



Psychological Facets of Spirituality: An Empirical Study of Pilgrims at Sufi Shrines

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ABSTRACT

Spirituality is a phenomenon that evokes personal transformation and corresponds to religious exemplification through practices and traditions deemed as spiritual; so as to find purpose of life, attain harmony and atonement. Beneath this phenomenon lies the conviction that spirituality is the essence of becoming one with nature through an awakening that renders insights. It is thus believed that without an innate awakening, it is almost impossible to achieve harmony with the environment in which an individual lives. Despite the fact that this premise has a cursory nature and difficult to be quantified, this research has attempted to answer questions that have haunted the behavioural sciences for a while. A spiritual life ensures peaceful mutual coexistence in a world which is continuously changing itself; as a matter of fact it has drawn individuals closer to the folds of spirituality for providing a more meaningful existence. This research aims at exploring the role of spiritual practices in experiencing spiritual transcendence and achieving meaning in life among 605 individuals who visited Chishti Sufi shrines regularly, based in Ajmer and New Delhi. Results showed that there are both significant and non-significant relationships between the variables including significant predictions.

Keywords: Spirituality, Spiritual Transcendence, Spiritual/Religious Practices, Meaning in Life, Chishti Sufi Shrines

INTRODUCTION

Amidst the constantly shrinking walls of the world, human beings find themselves surrounded by new challenges in their lives. Striving for a place of their own, questioning their being, most of them experience the yearnings for finding answers to the questions put before them, as they struggle and soul search. Spirituality has become the new normal for the believers in the post-modernist world, in wake of lightning fast propagation of the 'spiritual but not religious' notion. In these times when disbelief has secured the third place among the followers of world religions, it is imperative to understand where exactly spirituality stands (Pew Research Centre, 2015). There have been events when people have migrated from their respective faiths and chose to stay unaffiliated, and then in some cases, they returned to a completely new faith undergoing religious transitions, else staying non-religious. Such

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events have been deemed largely as spiritual and thus the transformation is known as spiritual transformation.

Spirituality is the experience or expression of the sacredness (Random House Dictionary of the English Language, 1967). Often referred as a bridge between the seeker and the giver; and also understood as a divine dialogue without any actual conversations taking place, between the creator and the creation. Spirituality is a broader framework of beliefs and principles which seemingly overturn religious roadblocks in the journey to find divine truth, transcending all religious contrasts by following the principles of universality. Sufism is the mystical branch of Islam, rendering a milder approach to the faith, practiced and preached by Sufi saints down the centuries it could be also be called the prelude to actual faith of Islam. It reasons the meaning of life and explains the purpose of human existence. Therefore, it could be correctly said about Sufism that it has been a movement which requires people to do good deeds and become better muslims. It is a spiritual invitation from the master to the disciple for actualizing the meaning and purpose of life in true sense, harnessing the teachings of Islam as their inheritance.

Sufism is an Islamic manifest which bears true Islamic character in first place, showcasing the very essence of Islam and its divine values by keeping up the ethos and morale as taught by Islamic teachings. It requires patience and abstinence to become a Sufi as they are required to follow the practices of Prophet of Islam, Mohammed (Peace Be Upon Him). The different schools of Islamic jurisprudence came into being after the passing away of Prophet Mohammed (Peace Be Upon Him), therefore the Sufi schools that established in due course put forward an ideal way of leading the life in perfect sync with basic tenets of Islam. Sufism empowers individuals to practice internal decontamination and hence the practices aligned with it are considered essential for spiritual cleansing. Few years into being, came the consolidation of Sufi schools of thought in the central provinces of Islam, from where the message started reaching near and far. During the late twelfth and early thirteenth century, the enigma of Sufism had come full circle and with the arrival of Khwaja Moinuddin Chishti in Ajmer, started the glorious journey of Sufism in India. Khwaja was popularly known as Khwaja Gharib Nawaz, meaning the saviour of the poor and downtrodden for the alms he offered to those in need. Although the Chishti Sufi order gave rise to many peripheral schools of thought but it could be well accredited to the perpetually growing fame and popularity and patronage of Khwaja Moinuddin Chishti, inherited by a series of Chishti Sufi saints, that it became the guiding light for the great mughal empire which ruled India for over two centuries, more prominently during the reign of Akbar (Alam, 2009).

This research study has attempted to see spirituality through the prism of psychology from where the ideas of belief converge and form the rainbow that has decorated the spiritual sky. The research was largely an enquiry into the Sufi traditions through which the solace seekers swarming the Sufi shrines attain purpose and meaning in their lives. The research focuses upon what kind of spiritual/religious practices take a seeker to the station of ultimate truth, transcending the boundaries that discriminate. The study primarily focused upon the Chishti order of Sufism and therefore the sample was drawn from the shrines in Ajmer and Delhi, the hallmarks of Chishti Sufi order.

SPIRITUAL TRANSCENDENCE

Spiritual Transcendence is a relatively nascent concept in the literature of psychology as theorists have just begun to understand the importance and impact of spirituality in terms of the subjective well-being, contributing to transcendental experiences. Spiritual Transcendence could be understood as an amalgamation of three spiritual dimensions, namely: Universality, Connectedness and Prayer Fulfillment. Transcendence is a fundamental, intrinsic motivation involving making sacrifices at personal level by suppressing individual needs so as to ensure the welfare of larger group, to which the person

belongs (Piedmont, 1999). Spiritual transcendence refers to the individual aspirations of a person towards building up a comprehensive framework of meaning about the totality of universe and thereafter making sense of life and death. Psychologists have been long intrigued by the neurological bases of spirituality (Johnstone & Glass, 2008; Newberg & Newberg, 2005; Schjoedt, 2009), quintessentially because of accepted wisdom that spirituality could be conceptualized as a multidimensional emotional cognitive construct which has neurological bases compared against religion, which could be conceptualized as a set of behaviors/rituals learned through imitation of peers, which are significantly influenced by different cultural and religious traditions (Johnstone, Yoon, Frankin, Schopp, & Hinkebein, 2009).

SPIRITUAL/RELIGIOUS PRACTICES

Spiritual/Religious Practices are individual activities through which a person voluntarily gets engaged into exercising the spiritual traditions and principles of different religions of the world, with inhibitions to feel spiritual. It may also be understood as the regular performance of the activities performed for achieving spiritual truth with an objective to attain spiritual development in perfect sync with a given spiritual or religious tradition by inducing spiritual experiences and cultivating sacredness. Lingered between actual and utopian life, spiritual practices are imbued with a deep sense of connectedness to the Supreme Being, other people in our lives, and the environment. Spirituality subscribes to the common good of the entire mankind enshrining the welfare of the immediate society, community or the people who are related to the individual, the practices thus involved are deemed spiritual/religious because of the spiritual/religious foundations. Since spirituality is an approach through which people embark upon individual inquiries of self, making sense of life and search its meaning (Bown & Williams, 1993), spiritual/religious practices could be understood as endeavours which imbibe divine sacredness in individuals. Spirituality in India has been understood within the pretext of religion but there is a vast difference between being religious and being spiritual as far as practices are concerned. Spirituality has a mass appeal due to the inhibitions of universality and tolerance, which led to its widespread presence across India and the world. With even more people subscribing to spiritual/religious practices, it becomes clear that spirituality certainly has more to offer, as it is believed to open the doors closed by religion and makes it look more subtle and less subjugating.

MEANING IN LIFE

Evidence has demonstrated that there has been a close link between spiritual/religious engagement and happiness, the reason being the premise that spirituality provides the man a chance to look inside, making sense of existence and find meaning in life. It is natural and humane that a man struggling for existence would obviously look for something that contains value. Shakyamuni Buddha is believed to have put the search for meaning in life as, "There are two ways of looking which ascertain the contentment of a man, if he looks in the right direction, he identifies the true nature and sense of sickness, old age, and death followed by a search for meaning in what he notices, transcending all human suffering. In my life full of pleasures, I seem to have been looking the wrong way." (Bukkyo Dendo Kyokai, 1966).

Man has been searching for meaning and purpose of life ever since he felt content for the first time, because discontentment is an essential trait of human personality. Questioning one's own existence and looking out for answers to the mysteries of life and what is beyond, has left the ever inquisitive man charmed. Meaning in life has been understood as the sense of purpose and coherence in the life of an individual, it essentially correspond to an awareness of morale, value, fragility and preciousness of human life (Antonovsky, 1979; Vickberg, Bovbjerg, DuHamel, Currie & Redd, 2000; Bower, Kemeny, Taylor & Fahey, 2003).

Religion did help man to make sense of what has been around from long before he was born, but there remains a lot to be answered and explored. Religious aggression and fanaticism have been eroding the fields of faith and bridges of belief, but on the brighter side this melancholy made way for spirituality. People who locked heads due to religious intolerance started finding solace in spirituality, where boundaries disappeared and differences faded. Spiritual truth is believed to be achieved through establishing a peaceful and harmonious relationship with the universe, searching for answers about the infinite, the unknown and the supernatural. The need to feel spiritual and find meaning in life emerges from the hardships, challenges, emotional stress, physical and mental despair, losses, bereavement and death (Murray & Zentner, 1989).

The need hierarchy pyramid has put the need for self-actualization at the top, and that is exactly where the need to feel spiritual is felt (Maslow, 1962). Spiritually enlightened people believe that there is a higher plane of consciousness where entire humanity is tied more closely with each other and the difference that exist are merely man made. Such people embark on soul searching spiritual journey to start an upsurge for meaning and purpose in their respective lives, instead of finding meaning of life, which is a cumbersome task regardless. Considering it as an array of ideas and beliefs about self and the world, meaning in life stands at a distance from the prominent sources of meaning or experiences and activities which evoke the same. Meaning in life particularly may arise from a single source or a number of sources (Baumeister, 1991; Frankl, 1985).

People engage themselves in plethora of practices in order to seek solace and elevate themselves a higher station of consciousness, following spiritual paths which include practicing faith, prayers, traditions, community service and social support. There are various known sources of meaning which are varied and unique to each individual, still the belief that life contains meaning is quite common among individuals and exists in varying volumes. Meaning in life has been taken as a positive variable, that is also an indicator of well-being (Ryff, 1989a; Ryff, 1989b). It is also considered as an effective facilitator of adaptive coping (Park & Folkman, 1997), and an effective determinant of therapeutic growth (Crumbaugh & Maholick, 1964).

Religiosity could be understood as an individual's relationship with a religious tradition that has been established with inherent sacredness. Oriented around a supernatural power, it creates a cosmos of devotion and submission which requires the followers to abide by the doctrine thus concerned. While spirituality is a transpersonal construct which could be defined as the intrinsic human capacity to attain self-transcendence, characterizing the dissolution of self into something greater than the self, including the divine and sacred. It embarks the search for meaning, purpose, connectedness and contribution. As religiosity and spirituality involve human behaviour and sacred practices, these ideas become abstract and a valid concern for behaviour and cognition scientists, making a perfect case for psychological research. These ideas are generally measured by frequencies and magnitudes of the practices which invoke religiosity/spirituality. Since the threshold of this all stems from the behaviour it ought to have some mental effects, hence it would be of great interest to explore as to what exactly embarks spiritual behaviour.

Objectives

1. To examine the influence of gender, shrine and religion on Spiritual Transcendence.
2. To examine the influence of gender, shrine and religion on Spiritual/Religious Practices.
3. To examine the influence of gender, shrine and religion on Meaning in Life.
4. To determine Cronbach's Alpha of ASPIRES Scale, SPS-M & SPS-H Scale and MIL Questionnaire.

Hypotheses:

H₀₁ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim solace seekers.

H₀₂ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim Male solace seekers.

H₀₃ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim Female solace seekers.

H₀₄ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim solace seekers at Khwaja Gharib Nawaz Shrine.

H₀₅ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim solace seekers at Hazrat Nizamuddin Auliya Shrine.

H₀₆ There are no significant predictors of Spiritual/Religious Practices from potential predictors such as Spiritual Transcendence, Meaning in Life, Age, Gender, Religion, Civility, Family Type and Levels of Education across the sample of Muslim solace seekers.

H₀₇ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu solace seekers.

H₀₈ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu Male solace seekers.

H₀₉ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu Female solace seekers.

H₀₁₀ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu solace seekers at Khwaja Gharib Nawaz Shrine.

H₀₁₁ There are no statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu solace seekers at Hazrat Nizamuddin Auliya Shrine.

H₀₁₂ There are no significant predictors of Spiritual/Religious Practices from potential predictors such as Spiritual Transcendence, Meaning in Life, Age, Gender, Religion, Civility, Family Type and Levels of Education across the sample of Hindu solace seekers.

Materials and Methods:

The study was carried out to investigate and examine "*Spiritual Transcendence, Spiritual/Religious and Meaning in Life among solace seekers of different religious traditions*" in Indian cities of Delhi and Ajmer. Generally the formulation of hypotheses is followed by a measurement that includes scaling and surveying, ascertaining whether sampling is probable or non-probable. In the present research, in order to address the formulated hypotheses, the analysis of standard multiple regression and Pearson's product coefficient of correlation have been administered. Therefore, the present study could be considered of correlational nature.

The sample for the study was drawn through purposive judgmental sampling, randomized from a large population pool and consisted of 605 individuals which have been referred to as solace seekers. The sample was drawn at the world famous Sufi shrines in Ajmer, the capital city of Rajasthan and New Delhi, the capital city of India in the National Capital Territory of Delhi, respectively. The demographic details included name, gender, religion, race, education, civility, and family type. For the collection of data SPIRES short form consisting of 13 items was used along with Spiritual Practices Scale for Muslims and Hindus consisting of 12 and 15 items respectively, and Meaning in Life Questionnaire consisting of 10 items.

RESULTS

The Data collected for the research was tabulated and analyzed through appropriate statistical techniques such as Carl Pearson's Product Moment Correlation and Stepwise Multiple Regression to know the nature, dynamics and predictability of relationships between Spiritual Transcendence, Spiritual/Religious Practices and Meaning in Life among Solace Seekers of different Religious Traditions. The analyses were also conducted within sub-groups of solace seekers such as religion, gender and shrines.

The exhaustive review of literature indicated that a previously known and dependable relationship of the dependent variable and independent variables did not exist. Therefore the choice of statistical analyses had to be primary and exploratory which should have fallen on the lowest hierarchy of evidence establishment. Thus the emphasis was upon exploring the relationship/s with the help of Carl Pearson's Product Moment Correlation. Since the data was collected in two separate groups, Muslim and Hindu Solace Seekers, hence the output has been listed separately for the mentioned groups.

Table 1:- Product Moment Correlations of Muslim Solace Seekers (N = 346)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.026	1		
Spiritual / Religious Practices	.048	.021	1	
Meaning in Life	.008	-.026	.053	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

An observation of the table 1 indicates that there is no statistically significant correlation in the four variables viz. age of the Muslim solace seekers, their spiritual transcendence, their meaning in life and their spiritual/religious practices.

Table 2:-Product Moment Correlations of Muslim Male Solace Seekers (N = 272)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.008	1		

Spiritual / Religious Practices	-0.004	.016	1	
Meaning in Life	-0.001	-.051	.101	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)
 Similarly, none of the observations made in Table-2 indicates that there is any statistically significant correlation in the four variables viz. age of the Muslim male solace seekers, their spiritual transcendence, their spiritual/religious practices and their meaning in life.

Table 3:-Product Moment Correlations of Muslim Female Solace Seekers (N = 74)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.137	1		
Spiritual / Religious Practices	-.105	-.212	1	
Meaning in Life	.084	.135	.182	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

Table-3 also indicates that there is no statistically significant correlation in the four variables viz. age of the Muslim female solace seekers, their spiritual transcendence, their spiritual/religious practices and their meaning in life.

Table 4:- Product Moment Correlations of Muslim Solace Seekers at Ajmer (N =167)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.053	1		
Spiritual / Religious Practices	.057	.058	1	
Meaning in Life	.011	-.073	.040	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

In the same manner, Table-4 indicates that there is no statistically significant correlation in the four variables of Muslim solace seekers visiting the shrine at Ajmer viz. their ages, their spiritual transcendence, their spiritual/religious practices and their meaning in life.

Table 5: Product Moment Correlations of Muslim Solace Seekers at Delhi (N = 179)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.002	1		
Spiritual / Religious Practices	.039	-.092	1	
Meaning in Life	.001	-.087	-.034	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

Finally, Table-5 also indicates that there is no statistically significant correlation in the four variables of Muslim solace seekers visiting the shrine at Delhi viz. their ages, their spiritual transcendence, their spiritual/religious practices and their meaning in life. To observe such relationships amongst these variables of Hindu solace seekers, it becomes essential to consider the observations made across the variables in their cases. All those observations and findings are contained in Tables (6-10) which have been provided below.

Table 6:-Product Moment Correlations of Hindu Solace Seekers (N = 259)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.022	1		
Spiritual / Religious Practices	.015	-.519***	1	
Meaning in Life	-.084	-.253***	.321***	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

An observation of the above table indicates that there is a statistically significant correlation between meaning in life and spiritual transcendence. This relationship is negative which implies that if one variable increases the other decreases. The similar kind of relationship is also seen between spiritual transcendence and spiritual/religious practices. In other words, if spiritual transcendence increases spiritual/religious practices decrease and vice-versa. There is however a positive correlation seen in this matrix that is between spiritual/religious practices and meaning in life. It says that if spiritual/religious practices amongst the Hindu solace seekers increase, it helps to increase meaning in life and vice-versa.

Remaining other relationships in the correlation matrix, were found as not statistically significant and hence they are not included in the tables.

Table 7:- Product Moment Correlations of Hindu Male Solace Seekers (N = 146)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.051	1		
Spiritual / Religious Practices	-.039	-.192*	1	
Meaning in Life	-.117	.075	-.009	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

An observation of the above table indicates that there is a statistically significant correlation between Spiritual/Religious Practices and Ages of Hindu male solace seekers. This relationship is negative which implies that if one variable increases the other decreases. The similar kind of relationship is also seen between Spiritual/Religious Practices and Total Spiritual Transcendence. It implies that if the magnitude of Spiritual/Religious Practices increases, there would be significant decrement in Total Spiritual Transcendence and vice-versa.

Table 8:-Product Moment Correlations of Hindu Female Solace Seekers (N =113)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	-.007	1		
Spiritual / Religious Practices	.099	-.537**	1	
Meaning in Life	-.102	.156	-.198*	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

Table-8 shows that there is a prominent negative correlation in the matrix that is between Spiritual/Religious Practices and Total Spiritual Transcendence. Since it is a negative correlation, it implies that if the magnitude of Spiritual/Religious Practices would increase, there would be a significant drop in the measure of Total Spiritual Transcendence of the Hindu female solace seekers and vice-versa. Also there is another negatively correlated pair of variables viz. Meaning in Life and Spiritual/Religious Practices, which denotes an inverse relationship between them, it shows that if there would be any increment in the magnitude of meaning in life, there would be a decrement in Spiritual/Religious Practices and vice-versa, in context of Hindu female solace seekers.

Table 9:-Product Moment Correlations of Hindu Solace Seekers at Ajmer (N = 117)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.004	1		
Spiritual / Religious Practices	.049	-.550**	1	
Meaning in Life	.030	-.266**	.326**	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

Table-9 demonstrates three negatively correlated pair of variables in context of Hindu solace seekers visiting Ajmer shrine. First negatively correlated pair of variables is Spiritual/Religious Practices and Total Spiritual Transcendence, which signifies that the variables have an inverse relationship according to which if the magnitude of Spiritual/Religious Practices would increase, there would be a decrease in Total Spiritual Transcendence of the solace seekers and vice-versa. Second pair of variables correlated negatively comprises of Meaning in Life and Total Spiritual Transcendence, which means that if solace seekers find greater meaning in their respective lives they would be subjected to lesser Total Spiritual Transcendence and vice-versa. Finally, the third negative correlation could be found in between Meaning in Life and Spiritual/Religious Practices, it means that if solace seekers experienced an increase in their Meaning in Life, they would experience a drop in their Spiritual/Religious Practices and vice-versa.

Table 10:-Product Moment Correlations of Hindu Solace Seekers at Delhi (N = 142)

Variables	Age	Total Spiritual Transcendence	Spiritual / Religious Practices	Meaning in Life
Age	1			
Total Spiritual Transcendence	.046	1		
Spiritual / Religious Practices	-.012	-.513**	1	
Meaning in Life	-.218**	-.238**	.330**	1

Correlation is significant at: ***<0.001 level, ** 0.01 level, *0.05 level (two tailed)

Subsequently, Table-10 demonstrates four pairs of negatively correlated variables with regards to Hindu solace seekers visiting the shrine in Delhi. The first pair of variables consists of Spiritual/Religious Practices and Total Spiritual Transcendence, which means that greater the magnitude of Spiritual/Religious Practices, smaller the magnitude of Total Spiritual Transcendence and vice-versa, second pair comprises of Meaning in Life and Ages of solace seekers, which means that there is an inverse relationship between the two variables here, if there is an increment in Meaning in Life, the Ages would be subjected to experience a

drop and vice-versa, third pair of variables have another negative correlation between Meaning in Life and Total Spiritual Transcendence, which means that if there is an increase in Meaning in Life, there would be an imminent decrease in Total Spiritual Transcendence and vice-versa, finally the fourth and last pair of negatively correlated variables in same context has Meaning in Life and Spiritual/Religious Practices and it denotes that if there is an increase in Meaning in Life among the solace seekers, there would be a decrease in the magnitude of Spiritual/Religious Practices and vice-versa.

Multiple Regression Analysis:

The first model of stepwise multiple regressions in our research aim to identify the significant predictors of the dependent variable Spiritual/Religious Practices amongst Muslim solace seekers. Independent variables in this analytical model were entered under two hierarchical sets. The first set included scale variables such as age, components of meaning in life viz presence and search, religious sentiments and spiritual transcendence. The second set comprised all categorical variables which included gender, shrine, education, family type and civility. The analysis reported that only two variables viz. gender and shrines are the significant predictors of Spiritual/Religious Practices. The findings have been reported in the following tables:

Table 11a:-Significant predictors of Spiritual/Religious Practices amongst Muslim Solace Seekers (N = 346) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Gender	Regression	1660.470	1	1660.470	314.868	<.001
	Residual	1814.099	344	5.274		
	Total	3474.569	345			
Shrine	Regression	1800.194	2	900.097	184.387	<.001
	Residual	1674.375	343	4.882		
	Total	3474.569	345			

Table 11a deals with testing the efficacy of the regression model to significantly predict our dependent variable that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains almost stable for the next step too.

Having studied the goodness of fit of our regression model in table 11a we further study the model parameters and regression coefficients which have been reported in table 11b.

Table: 11b:- Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)	t	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Gender	.691	.478	.478	-5.371	0.92	-18.537	<.001	-5.941	-4.801
Shrine	.720	.518	.040	-1.272	1.075	-5.350	<.001	-1.740	-.804
Constant = 50.365									

Gender in our model has entered at first step being most important and significant predictor of Spiritual/Religious Practices. Regression value (.691) indicates strong association

between the dependent and the independent variables. R² value indicates the amount of variance accounted for by the Gender in the level of Spiritual/Religious Practices. In this model 47.8% of the total variance in Spiritual/Religious Practices is due to gender. Regression coefficient (β) value is -5.371 which signifies that each chance of a subject being a male increases the value of Spiritual/Religious Practices as high as 5.37 units provided that the effect of all other variables remains constant. t- value is highly significant which indicates that β -value is significantly different from zero. This signifies that the slope of the regression is steep enough. Confidence interval for β indicates the limits of coefficient value which is fairly narrow and extrapolates our findings to the population with good confidence.

Second and final predictor which enters to the model after gender is Shrine and shows its positive bearing on the dependent variable (R=0.72). R² value (.518) indicates the amount of variance accounted for jointly by gender and shrine in the level of Spiritual/Religious Practices. In this model 51.8% of the total variance in Spiritual/Religious Practices is due to gender and shrine. The individual contribution of variance from shrine is 4%. The joint value of (R² =.518) also signifies that the rest of the 48.2 % of the total variance is accounted for by some unknown factors which have not been explained by our regression model. β - Coefficient for shrine is -1.272 which indicates that each chance of a subject being a solace seeker at Khwaja Gharib Nawaz Shrine increases the value of Spiritual/Religious Practice by 1.27 units provided that the effect of all other variables is held constant. The upper and lower limits of confidence interval for beta-coefficient are varying across the value of one. It doesn't ensure strong extrapolation of our results to the population but ensures that the findings are good to the sample.

Next regression model deals with identification of significant predictors of Spiritual/Religious Practices of Male Muslim solace seekers. The selected independent variables considered were similar as previous model except gender. Results have been reported in the following tables.

Table 12 a:-Significant predictors of Spiritual/Religious Practices amongst Male Muslim Solace seekers (N = 272) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Religious Sentiments	Regression	47.109	1	47.109	8.653	.004
	Residual	1469.950	270	5.444		
	Total	1517.059	271			
Shrine	Regression	321.618	2	160.809	36.186	<.001
	Residual	1195.441	269	4.444		
	Total	1517.059	271			

Table 12a deals with testing the efficacy of the regression model to significantly predict our dependent variable that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains almost stable for the next step too.

Table 12b:-Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)	t	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Religious Sentiments	.176	.031	.031	.060	0.32	.616	.538	-.132	.252
Shrine	.460	.212	.181	-2.119	0.27	-7.859	<.001	-2.650	-1.588

Constant = 44.806

Religious Sentiments in our model has entered at first step being most important and significant predictor of Spiritual/Religious Practices within the population of male Muslim solace seekers. Regression value (.176) shows a fair association between the dependent and the independent variables. R² value indicates the amount of variance accounted for by Religious Sentiments in the level of Spiritual/Religious Practices. In this model 3.1% of the total variance in Spiritual/Religious Practices is due to Religious Sentiments. Regression coefficient (β) value is .06 which is clearly very low and its confidence intervals clearly indicate that the finding cannot be extrapolated to the population and remains limited to the sample only. t- value is statistically non-significant which indicates that β-value is not significantly different from zero and the slope of the regression line is not steep enough and tends to go parallel to x-axis. In sum, this finding is not too dependable to be followed.

Second and final predictor which enters to the model after Religious Sentiments is Shrine and shows its positive bearing on the dependent variable (R=0.46). R² value (.212) indicates the amount of variance accounted for jointly by Religious Sentiments and shrine in the level of Spiritual/Religious Practices. In this model 21.2% of the total variance in Spiritual/Religious Practices is jointly due to Religious Sentiments and Shrine. The individual contribution of variance from shrine is 18.1%. The joint value of (R² =.212) also signifies that the rest of the 78.8 % of the total variance is accounted for by some unknown factors which have not been explained by our regression model. β - Coefficient for shrine is -2.119 which indicates that each chance of a subject being a solace seeker at Khwaja Gharib Nawaz Shrine increases the value of Spiritual/Religious Practice by 2.12 units provided that the effect of all other variables is held constant. The upper and lower limits of confidence interval for beta-coefficient are narrow enough to show a dependability of our sample results into the population.

Having analysed our data for the predictors of Spiritual/Religious Practices amongst the male sample, it's important to have a comparative gender view in order to see if the women counterparts have the similar magnitude in solace seeking or different from their male counterparts. Therefore, sample comprising only women in our data (N=74) was subjected to the stepwise multiple regression. The likely predictors included in the analysis were similar in the previous analysis. The findings have been presented in tables 13a and 13b.

Table 13 a:-Significant predictors of Spiritual/Religious Practices amongst Female Muslim Solace Seekers(N = 74) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Spiritual	Regression	32.772	1	32.772	8.929	.004
Transcendence	Residual	264.269	72	3.670		

	Total	297.041	73			
Shrine	Regression	80.240	2	40.120		
	Residual	216.800	71	3.054	13.139	<.001
	Total	297.041	73			
Education	Regression	94.054	3	31.351		
	Residual	202.987	70	2.900	10.811	<.001
	Total	297.041	73			

Table 13a deals with testing the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains almost stable for the next two steps as well.

Table 13 b:-Model summary and Coefficients

Predictors	R	R ²	ΔR^2	β	Effect Size (f ²)	T	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Spiritual Transcendence	.332	.110	.110	-.120	0.12	-.997	.322	-.359	.120
Shrine	.520	.270	.160	1.830	0.36	4.134	<.001	.947	2.713
Education	.563	.317	.047	.544	0.46	2.183	.032	.047	1.041

Constant = 37.569

Spiritual Transcendence in our model has entered at first step being most important and significant predictors of Spiritual/Religious Practices within the population of female Muslim solace seekers. Regression value (.332) shows a good association between the dependent and the independent variables. R² value indicates the amount of variance accounted for by Spiritual Transcendence in the level of Spiritual/Religious Practices. In this model 11% of the total variance in Spiritual/Religious Practices is due to Religious Sentiments. Regression coefficient (β) value is -.12 which is clearly very low and its confidence intervals clearly indicate that the finding cannot be extrapolated to the population and remains limited to the sample only. t- value is statistically non-significant which indicates that β -value is not significantly different from zero and the slope of the regression line is not steep enough and tends to go parallel to x-axis. In sum, this finding is not too dependable to be followed.

Second predictor which enters to the model after Spiritual Transcendence is Shrine and shows its positive bearing on the dependent variable (R=0.52). R² value (.27) indicates the amount of variance accounted for jointly by Spiritual Transcendence and shrine in the level of Spiritual/Religious Practices. In this model 27% of the total variance in Spiritual/Religious Practices is jointly due to Spiritual Transcendence and Shrine. The individual contribution of variance from shrine is 16%. The joint value of (R² =.27) also signifies that the rest of the 73 % of the total variance is accounted for by some unknown factors which have not been explained by our regression model. β - Coefficient for shrine is 1.83 which indicates that each chance of a subject being a solace seeker at Hazrat Nizamuddin Shrine increases the value of Spiritual/Religious Practice by 1.83 units provided that the effect of all other variables is held constant. The upper and lower limits of confidence interval for beta-

coefficient are not narrow enough signifying less confidence to the result into the population. This is however sure that our results could be extrapolated to the population. This is worth mentioning here that Spiritual/Religious Practices amongst women are strongly associated to a shrine different than that of the male subjects. While male subjects have strong association of their Spiritual/Religious Practices with the shrine of Khwaja Gharib Nawaz, female solace seekers associate it more with Hazrat Nizamuddin. The possible reasons and intricacies to this phenomenon will be elaborated in the discussion section.

The third and the final predictor which enters to this model is education of the female solace seekers. The regression value shows the positive bearing of education on the Spiritual/Religious Practices ($R=0.563$). R^2 value (.317) indicates the amount of variance accounted for jointly by Spiritual Transcendence, shrine and education in the level of Spiritual/Religious Practices. In this model 31.7% of the total variance in Spiritual/Religious Practices is jointly due to Spiritual Transcendence, Shrine and education. The individual contribution of variance from education is 4.7%. The joint value of ($R^2 =.317$) also signifies that the rest of the 68.3 % of the total variance is accounted for by some unknown factors which have not been explained by our regression model. β - Coefficient for Education is .544 which indicates that each chance of a woman subject moving from low grade of education qualification to higher grade of educational qualification increases the value of Spiritual/Religious Practice by 1.83 units provided that the effect of all other variables is held constant. Let's be reminded that our variable of education bears 6 levels of qualifications beginning from High School and ranging up to Doctoral level. The limits of confidence interval for beta are not close enough and indicate low confidence in the results if extrapolated to the population.

Having analyzed our data for the predictors of Spiritual/Religious Practices amongst the male and female sample, it's also important to have a comparative view of our regression findings for the samples of solace seekers attending to the different shrines e.g. Khwaja Gharib Nawaz (N = 167) and Hazrat Nizamuddin (N = 179) . Therefore, the sample comprising of the solace seekers at different shrines was brought to stepwise multiple regressions. The likely predictors included in the analysis were similar in the previous analysis except that gender was included again and shrine was excluded. The findings have been presented in the following tables.

Table 14 a:- Significant predictors of Spiritual/Religious Practices amongst Muslim Solace Seekers at the shrine of Khwaja Gharib Nawaz (N = 167) Goodness of fit: ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1615.647	1	1615.647		
Religious Sentiments Residual	219.922	165	-1.333	1212.165	<.001
Total	1835.569	166			

Table 14a deals with testing the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for the single step shows that regression line fits to the data. F-ratio is highly significant, showing our ability to predict the dependent variable.

Table 14 b:- Model summary and Coefficients

Predictors	R	R ²	ΔR^2	β	Effect Size (f^2)	T	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Gender	.938	.880	.880	-7.490	7.34	-34.816	<.001	-7.914	-7.065
Constant = 51.682									

Our findings indicate that only one independent variable i.e. gender is able to significantly predict the variance in our dependent variable within the sample of Muslim solace seekers who attend to the shrine of Khwaja Gharib Nawaz in Ajmer. The regression value indicates a strong association between the dependent variable and the independent variable (R=. 938). R² value indicates the amount of variance accounted for by Gender in the level of Spiritual/Religious Practices. In this model 88% of the total variance in Spiritual/Religious Practices is due to gender. Regression coefficient (β) value is -7.49 which is very high and its confidence intervals are very narrow. The value signifies that each chances of a Muslim solace seeker being a man would improve the level of their Spiritual/Religious practices by 7.49 units provided that the effect of all other variables are held constant. t- value is statistically significant which indicates that β-value is significantly different from zero and the slope of the regression line is steep enough. In sum, this finding is highly dependable shows high confidence in results for extrapolating to the population.

The next regression model deals with the similar analysis as the previous one but with the solace seekers attending to the shrine of Hazrat Nizamuddin. The findings have been tabulated below:

Table 15 a:- Significant predictors of Spiritual/Religious Practices amongst Muslim Solace Seekers at the shrine of Hazrat Nizamuddin (N = 179)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	317.978	1	317.978		
Religious Sentiments Residual	1198.234	177	6.770	46.971	<.001
Total	1516.212	178			

This is interesting to see that the significant predictor of our dependent variable is gender in this sample of shrine too. To some level this approves our previous findings and provides the idea that gender plays an important role while solace seekers associate themselves to a shrine. The efficacy of the regression model by the prediction of our dependent variable significantly is done here well. An observation of sum of squares for the single step shows that regression line fits to the data. F-ratio is highly significant, showing our ability to predict the dependent variable.

Table 15 b:- Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)s	T	p	95.0% Confidence Interval for β
								Lower Bound Upper Bound
Gender	.458	.210	.210	-3.291	0.26	-6.854	<.001	-4.239 -2.344
Constant = 45.313								

Again in this sample, only gender is able to significantly predict the variance in our dependent variable within the sample of Muslim solace seekers who attend to the shrine of Hazrat Nizamuddin in Delhi. The regression value indicates a strong association between the dependent variable and the independent variable (R=. 458). R² value indicates the amount of variance accounted for by Gender in the level of Spiritual/Religious Practices. In this model 21% of the total variance in Spiritual/Religious Practices is due to gender. Regression coefficient (β) value is -3.29 which is high and its confidence intervals are also close enough. The value signifies that each chances of a Muslim solace seeker being a man would improve the level of their Spiritual/Religious practices by 3.29 units provided that the effect of all

other variables is held constant. t -value is statistically significant which indicates that β -value is significantly different from zero and the slope of the regression line is steep enough. In sum, this finding is highly dependable and shows good confidence in results for extrapolating to the population.

As we have mentioned earlier in the methodology section, the scales available to gauge the level of Spiritual/Religious Practices are different for the solace seekers of different faiths. Therefore, we have used different versions of Spiritual/Religious Practices Scales for our Hindu and Muslim respondents. Due to difference in the counts of Spiritual/Religious Practices, we could not analyse data obtained from our Hindu and Muslim respondents in a single regression model. Therefore, data from the respondents of both the faiths was analysed separately. Therefore, sample comprising only Hindu respondents (N=259) was subjected to the stepwise multiple regression. The likely predictors included in the analysis were similar in the previous analysis conducted with the Muslim sample. The findings have been presented in tables 16a and 16b.

Table: 16a:- Significant predictors of Spiritual/Religious Practices amongst Hindu Solace Seekers (N = 259) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Religious Sentiments	Regression	2611.859	1	2611.859	66.308	<.001
	Residual	10123.246	257	39.390		
	Total	12735.104	258			
Spiritual Transcendence	Regression	3596.545	2	1798.273	50.375	<.001
	Residual	9138.559	256	35.697		
	Total	12735.104	258			
Search	Regression	4002.387	3	1334.129	38.957	<.001
	Residual	8732.717	255	34.246		
	Total	12735.104	258			
Gender	Regression	4904.561	4	1226.140	39.772	<.001
	Residual	7830.543	254	30.829		
	Total	12735.104	258			
Shrine	Regression	5293.887	5	1058.777	35.998	<.001
	Residual	7441.217	253	29.412		
	Total	12735.104	258			

Table 16a provides analysis about the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains almost stable for the next five steps as well.

Table: 16b:-Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)	t	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Religious Sentiments	.453	.205	.205	-.570	0.25	-4.546	<.001	-.817	-.323
Spiritual Transcendence	.531	.282	.077	-.370	0.39	-4.019	<.001	-.551	-.189
Search	.561	.314	.032	.112	0.45	.776	.438	-.173	.398
Gender	.621	.385	.071	-4.882	0.62	-5.218	<.001	-6.724	-3.039
Shrine	.645	.416	.031	2.561	0.71	3.638	<.001	1.175	3.949
Constant = 73.076									

Religious Sentiments in our model has entered at first step being most important and significant predictors of Spiritual/Religious Practices within the population of Hindu solace seekers. Regression value (.453) shows a good association between the dependent and the independent variables. R² value indicates the amount of variance accounted for by Religious Sentiments in the level of Spiritual/Religious Practices. In this model 20.5% of the total variance in Spiritual/Religious Practices is due to Religious Sentiments. Regression coefficient (β) value is -.57 which signifies that each unit increase in the level of Religious Sentiments of Hindu solace seekers will result in the decrease of Spiritual/Religious Practices by .57 units, provided that the effects of all other variables are held constant. t-statistics is highly significant which indicates that our coefficient is significantly different from zero and the regression line is steep enough. The confidence intervals of β-coefficient are narrow enough to determine the extrapolation of the findings to the population with good confidence and predictability.

The second independent variable which enters to this model as a predictor is Spiritual Transcendence. The regression value (.531) shows a good association between the predictor and the outcome. The R² value (.282) shows the amount of variance which has been accounted for by Religious Sentiments and Spiritual Transcendence jointly into the total amount of variance of Spiritual/Religious Practices. Here the joint percentage is 28.2% whereas the individual contribution of Spiritual Transcendence is 7.7%. The β -value (-.37) shows that the interdependence of predictor and outcome has a negative orientation in the sense that each unit increase in the level of Spiritual Transcendence is likely to result into a decrease of .37 units in the level of Spiritual/Religious Practices. This kind of association is only possible if the effect of all the independent variables is held constant. The t-statistics is highly significant that indicates that the β-coefficient is significantly different from zero and the regression line is considerably steep. The confidence intervals of β are reasonably narrow and uni-signed that assures that the results could be extrapolated to the population with confidence.

The third significant predictor that enters to the model is 'Search' which is one of the dimensions of Meaning in Life. Regression value (.561) for this variable is indicative of its good association with Spiritual/Religious Practices. The R² indicates that 31.4% of the total variance in Spiritual/Religious Practices is accounted for jointly by Religious Sentiments, Spiritual Transcendence and Search where 3.2% variance has been contributed by Search alone. The β- coefficient (.112) is too low to be able to define the predictive value of Search. The value of t-statistics is also non-significant which confirms that the value of coefficient is

not significantly different from zero and the regression line is identical to the parallel to x-axis. The limits of confidence interval are also placed across zero which is again an indicator that we cannot rely on these findings for extrapolation to the population. These results, however, are good enough to predict about the sample only.

Gender of the solace seeker is the fourth significant predictor with regression value of .621. While interpreting these findings, we need to keep in mind that this is a categorical variable and the dynamics of the numerical indicators might show deviation from that of the continuous variables. The R^2 is .385 while ΔR^2 is .071 which signifies that 7.1% of the total variance in Spiritual/Religious Practices is due to Gender. The negative value of β -coefficient (-4.882) indicates that likelihood of a Hindu solace seeker being a female decreases the value of Spiritual/Religious Practices. Here each chance of a subject being a female reduces the level of Spiritual/Religious Practices by 4.88 units, provided that the effect of all other independent variables is held constant. The t-statistics also approves the strength of this coefficient which is strangely above one due to being a binary variable. The confidence intervals also support our confidence in extrapolating the findings to the population.

Choice of Shrine is the fifth and final independent variable that enters to the model. There is strong association of this predictor with the outcome variable and this is indicated by the regression value .645. The R^2 value .416 indicates that all five predictors in this model jointly cause 41.6% of the total variance in our dependent variable. Rest of the 58.4% variance is caused by the factors that are unknown in this regression model. The β -coefficient (2.561) indicates that each chance of a Hindu solace seeker orientated towards the Shrine of Hazrat Nizamuddin increases the level of Spiritual/Religious Practices by 2.56 units, provided that the effect of all other variables is held constant. The limits of confidence interval for this coefficient are narrow enough which provide enough confidence to extrapolate the results into the population.

Although we have analysed the nature and dynamics of the relationship between the outcome variable and its possible predictors in our model of Hindu solace seekers, we are further interested to see if the similar trend continues within the sub-samples of Hindu solace seekers. Therefore, the stepwise multiple regression was applied on the basis of gender and shrine. Tables 17a and 17b represent the regression analysis carried out with the sub-sample of male Hindu solace seekers.

Table 17 a:-Significant predictors of Spiritual/Religious Practices amongst Male Hindu Solace seekers (N = 146) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Spiritual Transcendence	Regression	256.183	1	256.183	7.589	.007
	Residual	4861.187	144	33.758		
	Total	5117.370	145			
Shrine	Regression	398.916	2	199.458	6.045	.003
	Residual	4718.454	143	32.996		
	Total	5117.370	145			

Table 17a provides analysis about the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains stable for the next step too.

Table 17 b: - Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)	t	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Spiritual Transcendence	.224	.050	.050	-.351	0.52	-2.485	.014	-.631	.072
Shrine	.279	.078	.028	1.998	0.08	2.080	.039	.099	3.897
Constant = 60.099									

Just like the regression model with the whole sample of Hindu solace seekers, this sub-sample of male Hindu solace seekers also shows that Spiritual Transcendence and Shrine respectively are significant predictors of Spiritual/Religious Practices. The considerable association of Spiritual Transcendence with the dependent variable is shown by the regression value (.224). R² indicates that this variable accounts for 5% of the total variance in Spiritual/Religious Practices. The coefficient value indicates that each unit increase in the level of Spiritual Transcendence will cause .35 unit increase in the level of Spiritual/Religious Practices, provided that the effect of all other variables is kept constant. A significant t indicates that our coefficient is significantly different from zero and the regression line is considerably steep. The limits of confidence interval of the coefficient, which fall at both sides of zero however negate the confidence over the results to be applicable to the population. Therefore, despite having significant results we need to realize that these results can't be extrapolated to the population and only true to the sample.

The regression value for Shrine (.279) also shows a considerable association. ΔR² shows that Shrine contributes 2.8% of the total variance in Spiritual/Religious Practices. The R² indicates that 7.8% of the total variance in Spiritual/Religious Practices was jointly contributed by Spiritual Transcendence and Shrine. The rest of the 92.2% of the variance cannot be explained by this regression model therefore we conclude that this amount of variance was caused by unknown factors. The coefficient is significantly different from zero and therefore the regression line is considerably steep. The value of coefficient also informs that with each chance of a male Hindu solace seeker being orientated towards the Shrine of Hazrat Nizamuddin increases their level of Spiritual/Religious Practices by about two units, provided that the effect of all other variables was held constant. The limits of confidence interval are although uni-signed but show a broad gap. Therefore, findings of this analysis could be extrapolated to the population but confidence on the strength of results should stay low.

The next regression model deals with the sub-sample of female Hindu solace seekers for which the findings have been tabulated in the tables 18a and 18b and are as under:

Table 18 a: - Significant predictors of Spiritual/Religious Practices amongst Female Hindu Solace Seekers(N = 113) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Religious Sentiments	Regression	1068.375	1	1068.375	42.909	<.001
	Residual	2763.766	111	24.899		
	Total	3832.142	112			
Spiritual Transcendence	Regression	1344.043	2	672.022	29.710	<.001
	Residual	2488.098	110	22.619		

	Total	3832.142	112			
Shrine	Regression	1493.415	3	497.805		
	Residual	2338.726	109	21.456	23.201	<.001
	Total	3832.142	112			
Family Type	Regression	1605.523	4	401.381		
	Residual	2226.619	108	20.617	19.469	<.001
	Total	3832.142	112			

The goodness of fit ANOVA provided in table 18a shows the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains stable for the next three steps too.

Table 18 b
Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)	t	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Religious Sentiments	.528	.279	.279	-1.147	0.38	-6.883	<.001	-1.477	-.817
Spiritual Transcendence	.592	.351	.072	-.335	0.54	-3.135	.002	-.547	-.123
Shrine	.624	.390	.039	2.757	0.63	3.079	.003	.982	4.531
Family Type	.647	.419	.029	2.122	0.72	2.332	.022	.318	3.925
Constant = 75.830									

The good and confirmatory feature of our sub-sample analysis is that the results are almost total in consonance to the full sample analysis of Hindu solace seekers. In the current analysis which represents a sub-sample of women Hindu solace seekers, three out of four predictors are same as in main analysis. The only new predictor for women Hindu solace seekers is 'Family Type' that tells if a respondent comes from a nuclear family or joint family.

Religious Sentiments in this model has entered as first and most significant predictor. The regression value (.528) shows a good association of predictor and outcome. The R² shows that Religious Sentiments alone accounts for around 28% of the total variance in the Spiritual/Religious Practices. The β-coefficient (-1.147) is significantly different from zero and its line is steep enough. The value signifies that if Religious Sentiments increases by one unit, it will cause a decrease of 1.147 units in the level of Spiritual/Religious Practices, provided that the effect of all other variables is held constant. The limits of confidence intervals for β-coefficient are however valid for extrapolation of results to the population but since the limits in the population are very wide; one cannot command good confidence on their results in the population.

The next predictor of this model is Spiritual Transcendence which has strong association with the outcome variable (.592). The individual contribution of variance of this predictor into the outcome variable is 7.2% whereas it accounts for 35.1% of the total variance

jointly with Religious Sentiments. β -coefficient is significantly different from zero and signifies that each unit increase in the level of Spiritual Transcendence will cause a decrease of .335 units in the level of Spiritual/Religious Practices, provided that the effect of all other variables is held constant. An observation of the limits of confidence intervals tells that the β -coefficient value could be extrapolated to the population with relatively high confidence. The third variable that enters to this model is Shrine. This predictor has strong association with the outcome variable as shown by the regression value (.624).

Table 19 a: Significant predictors of Spiritual/Religious Practices amongst Hindu Solace Seekers at the shrine of Khwaja Gharib Nawaz (N=117) Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Religious Sentiments	Regression	1531.550	1	1531.550		
	Residual	3952.929	115	34.373	44.556	<.001
	Total	5484.479	116			
Spiritual Transcendence	Regression	1849.950	2	924.975		
	Residual	3634.529	114	31.882	29.013	<.001
	Total	5484.479	116			
Search	Regression	2095.742	3	698.581		
	Residual	3388.736	113	29.989	23.295	<.001
	Total	5484.479	116			
Gender	Regression	2286.347	4	571.587		
	Residual	3198.132	112	28.555	20.017	<.001
	Total	5484.479	116			

The third variable that enters to this model is Shrine. This predictor has strong association with the outcome variable as shown by the regression value (.624). This variable individually contributes 3.9% of the total variance in Spiritual/Religious Sentiments. The β -coefficient value shows that each chance of a female Hindu solace seeker being orientated towards the Shrine of Hazrat Nizamuddin will increase the level of their Spiritual/Religious Practices by 2.76 units, provided that the effect of all other variables is held constant. The value is however significantly different from zero but the limits of confidence intervals show big gap thus we cannot be too confident of this result in the population.

The fourth and the final predictor that enters to this model of female Hindu solace seekers is family type. Again the association of this variable is strong with the outcome variable. This variable individually contributes 2.9% of the total variance in Spiritual/Religious Sentiments. The joint contribution of variance by all four predictors is 41.9% and the rest of the 58.1% variance in the outcome variable is due to some unknown factors. The β -coefficient value (2.122) indicates that each chance of a female Hindu solace seeker representing the joint family will increase the level of Spiritual/Religious Practices by 2.12 units, provided that the effect of all other variables is held constant. The coefficient is however significantly different from zero but the limits of the confidence intervals are too wide to qualify the result being able to be extrapolated to the population with good confidence.

The above table 19a deals with the goodness of fit ANOVA which shows the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our

ability to predict the dependent variable has improved. This trend remains stable for the next three steps too.

Table 19 b: - Model summary and Coefficients

Predictors	R	R ²	ΔR ²	β	Effect Size (f ²)	T	P	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Religious Sentiments	.528	.279	.279	-.609	0.38	-3.018	.003	-1.008	-.209
Spiritual Transcendence	.581	.337	.058	-.386	0.50	-3.037	.003	-.638	-.134
Search	.618	.382	.045	.272	0.61	1.413	.160	-1.09	.654
Gender	.646	.417	.035	-3.735	0.71	-2.584	.011	-6.600	-.871

Constant = 70.789

The results of this sub-sample i.e. the Hindu solace seekers who are oriented towards the Shrine of Khwaja Gharib Nawaz indicate the similar trend which we witnessed in the total sample of Hindu solace seekers. There are four predictors such as Religious Sentiments, Spiritual Transcendence, Search and Gender. Religious Sentiments enters to the model first and shows good association (.528). This variable individually contributes 27.9% of the total variance out of the total variance in the Spiritual/Religious Practices. The β -coefficient value (-.609) indicates that each unit increase in the level of Religious Sentiments of the Hindu solace seekers who are affiliated to the Shrine of Khwaja Gharib Nawaz will result in the decrease of their Spiritual/Religious Practices by .61 units, provided that the effect of all other variables is held constant. The coefficient is significantly different from zero but its limits of confidence interval are too wide that add less confidence in the extrapolation of the findings to the population.

The next significant predictor is Spiritual Transcendence that shows strong association with the outcome variable. Its individual contribution to the total variance in outcome variable is 5.8%. The β -coefficient value (-.386) indicates that each unit increase in the level of Spiritual transcendence of the Hindu solace seekers who are affiliated to the Shrine of Khwaja Gharib Nawaz will result in the decrease of their Spiritual/Religious Practices by .39 units, provided that the effect of all other variables is held constant. The coefficient is significantly different from zero and the limits of confidence interval are narrow enough. This helps us to conclude that our results are good enough to be extrapolated to the population with confidence.

The third predictor of this model is Search which shows strong association with the outcome variable. Its individual contribution to the total variance in outcome variable is 4.5%. The β -coefficient value (.272) indicates that each unit increase in the level of Search of the Hindu solace seekers who are affiliated to the Shrine of Khwaja Gharib Nawaz will result in the increase of their Spiritual/Religious Practices by .27 units, provided that the effect of all other variables is held constant. The coefficient is not significantly different from zero and the limits of confidence interval are falling across zero. This helps us to conclude that the regression line is almost parallel to x-axis and our results are not good enough to be extrapolated to the population. The results are however true to the sample.

The fourth and the final predictor of this model is Gender which individually contributes 3.5% of the total variance to outcome variable. All four variables jointly contribute 41.7% of the total variance to the Spiritual/Religious Practices. The rest of the

52.3% of the total variance is caused by unknown sources. The β -coefficient value (-3.735) indicates that each chance of a Hindu solace seeker affiliated to the Shrine of Khwaja Gharib Nawaz being a female will decrease their level of Spiritual/Religious Practices by 3.7 units, provided that the effect of all other variables is held constant. The coefficient is however significantly different from zero but the limits of the confidence intervals are too wide to qualify the result being able to be extrapolated to the population with good confidence.

Table 20 a:- Significant predictors of Spiritual/Religious Practices amongst Hindu Solace Seekers at the shrine of Hazrat Nizamuddin (N=142)
Goodness of fit: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
Religious Sentiments	Regression	1538.701	1	1538.701	39.212	<.001
	Residual	5493.693	140	39.241		
	Total	7032.394	141			
Spiritual Transcendence	Regression	1981.146	2	990.573	27.259	<.001
	Residual	5051.248	139	36.340		
	Total	7032.394	141			
Search	Regression	2181.816	3	727.272	20.691	<.001
	Residual	4850.578	138	35.149		
	Total	7032.394	141			
Gender	Regression	2846.490	4	711.623	23.291	<.001
	Residual	4185.904	137	30.554		
	Total	7032.394	141			

The above table 20a deals with the goodness of fit ANOVA which shows the efficacy of the regression model that predicts our dependent variable significantly that is Spiritual/Religious Practices. An observation of sum of squares for each step shows that regression line fits to the data. F-ratio at initial step is highly significant, showing that our ability to predict the dependent variable has improved. This trend remains stable for the next three steps too.

Table 20 b:- Model summary and Coefficients

Predictors	R	R ²	ΔR^2	β	Effect Size (f^2)	t	p	95.0% Confidence Interval for β	
								Lower Bound	Upper Bound
Religious Sentiments	.468	.219	.219	-.568	0.28	-3.482	.001	-.891	-.246
Spiritual Transcendence	.531	.282	.063	-.368	0.39	-2.732	.007	-.635	-.102
Search	.557	.310	.029	-.086	0.44	-.389	.698	-.526	.353
Gender	.636	.405	.095	-5.913	0.68	-4.664	<.001	-8.419	-3.406

Constant = 85.219

It has been very intriguing to see the results of this sub-sample i.e. the Hindu solace seekers who are orientated towards the Shrine of Hazrat Nizamuddin have the similar type and number of predictors which are also in the similar order. The numeric values are however different. Religious Sentiments enters to the model first and shows good association (.468). This variable individually contributes 21.9% of the total variance out of the total variance in the Spiritual/Religious Practices. The β -coefficient value (-.568) indicates that each unit increase in the level of Religious Sentiments of the Hindu solace seekers who are affiliated to the Shrine of Hazrat Nizamuddin will result in the decrease of their Spiritual/Religious Practices by .57 units, provided that the effect of all other variables is held constant. The coefficient is significantly different from zero and its limits of confidence interval are just about narrow that provides suitable confidence in the extrapolation of the findings to the population.

The next significant predictor is Spiritual Transcendence that shows strong association with the outcome variable. Its individual contribution to the total variance in outcome variable is 6.3%. The β -coefficient value (-.368) indicates that each unit increase in the level of Spiritual transcendence of the Hindu solace seekers who are affiliated to the Shrine of Hazrat Nizamuddin will result in the decrease of their Spiritual/Religious Practices by .37 units, provided that the effect of all other variables is held constant. The coefficient is significantly different from zero and the limits of confidence interval are just about narrow that provides suitable confidence in the extrapolation of the findings to the population.

The third predictor of this model is Search which has shown strong association with the outcome variable. The individual contribution of Search to the total variance in outcome variable is 2.9%. The β -coefficient value (-.086) indicates that each unit increase in the level of Search of the Hindu solace seekers who are affiliated to the Shrine of Hazrat Nizamuddin will result in the decrease of their Spiritual/Religious Practices by .086 units, provided that the effect of all other variables is held constant. The coefficient is not significantly different from zero and the limits of confidence interval are falling across zero. This helps us to conclude that the regression line is almost parallel to x-axis and our results are not good enough to be extrapolated to the population under observation. The results are however true to the sample.

The fourth and the final predictor of this model is Gender which individually contributes 9.5% of the total variance to outcome variable. All four variables jointly contribute 40.5% of the total variance to the Spiritual/Religious Practices. The rest of the 59.5 % of the total variance is caused by some unknown sources. The β -coefficient value (-5.913) indicates that each chance of a Hindu solace seeker affiliated to the Shrine of Hazrat Nizamuddin being a female will decrease their level of Spiritual/Religious Practices by about six units, provided that the effect of all other variables is held constant. The coefficient is however significantly different from zero but the limits of the confidence intervals are too wide to qualify the results being able to be extrapolated to the population with good confidence.

DISCUSSION

Correlation Analysis:

As per the objectives of the research study, an exhaustive review of literature was carried out, which indicated that a previously known and dependable relationship of the dependent variable and independent variables did not exist. Therefore the choice of statistical analyses had to be primary and exploratory which should have fallen on the lowest hierarchy of evidence establishment. Thus the emphasis was upon exploring the relationship/s with the help of Carl Pearson's Product Moment Correlation. Since the data was collected in two separate groups, Muslim and Hindu Solace Seekers, hence the output

has been listed separately for the mentioned groups. Results for Muslims on correlation analyses indicated no significant inter-correlations between the variables, which could be attributed to many reasons such as the thin line of permeability between religion and spirituality among the followers of Islamic traditions. While the Hindu sample showed significant correlations for all the variables, this depicts that there is a growing upsurge among the followers of Hindu traditions to explore new avenues of spirituality and religion.

Multiple Regression Analysis:

In a particular context of research different variables relate to each other in different ways while indicating varying nature and dynamics of relationships. A certain dependent variable is influenced by many known and unknown independent variables in that particular context. This dependency is not always in a secluded situation and there is always a web pattern of relationships. For example the nature and dynamics of a relationship between a dependent variable and independent variable might change in the presence or absence of another independent variable. Therefore certain research contexts, in which a dependent variable is simultaneously related to many independent variables, are visualized as a single analytical model which is synthesized with the help of multiple regressions. Thus while hypothesizing and conceptualizing a model, we try to identify as many independent variables as possible. The identification of variables is done with the help of various methods including review of literature, field observation and theoretical logic. The review of literature is the most reliable approach to identify the independent variable and the variables identified through it, enjoy the highest hierarchy in the stepwise model of regression. In terms of rigor and dependability, however, there are various grades of literature review. Nevertheless, identification and choice of independent variables is a meticulous job and if done properly, a researcher may end up with a good stepwise multiple regression models.

Reliability Analysis

The Cronbach's Alpha for ASPIRES was .631 for Religious Sentiments and .484 for Spiritual Transcendence, it was .465 for Spiritual Practices Scale-Muslims and .883 for Spiritual Practices Scale-Hindus and for the Meaning in Life Questionnaire it was .587 for Search and .642 for the Presence. The values thus indicate that the scales used in the research study hold significance of high order and are score fairly good on reliability.

Conclusion and Recommendations

The purpose of the study was to determine the role of spiritual/religious practices in attaining spiritual transcendence and meaning in life among the people who visited Sufi shrines in search of solace. In order to assess the motivation of their attendance at shrines and evaluate the experiences therein, it was hypothesized that spiritual/religious practices play a pivotal role in the personal lives of people who were regular visitors of Sufi shrines irrespective of their religious identities. Recent advances in psychological research have already pointed out that there is a probable correlation between complex cognitive processes and corresponding neural activities of human brain pertaining to specific behaviour. This research has largely emphasized upon developing better understanding of why people behave spiritually, in terms of cause-effect relationship.

Primarily aimed to provide psychological explanation of the spiritual behaviour with reference to Sufism and its impact on the lives of those engaging in spiritual behaviour, it attempted to explore the contrasts and commonalities of being spiritual but not religious. It was also an attempt to quantify spiritual transcendence and meaning in life and what role exactly do spiritual/religious practices play in making an individual experience both, any one or none. As the study involved a sample drawn from the population presumably spiritually motivated, it was very interesting to have learnt about the spiritual practices and thus spiritual experiences through which participants tried to find solace in their respective lives.

The results of the study depicted very interesting findings, on basis of which some very intriguing and substantial conclusions were made and they are as under:

- No statistically significant inter-correlations were found amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim solace seekers.
- No statistically significant inter-correlations were found amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim Male solace seekers.
- No statistically significant inter-correlations were found amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim Female solace seekers.
- No statistically significant inter-correlations were found amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim solace seekers at Khwaja Gharib Nawaz Shrine.
- No statistically significant inter-correlations were found amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Muslim solace seekers at Hazrat Nizamuddin Auliya Shrine.
- There were significant predictors of Spiritual/Religious Practices from potential predictors such as Spiritual Transcendence, Meaning in Life, Age, Gender, Religion, Civility, Family Type and Levels of Education across the sample of Muslim solace seekers.
- There were statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu solace seekers.
- There were statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu Male solace seekers.
- There were statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu Female solace seekers.
- There were statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu solace seekers at Khwaja Gharib Nawaz Shrine.
- There were statistically significant inter-correlations amongst Spiritual/Religious Practices, Spiritual Transcendence and Meaning in Life in the sample of Hindu solace seekers at Hazrat Nizamuddin Auliya Shrine.
- There were significant predictors of Spiritual/Religious Practices from potential predictors such as Spiritual Transcendence, Meaning in Life, Age, Gender, Religion, Civility, Family Type and Levels of Education across the sample of Hindu solace seekers.

Since the study offered valuable insights into spirituality in individual practice, it is inevitable to consider spirituality as the sixth factor of personality, making the case for transpersonal psychology. As the study involved a sample drawn from the population presumably spiritual, it was intriguing to explore the spiritual/religious practices as well as

spiritual experiences through which participants tried to find solace in their respective lives. Future researches might concentrate on non-spiritual/non-religious populations, keeping cult of unaffiliated and spiritual but not religious. The span of future researches might also include other schools of Sufism like Qadriyya, Suhrawardi and Naqshbandi in order to investigate the dynamics therein. Sufism has grown into something which has transcended the boundaries of faith based spirituality and religion alike and hence it should remain a subject of scientific enquiry for the scientists dealing with behaviour and cognition.

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