Spiritual Traditions and Community Well-being: A Study of Rural Jhang

[1]Muhammad Altaf and [2]Ayesha Farooq*

1. Research Scholar, Department of Sociology, Government College University, Lahore , Punjab, Pakistan
2. Associate Professor, Department of Sociology, Government College University, Lahore, Punjab, Pakistan

Corresponding Author: dr.ayeshafarooq@gcu.edu.pk

Abstract

This study investigates spiritual practices and their influence on the lives of villagers. It covers three main aspects. First, it focused on the relationship between spiritual practices and the lives of villagers. Second, it investigated the factors responsible for adopting spiritual practices. Third, it examined the consequences of spiritual practices. This research is conducted in District Jhang in province Punjab, Pakistan. Qualitative research methodology was used for present research work. There were 18 research participants selected using purposive sampling technique from District Jhang's village area. Data was collected using an interview guide and in-depth interviews. Research finding reveals the direct relationship of spiritual practices and the villagers such as in decision making. Findings of the study indicate that various socio-cultural, educational, and economical factors are responsible for the adaptation of spiritual practices. This study recommends awareness campaigns, promotion of education and inter-faith dialogue.

Key Words: Spiritual Practices, Lives of Villagers, Spirituality, Spiritual Leader

Introduction

Spirituality is a widely used term and has different meanings for different people and across various cultures. Spirituality is to strive for the meaning of things that are beyond human senses and access (Spencer, 2012). This study reveals that it is also considered as a fundamental human activity. People perform it with varying practices mainly depend upon their social context. Spirituality is usually regarded as a tool to seek meaning and it may differ depending on age, gender, culture, political philosophy, physical or mental health and a variety of other circumstances (Koburtay et al., 2022). Spirituality is a difficult concept to define. It as a personal and societal process encompassing of ideas, attitudes, beliefs, and values merely interpreted by a person's own conception and community's interpretation (Candy, 2002). "A way of being and experiencing that comes through awareness of a transcendental dimension and that is characterized by specific identifiable values regarding the self, others, nature, life and whatever one considers to be ultimate"(Elkins et al., 1988). Spiritual practices include a set of actions and behaviors involving beliefs, rituals, ceremonies, prayers, and personal devotion. In many cultures, these practices have more significant position than religious obligations (Klein et al., 2016). These are an integral part of people's daily life in different societies. These can have an impact on many elements of human experiences, including personal well-being, social relationships, and communal interactions. Throughout human history, people perform different activities which have been changed with the passage of time (Harari, 2015).Technological advancement of the modern era has shaped the lives of people in new ways. Highly religious and spiritually engaged people typically view life more optimistically. Studies highlight distinction with two terms that are often confusing, religiosity and spirituality (Lifshitz et al., 2018). Literature shows religiosity focuses on adhering to religious teachings and practices within established traditions, whereas spirituality stresses personal internal experiences, existential queries, and varied spiritual pathways that exist independently of organized religion. Religiosity and spirituality have distinct characteristics and expressions, yet share similar goals, beliefs, and concerns (Alshehri et al., 2020). This study was conducted in Jhang District which is situated in Punjab, Pakistan. It was selected for understanding the influence of spiritual practices on the lives of villagers. As this District offers distinguishing cultural heritage and traditional attributes. Jhang District is renowned for its deeply ingrained Sufi traditions and spiritual practices (Utsey et al., 2007). Despite demonstrating a positive relationship between spiritual practices and well-

being of people, there are limitations and gaps in previous studies which only focus on one side. There are various adverse implications of spiritual practices mainly lead by *peer, imam, and shah* (Muzaffar & Rafique, 2020; Singh et al., 2019). This research attempts to provide a thorough and contextualized knowledge of how spiritual activities affect the lives of its citizens by concentrating on Jhang. In this study qualitative research methodology has been used. The aim of this study is to identify the influence of spiritual practices on villagers' lives. It further intends to explore the factors responsible for performing spiritual practices, and to assess the consequences of various spiritual practices. These objectives help to comprehend the relationship between spiritual practices and their impact on the interactions and lives of villagers. Results and discussion show this study comprised of different aspects that are beneficial in highlighting the influence of spiritual practices on the lives of villagers. This study also underscores the slight difference between two Muslim sects, Shia and Sunni. Individuals from Shia community have a moderate and less rigid approach towards these activities. There are various factors responsible for adopting spiritual practices. As studies show, socio- cultural influences are the leading ones that can cause the adaptation of spiritual practices. Social and cultural influence urges people towards these activities. Spiritual practices and activities have numerous consequences. One can conclude that there is an intense relation between spiritual practices and villagers. This study comprises of different aspects that are beneficial in highlighting the influence of spiritual practices on the lives of villagers. Based on its findings, it recommends awareness campaigns, promotion of education, community-based initiatives and inter-faith dialogue for the well-being of villagers. (Zhao et al., 2021)

Literature Review

Spiritual practices have evolved over time. Our forefathers were able to make sense of and connections with things that were beyond their control through performing rituals, prayers, and meditations into their lives (Harari, 2015). As studies highlight, these traditions, including oral history, evolved over several centuries. These are mainly influenced by socio-economic, political, religious, and environmental factors. Spirituality is the pursuit of joy of soul and an understanding of life's mysteries, guided by individual beliefs and experience (Lifshitz et al., 2018). It is a close relationship with supernatural being that is beyond human senses. Anyone can feel spirituality, regardless of their religious affiliation (Singh et al., 2019). Above studies reveal a person's feeling of self-worth and community belonging can both be improved by engaging in spiritual activities. Spiritual practices that include a variety of rites such as meditation, prayer, sacrifice, volunteerism and charity are recognized as tools of procurement and achieving happiness and peace in life. Highly religious and spiritually engaged people typically view life more optimistically. A study highlights distinction with two terms that are often confusing, religiosity and spirituality (Lifshitz et al., 2018). Both express human relationships with the holy being as well as the desire for meaning and purpose in life, connection, and transcendence. From tradition to contemporary times, spiritual teachings are guided by someone acknowledged by the community and individuals. Such people uphold greater public support and popularity (Furseth, 2017). Above study unveils, they are named as Shaman, Monks, Guru, Peer, Sufi etc. depending upon the nature of region and their followers. Seekers consider performing rituals of their spiritual domain as ultimate source of pleasure and their well-being (Abidi & Majeed, 2019). Studies have shown that during periods of intense psychological strain, as those associated with a chronic illness, spirituality may have a more significant role in promoting stress mitigation and elevating emotions of well-being. A cross-cultural study of spirituality shows that it leads to improve the quality of life. Its aspects in QOL (quality of life) include inner peace and happiness, mental and psychological well-being (WHOQOL SRPB Group, 2006). Over centuries, the spiritual traditions of the Indian subcontinent have undergone significant transformations, starting from the ancient Indus Valley Civilization's veneration for fertility and ritual bathing (Menhas et al., 2013).The Upanishad period focused on meditation and introspection while exploring metaphysical concerns about the *Atman* (self) and ultimate truth. The Vedic period brought ritualistic sacrifices and hymns to deities like Indra and Agni. From the sixth century B.C onward, abstinence, meditation, and non-violence (such as the Eightfold Path in Buddhism) were encouraged by Jainism and Buddhism (Iqbal and Farid, 2017). During the Classical era, Bhakti movements, Puranic customs, and Dharmashastras contributed to the diversification of Hinduism, including, rituals, and pilgrimages into spiritual practices. Also, South Asian devotional customs have their roots in Islamic history, where Prophet Muhammad PBUH is held in high regard as a messenger between Allah and his adherents (Jalal, 2002). Studies highlight Sufi traditions preserve values that are ingrained in Islamic. Research in spiritual studies shows fundamental

spiritual ideals and beliefs that support Muslim life at the individual, familial, and communal levels have a significant impact on one's purpose and way of life (Bensaid, 2021). Aforementioned studies highlight Muslim parents actively develop their children's identities for positive societal engagement, strengthen their moral resilience, and nurture their spirituality. Islamic spirituality is about doing things like praying, meditating, reading scripture, and making charitable donations. In most of the Islamic nations like Pakistan, many survey participants, first express reluctance or reject any connection to spirituality. Deeper investigation, however, frequently finds that some people do have recurring religious themes or inclinations toward spiritual communities. Recent analysis conducted in Pakistan shows that including Islamic concepts of spirituality into counseling could assist in lowering clients' psychological and emotional suffering (Qadir, 2023). Despite demonstrating a positive relationship between spiritual practices and well-being of people, there are limitations and gaps in previous studies which only focus on one side. There are various adverse implications of spiritual practices mainly lead by *peer, imam*, and *shah* (Singh et al., 2019). These should be studied as they have deep effects on the generations which remain reluctant to progress in this modern and rationalized world. Strict adherence to a few spiritual practices creates hinders in the way of learning and can generate disputes with different school of thoughts.

Material and Methods

In this study qualitative approach has been used. Qualitative research is characterized for investigating and delving into detailed complexities of spiritual practices and their influence on people's lives. It highlights the role of social, cultural, and personal factors on the attitude and behavior of people (Kalac et al., 2024). Qualitative approach such as interviews enables researchers to collect detailed evidence, comprehensive data directly from participants, gaining subjective views, personal narratives, and understand different meanings people associate with spiritual practices.

Population

The study's population belonged to who belonged to two villages named Mouza Wagha and Mouza Habib in the District Jhang.

Sampling Size and Technique

Purposive sampling technique has been employed to this research. There were 18 participants who gave interviews and detailed information on the topic.

Instrument

A detailed interview guide was developed comprising of different questions related to research questions and objectives of research.

Pilot Study, Validity and Reliability

Pretesting of the guide was made to check reliability and validity of research questions. Interviews were conducted before collecting the date to ensure the consistency and accuracy of questions. Data was then collected through the modified interview guide.

Data Analysis

Multiple themes and sub-themes arose from the transcript data. All the related sub-themes were grouped under one main theme. Researchers have ensured the voluntary participation of the respondents.

Ethical Considerations

Participants were informed about the topic, research purpose, procedure, benefits, and potential risk in detail. They were informed about their right to withdraw at any time if they feel uncomfortable.

Results and Discussion

The study findings from the in-depth interviews by the researchers with the participants are presented in this section. The themes that emerged from the verbatim were classified in relation to objectives of the research, which include identifying the influence of spiritual practices on villagers' lives, identifying the factors responsible for performing spiritual practices, to look into the consequences of various spiritual practices. The information provided below emphasizes gaining insight from the actual experiences of villagers with reference to the influence of spiritual practices. These real experiences of the people are collected through in-depth interviews. In accordance with research ethics, the participant's identity is kept anonymous in this study. A friendly environment was established while taking interviews to ensure the free participation of participants without any fear.

This study was conducted in rural area of District Jhang in Punjab, Pakistan. It included a variety of participants from the two villages. Those people who have some association with spiritual practices were the participants of this study.

Spiritual Practices and the Villagers

Spiritual practices and the villagers are closely interlinked. Below are the factors that show this relationship.

Decision Making

Participants were asked about the influence of spiritual practices on their lives. They were asked about the significance of spiritual practices in their lives. According to responses, majority of participants express greater inclination towards spiritual practices. Spiritual practices have an important role in their lives. The primary source of villagers' decision making found to be spiritual teaching and practices. These provide guidelines to villagers in every walk of life. Participants' responses are as follows:

"I wake up early in the morning with the directives of our spiritual leader (pir) and go for prayers. After performing prayer, I recite holy script (kalam), one which is provided by pir. Pir guided us in every aspect of life. I go to pir for my health issues and issues related to family planning." (Participant, 05)

"No one is superior to me than pir (spiritual leader). Today's doctors are here to make money. Disease is a God's will. I am a little bit ill that can only be cured by pir. I go to shrine (darbar sharief) every Thursday and give sacrifice of animal at shrine every year." (Participant, 07)

"Spiritual leaders have vital impact in our lives. But we do not go to them for the solution to every problem. For example, if we become ill, we will go to the doctor for checkups. As God has stressed to it." (Participant, 04)

Through the above statements, one can assess that various aspects of villagers' lives are affected by spiritual practices. Some aspects are in a positive way such as performing prayer and early wake up in the morning while other aspects are negatively impacted such as rigid in their belief to not to go for doctors. Both Sunni and Shia are influenced by spiritual practices and activities. However, there was a difference of degree to follow and perform spiritual practices among two sects. With Sunni participants have more intense and rigid approach while Shia participants have a little bit moderate approach. Spiritual beliefs and practices impact on everything from simple routines like when to get up and what to eat to complicated problems like marital life, career advice, and health advice. Spiritual instruction and practices serve as the primary source of decision-making for villagers.

Spiritual Teachings

Spiritual practices and activities are aided by spiritual guidance. Participants were asked about where they have adopted spiritual practices. And what is the role of spiritual leader (*pir*) in their lives.

They responded that spiritual practices are guided by spiritual leaders (*pir*) through different teachings. Villagers considered spiritual teachings as a blessing in their lives. Spiritual leaders performed a key role in guiding villagers regarding spiritual practices. They direct them to what are the best teachings that would be beneficial for villagers to achieve pleasure and happiness in their lives. Sometimes these spiritual practices exacerbate the hardships of villagers. They responded in the following way:

> *"Spiritual leaders (pirs) are gift of God to us. They are the honest men in the world. They teach us what practice to perform and in which condition to perform. They protect us from bad deeds and guide toward truth."* (Participants, 09)

> *"Spiritual leader (pir) has taught me to go to his shrine barefoot which is around 35km away and pay tribute (langar) at shrine. God will give you a child."* (Participants, 05)

> *"I have a land dispute with my cousin. Spiritual leader (pir) has told me to perform Chela (a forty nights' focused practice) to achieve peace and expected results."* (Participants, 11)

Above responses of villagers highlight the significance and influence of spiritual teachings on their lives. The villagers are greatly impacted by spiritual teachings. They prefer spiritual leader and seek guidance from them in every sphere of life. There is a slight difference in this regard between both sects, Shia and Sunni. Shia's give less importance to spiritual teachings than the Sunni sect. People see spiritual leaders' teachings as the ultimate principle in their lives. A crucial role was played by spiritual leaders in advising the people on spiritual activities. They instruct them on the greatest lessons that the villagers should follow in order to have happy and fulfilling lives. Spiritual advice helps to facilitate spiritual practices and activities. Villagers saw spiritual teachings as a gift in their life.

Causes of Adopting Different Spiritual Practices

There are numerous causes that lead towards performing different spiritual practices. Following are some of the main causes highlighted by participants.

Socio-Cultural Factor

Participants were asked about the social and cultural factor in inculcating spiritual practices and activities. Majority of participants responded in a positive way and highlighted the impacts of socio-cultural factors in adopting spiritual practices. According to participants, there is a great influence of social and cultural values. Villagers are encouraged to perform such practices and in return they are positively recognized by their community and peer groups. Participants were asked that how much they gave importance to their elders in prioritizing spiritual practices and what are the cultural influence. They responded:

> *"My father and grandfather have done good deeds in their lives. They have taught us to follow this path. We are following their footprints."* (Participants, 09)

> *"Community is everything for us. We have to live in community. If we follow spiritual leaders (pirs) and spiritual practices, our community and neighbors treat us respectfully.* (Participants, 04)

Participants of both sects show similar views regarding the influence of social and cultural factors in adopting spiritual practices. Villagers expressed encouragement for following such practices by their community members. They have disclosed that their elders have the most effect on their decision to prioritize spiritual activities. A few attendees mentioned that these kinds of events are fundamental to their community's ideals. Villagers are urged to engage in these behaviors as they would be well-received by their peers and community. Participants were questioned about the social and cultural factors that influence spiritual practices and activities. The majority of participants replied positively, emphasizing the importance of socio-cultural factors in embracing spiritual activities.

Educational Factor

Education plays a crucial role in distinguishing between right and wrong. Majority of participants were educated below metric level. When they were asked about the role of education in spreading awareness to reduce hard practices, most of them agree with the positive and developing role of education. According to them, education is a positive thing. Through education they would become independent thinkers and depend less on others for their matters. Some were reluctant to give clear answers because they considered their spiritual leader (*pir*) would be angry with them after giving such remarks. When they were asked about the importance of education, they expressed the following statement:

"Education is a good thing. God has ordered them to educate. It leads human towards right path." (Participants, 03)

"No one is wiser than our spiritual leader (pir). If we think in such a way, our spiritual leader (pir) will be angry upon us. He is our education." (Participants, 07)

"We have learnt old education that is incompatible to today's children education. We are little aware of cities' doctor, which one is suitable to us. Our spiritual leader (pir) is best for us." (Participants, 08)

Education has an important part in discriminating between good and bad. The majority of participants were educated below the metric level. When questioned about the function of education in raising awareness and reducing harmful habits, the majority of Participants agreed that education has a good and developing role. According to them, education is a good thing. They would become autonomous thinkers as a result of their education and relying less on others for assistance. This highlights that it is lack of education which creates hindrance in the way of adopting advance means to cure illness and leads towards the adaptation of spiritual practices. Even though the villagers had lower levels of education, they understood the value of education. They were also questioned if following harsh practices was primarily motivated by a lack of education. Although their responses were not clearly expressed, their facial expressions demonstrated this relationship.

Economic Factor

The adaptation of spiritual practices can be strongly caused by the economic conditions of villagers. When people face financial difficulties, people may resort to spiritual activities and practices in order to achieve economic growth and benefits. According to participants, spiritual leaders (*pir*) help them to gain economic benefits. To increase their wealth, villagers sacrifice animals and pay devotion to spiritual leader (*pir*). Participants expressed such responses in the following way:

"Spiritual leaders (pir) give us wealth. They provide us wealth security. If we give some of wealth at their shrines then what's the problem." (Participants, 11)

"Previous year, I went to spiritual leader for hope and revival after the crops failed to yield well. We were having difficulty in providing for our family. The spiritual leader taught us that by following these spiritual practices and activities, we could have greater fortune in the upcoming crop." (Participants, 13)

Villagers' economic situation can have a significant impact on spiritual activities. When faced with financial challenges, people may turn to spiritual activities and practices to promote economic growth and advantages. Such a pattern may be simply examined using participant replies. According to participants, spiritual leaders (*pir*) assist them in gaining economic gains. To improve their prosperity, villagers sacrifice animals and pay respect to spiritual leaders (*pirs*). Responses from Participants underscore that economic factor is one of the main factors leads villagers towards adopting of spiritual practices. People may turn to spiritual practices and activities in times of financial hardship to promote economic development and advantages. Examining such a pattern is made simple by participant answers.

Consequences of Spiritual Practices

The following are the consequences of adopting various spiritual practices:

Effect on Relationships

Researchers have asked villagers about the consequences of various spiritual practices in their lives. One of the dominions that affected them the most was their relationships and interactions with others. Participants elaborate that people in their community and surroundings have different spiritual leaders who guide them with different spiritual practices and activities. This difference leads people to develop a sense of in-group and out-group. Based on different practices, villagers judge one another. It has a direct effect on their relationships. They often did not talk to other group followers. One can understand this kind of situation from the responses given below:

"Our spiritual leader has not permitted us to meet and talk with people who perform Chela (a forty nights' prayer). Because such people have evil intentions." (Participants, 08)

"Our spiritual leader's (pir) teaching are ultimate principle to follow. We love our brothers who also follow him. But a few people who do not follow our pir and give negative comments on him are not from us. They do not like our pir. And we have no importance for such people. They are disbelievers and kafirs." (Participants, 10)

The researchers interviewed villagers about the effects of various spiritual activities in their life. One of the dominions that had the most impact was their connections and interactions with others. Participants explain that individuals in their neighborhood and nearby areas have different spiritual leaders who assist them via various spiritual practices and activities. Because of this distinction, people form in-group and out-group identities. Villagers assess one another based on their distinct customs. It directly affects their relationships. Each organization strives to spread the teachings of his or her leader. It causes conflict among villagers. They frequently did not talk with other group followers. Responses of participants show association with different spiritual leaders is one of reasons that people have different spiritual practices and activities. It directly affects their relations with others. Participants mentioned that their different practices caused them to stay apart from other people. Their spiritual practices' methodology is what drives them apart from one another. How much spiritual activities and practices impact other participants' relationships was a question posed to another participant; participant unveiled that we are attached with our spiritual leader (*pir*). It is his teaching that distinguishes us from others.

Resilience

Villagers expressed some positive responses regarding the consequences of adopting spiritual practices. According to participants, spiritual activities such as practicing prayers and recitation of holy scripts give us many positive qualities that ultimately can impact our lives in a positive way. Spiritual practices and beliefs have inculcated two most distinguishing factors that are hope and patience. The participants revealed the following response:

"I begin my day with a prayer and recitation of holy scripts every morning. During tough times, such as when harvests fail or there are financial difficulties, this practice has been my pillar of support. It gives me the fortitude to carry on working and hold out hope for a brighter tomorrow. My spiritual activities assist me in keeping a positive attitude in the face of adversity." (Participants, 07)

"I have discovered that in order to remain engaged and active in old age, it is imperative that I continue my spiritual practices. They give me a sense of calm and pleasure, which helps me to cope with the uncertainties that come with becoming older. My spiritual practices provide me with hope and a feeling of positivity that keeps me strong and optimistic." (Participants, 03)

Villagers have responded positively to the repercussions of adopting spiritual activities. According to the participants, spiritual activities such as praying and reciting holy scripts provide us

with many beneficial attributes that, in turn, can positively affect our lives. Spiritual practices and beliefs have instilled the two most defining characteristics, hope and patience. Variety of responses highlights the positive feature of spiritual practices on villagers. These make them strong to face the adversities and uncertainties of their lives. There is a difference of repercussions in this regard between two sects, Shia and Sunni. Shia participants revealed that they face less resilient as they are not deeply and intensely attached to these practices. While other sect face more positive consequences.

Health Problems

Villagers consult with spiritual leaders (*pir*) and perform various spiritual practices in order to recover from health issues. As discussed earlier, there are two main reasons for villagers' attitude. One is financial difficulty, and the other is strong cultural support for such activities. Participants have not shown direct response to the long-lasting impact of performing spiritual activities on their health. But it has been observed through their life stories and from their expressions. They prefer spiritual practices over medicine and checkup of their health Participants expressed the following statement:

"My sister became victim of black magic. Our spiritual leader has told us. It was the will of God. We went to the doctor for a checkup. He told me it's too late. We have to give food to our sister in accordance with the guidance of pir. But of no avail." (Participants, 02)

"I felt weak and dizzy during moments of strong spiritual practice, such as extended prayer or fasting. It has been difficult to balance these activities with my work, and it has an impact on my health. Sometimes it caused me high fever." (Participants, 04)

"My spiritual leader taught me to perform spiritual activities late at night. When I woke up late at night and worked tomorrow morning without completing my sleep. It caused me health issues and disturb my routine." (Participants, 09)

One can conclude from the above findings that spiritual practices have a great impact on the lives of villagers. Firstly, they sought help from spiritual leaders to gain favorable outcomes in their lives. Their decision making in day-to-day affairs is affected by spiritual activities. There is slight difference of this effect between Shia and Sunni sects. Shia's followed these practices at moderate level. Even though there were the instances where they live gave little importance to spiritual practices, as compared to the Sunni sect. Secondly, there were numerous factors that led to the adaptation of spiritual practices such as cultural, educational and economical factor. Both sects have common factors that led towards the performing of these activities. Lastly, there were both positive and negative consequences of spiritual practices on the lives of villagers. Health vulnerability and negative effect on relationships were the two negative outcomes. There was a difference of degree between Shia's and Sunni's participants regarding this. Mostly, Sunni has to face more deteriorating situation as compared to Shia. While resilience was the positive result of spiritual practices. Spiritual practices made people hopeful in their lives. However, Sunni was more resilient in this aspect as compared to Shia ones. Because they gave greater importance to these activities in contrast to the others.

Conclusion

There is an intense relation between spiritual practices and villagers. This study comprises of different aspects that are beneficial in highlighting the influence of spiritual practices on the lives of villagers. Firstly, this study shows relevancy with previous literature as there is a deep relationship between spiritual practices and the villagers. Spiritual teachings play a significant role in their lives. They are dependent on these teachings to perform their daily tasks. Secondly, this research focuses on the factors that compel people to adopt spiritual practices. There are some identical factors such as socio-cultural with previous studies. However, this study has also highlighted some other factors that are neglected in previous ones such as educational and economic factors. Thirdly, current research has shown various consequences for adopting spiritual practices. Some are aligned with previous literature such as resilient power while others are not discussed in past studies such as health problems, effects on relationships.

Recommendations

There are a few recommendations suggested by the researchers based on this study. These are explained below:

- There should be awareness campaigns in distant communities of villages to abstain people from following rigid practices that can cause harm to people.
- There must be inter-dialogue among different spiritual schools of thought. Because followers of one school of thought consider others as their opponents. It generates disputes among people. Inter-dialogue can reduce such disintegrative risks.
- Education is necessary for the well-being of community and for their protection from unexpected consequences of spiritual practices. Through education villagers will ripe the fruits of true spiritual practices in the form of happiness and harmony among themselves.
- There must be community based initiatives such as community policing institutions that can prevent manipulative spiritual leaders to influence people for their vested interests.
- To get comprehensive and ensure valid data, larger population should be involved. Although the current study only employed a qualitative methodology, in order to obtain more accurate and reliable data, this research issue may be explored using both qualitative and quantitative methods in the future.

References

Abidi, S. A., & Majeed, M. T. (2019). Happiness and Spirituality: An Empirical Analysis using Divine Perspectives in Pakistan. *Empirical Economic Review, 2(1), 117–151.* https://doi.org/10.29145/eer/21/020105

Alshehri, F., Fotaki, M., & Kauser, S. (2020). The Effects of Spirituality and Religiosity on the Ethical Judgment in Organizations. *Journal of Business Ethics*. https://doi.org/10.1007/s10551-020-04614-1

Bensaid, B. (2021). An Overview of Muslim Spiritual Parenting. *Religions, 12(12), 1057.* https://doi.org/10.3390/rel12121057

Candy, J. (2002). Spirituality and Mental Health Care: Rediscovering a "Forgotten" Dimension By John Swinton. *London: Jessica Kingsley. 2001. 221 pp. £15.95 (pb). ISBN: 1-85302-804-5. Psychiatric Bulletin, 26(3), 118–118.* https://doi.org/10.1192/pb.26.3.118

Elkins, D. N., Hedstrom, L. J., Hughes, L. L., Leaf, J. A., & Saunders, C. (1988). Toward a Humanistic-Phenomenological Spirituality. *Journal of Humanistic Psychology, 28(4), 5–18.* https://doi.org/10.1177/0022167888284002

Furseth, I. (2017). *An Introduction to the Sociology of Religion. Routledge.* https://doi.org/10.4324/9781315262642

Garssen, B., Uwland-Sikkema, N. F., & Visser, A. (2014). How Spirituality Helps Cancer Patients with the Adjustment to their Disease. Journal of Religion and Health, 54(4), 1249–1265. https://doi.org/10.1007/s10943-014-9864-9

Harari, Y. N. (2015). *Sapiens: A Brief History of Humankind. Asian Review of World Histories, 3(2), 265–267. https://doi.org/10.12773/arwh.2015.3.2.265*

Iqbal, T., & Farid, M. (2017). Sufi practices as the cause of spiritual, mental and physical healing at Chishti shrines in Pakistan. *Mental Health, Religion & Culture*, *20*(10), 943–953. https://doi.org/10.1080/13674676.2017.1372736

Jalal, A. (2002). *Self and Sovereignty. In Routledge eBooks.* Informa. https://doi.org/10.4324/9780203186244

Kalac, S., Özkaya, M., & Konyalıoğlu, A. C. (2024). Mathematics Teachers' Experiences of Positive Error Climate. *Journal of Qualitative Research in Education*, *38*, 1–23. https://doi.org/10.14689/enad.38.1832

Klein, C., Hood, R. W., Silver, C., Keller, B., & Streib, H. (2016). Is Spirituality Nothing but Religion? An Indirect Measurement Approach. 71–85. https://doi.org/10.1007/978-3-319-21245-6_6

Koburtay, T., Jamali, D., & Aljafari, A. (2022). Religion, spirituality, and well-being: A systematic literature review and futuristic agenda. *Business Ethics, the Environment & Responsibility*, *32*(1). https://doi.org/10.1111/beer.12478

Lifshitz, R., Nimrod, G., & Bachner, Y. G. (2018). Spirituality and wellbeing in later life: a multidimensional approach. *Aging & Mental Health*, *23*(8), 984–991. https://doi.org/10.1080/13607863.2018.1460743

Muzaffar, M. & Rafique, S. (2020). Sufi Thoughts and Practices of Imam Aliulhaq (Hazrat Imam Sahib) in Punjab, *Al-Ehsan* 13, 13-25

Qadir, A. (2023). Exploring Sacred Sufi Practices for Spiritual, Mental, and Physical Healing at Sufi Barkat Ali Shrine in Faisalabad, Pakistan. *Russian Law Journal, 11(1)*. https://www.russianlawjournal.org/index.php/journal/article/view/3571

Rashid Menhas, Akhtar, S., & Jabeen, N. (2013, January 1). Sociological Study of People's Believe on Sufi Saint's (A Case Study of District Jhang). Global Journal of Human Social Science Sociology & Culture, *13(5)*. https://globaljournals.org/GJHSS_Volume13/2-Sociological-Study-of-Peoples.pdf

Singh, K., Junnarkar, M., Singh, D., Suchday, S., Mitra, S., & Dayal, P. (2020). Associations Between Religious/Spiritual Practices and Well-Being in Indian Elderly Rural Women. *Journal of religion and health*, *59*(6), 2753–2774. https://doi.org/10.1007/s10943-019-00877-9

Spencer, M. (2012). *What is spirituality? A personal exploration*. https://www.rcpsych.ac.uk/docs/default-source/members/sigs/spirituality-spsig/what-is-spirituality-maya-spencer-x.pdf

Utsey, S. O., Bolden, M. A., Williams, O., Lee, A., Lanier, Y., & Newsome, C. (2007). Spiritual Well-Being as a Mediator of the Relation between Culture-Specific Coping and Quality of Life in a Community Sample of African Americans. *Journal of Cross-Cultural Psychology, 38(2), 123–136*. https://doi.org/10.1177/0022022106297296

WHOQOL SRPB Group. (2006). A cross-cultural study of spirituality, religion, and personal beliefs as components of quality of life. *Social Science & Medicine*, *62*(6), 1486–1497. https://doi.org/10.1016/j.socscimed.2005.08.001

Zhao, Q., Yu, M., Liu, L., Li, B., & Feng, L. (2021). Spiritual Inspiration of Village Cadres and Inclusive Innovation of Bricolage in Rural Autonomy in China. *Frontiers in Psychology, 12*. https://doi.org/10.3389/fpsyg.2021.617838