon from Allah for their erring. It was probably the first experience of spiritual behavior on earth of seeking pardon from Allah for the errs that Adam and Eve committed for being fearful from Allah. On the other hand, the devil who deny obedience and did not bow his head before Adam and had his firm intension to deceive human beings from obeying the order of Allah and the paths of His prophet. This was another mile-stone in the antecedents of spiritual verses non spiritual behavior to be performed or experienced by human being. Those who have fear and hope from Allah have the experience of religious spirituality and those thinking and believing under devils' force and the behavior elicited are causing for Shirk and Kufr do not have spirituality or have false spiritual behavior. It is imperative to highlight here that spirituality cannot be measured in terms of worldly and materialistic profit and loss in a global sense but the belief and behavior of oneself based on Islamic/religious principals with pious intentions i.e., the good deeds and behaviors are carried on only for Allah. This is one of the most important indicator of spirituality which is emphasized time and again in Qur'an and Hadith.

Deliberating on the phenomenon of spirituality, it is important to mention here that spirituality or similar phenomena are well connected with religiosity specially those who believe in the oneness of God. But apart from our contention about spirituality as being an outcome of Islamic religious approach that refers to a holy way of believing and behaving which is governed by religiosity, especially those believing in oneness of God (Allah), it is to emphasis the general meaning of spirituality as defined by others. **Kelly (1995)** says that it is as "a personal affirmation of a transcendent connectedness in the universe". Whereas, **Shafraanske and Gorsuch (1984)** call it "the courage to look within and to

trust. What is seen and trusted appears to be a deep sense of belonging, of wholeness, of connectedness, and of openness to the infinite". Similarly, **Elkins, et al. (1988)** describe spirituality as "a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the ultimate". **Mc Grath (2003)**, spirituality involves the engaging of our emotions in term of meditation or various art forms. He suggests that there is a legitimate emotional component to theology which one should identify through one's spiritual practices. Advocating Christian spirituality **Longdale (2005)**, the church is the primary context of Christian spirituality because he presumes that it involves the prayer, devotions and worship of a community of believers, their practices and customs, their activities and their relational networks.

Spirituality is a sacred aspect of human life that refers to the quality of being concerned with religion specially, for those having faith in God. Having faith in God bears a very broad meaning that whatever happens in this universe is through the command of Allah and Allah has power to do anything what He wants without seeking any help of material or immaterial entities and powers. Such belief in God strengthen human being to cope with all sorts of situations or circumstances through their spiritual power. Therefore, psycho-physiological health can also be improved and maintained by strengthening human spirituality to keep away all sorts of evils coming in the way of one's life. In view of such assertion, the present paper was aimed to deliberate the aspect of psycho-physiological health as a function of spiritualistic belief and behavior. It is, indeed, true that spirituality has always been a guiding and directing sacred force to keep oneself psycho-physiologically healthy. In fact, spiritual bent of mind and behavior is most likely to help human being for alleviating from all psycho-physiologically sufferings.

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In the light of the above deliberation, it is warranted to highlight that how spiritual belief can be instrumental to eradicate or minimize the experiences of illnesses and diseases either they are psychological or physiological in nature. In this regard it is very important to mention the significance of beliefs and an attitude of the person towards Allah that He is creator of the whole universe and the whole universe is under His control. When Allah wishes or has the will to bring about any change or to do anything He can do it with the single word "Kun" then the thing are immediately done or happen accordingly. Such strong belief keeps the mind on the top hierarchy of spiritual ladder. Messenger of Allah are the ideal and perfect human beings whose thinking, feeling, and behavior are all directed towards fulfilling the wishes and the will of God and this is the reason why, the messengers of Allah are con-

sidered to be innocent. General people other than the prophets may not reach such height but if they are following the commandments of Allah and life of the prophet then they can resemble to the prophetic life. Resembling to prophetic life does not mean that one has reached to the height of the prophets but they (general people) can go closer to Allah which is because of their spiritual belief and behavior.

In combating psychological and physiological sufferings, spiritual forces which are basically psychological in nature play pivotal role. Here, spirituality is being highlighted as a psychological phenomenon which develop such a mental set where people see or feel nothing but pray God to send his 'Barkah' to help removing the diseases with which a person is suffering. Even in this modern age physicians are generally of the contention that we give medicine but Allah cures the patient. Belief in Allah's power to cure is purely a psychological bent of mind which a human-being possesses but here again it is necessary to clarify that Allah is Allah who has absolute power to do anything or to turn the fate of anyone. Believing in the power of Allah is said to be psychological in nature because it develops such a state of mind and behavior where one is bound to praise Allah and to realize His qualities. If we look into the life of prophet (S.A.W) we come across a fact that dua, sadka, khairat along-with the five tenets of Islam where all aspects are highly inter-linked to each other, are likely to create such a feeling where one has the hope of getting mercy and hope from Allah for getting rid-off from both psycho-physiological diseases. Spirituality first decreases the intensity of suffering and then gradually eradicates even the symptoms of physiological diseases even no medicines are used. In spite of this fact a spiritual person also believe to use medicine because it is also witnessed from the life of prophet (S.A.W).

At length, while terminating the deliberation, it is to stress upon the fact that sufferings can be minimized or cured through spirituality but the spiritual behavior should not be deliberate or it may not be deliberately developed all of a sudden, but psycho-behavioral spiritual reflexes may become instrumental for curing diseases. Hence, we must differentiate between the two deliberate and undeliberate forms of spirituality. Religious socialization is the major source or means for developing spirituality. Therefore, adherence and performance of religious principles with purity of intentions are the prerequisite for spirituality and that subsequently may help to protect the feeling and tendency of illnesses.

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