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Exploring Relationship Between Spiritual Intelligence, Religiosity and Life Satisfaction Among Elderly Pakistani Muslims

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Abstract This study is an effort to explore the relationship between spiritual intelligence, religiosity and life satisfaction in elderly Pakistani Muslims. A non-probability purposive sampling technique is utilized in order to recruit a sample of 100 elderly people ($n = 50$ men; $n = 50$ = women). Standardized questionnaires were used for collecting data. Data analysis was carried out using Pearson product–moment correlation analysis and independent sample t test. Findings revealed a significant correlation between spiritual intelligence, religiosity and life satisfaction among Pakistani elderly Muslim people. Gender differences were considered while conducting the study, and findings are valid for both male and female elderly Pakistani Muslims. Some findings of this study endorse findings of some previous studies, and it adds latest insights to the existing body of knowledge on the subject.

Keywords Spiritual intelligence · Religiosity · Life satisfaction · Elderly Pakistani Muslims

Introduction

It is generally believed in most of the religious societies that spiritual and religious beliefs strengthen people and help them against adverse circumstances and despair. Spiritual and religious beliefs give hope to people and inculcate a thought in them that ultimately, they will have a peaceful eternal life (Friedli 2009; Zahedi 2011). These beliefs help people by making them lead a happier and peaceful life with a sense of perfection. Of course, this

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sense of perfection in life will lead them to satisfaction (Inglehart 1990). Highly spiritual people have different dimensions of spirituality such as self-regard, spiritual practices, forgiveness, self-actualization, gratitude and self-control (Krauss 2005).

Life satisfaction means happiness for most of the people. They derive happiness from fulfillment of desires, needs and feelings of bliss. They believe that happiness is a condition of well-being coupled with enjoyable contentment (Oishi et al. 2004). Subjective well-being comprises two important components: feelings and emotions. These feelings and emotions are linked with happiness and satisfaction (Oishi et al. 2004). The judgmental components of happiness include emotional and cognitive components (Diener et al. 1999). The emotional component of happiness can be inferred from an individual's frequency of expressing positive or negative emotions. Researchers distinguish between life-domain satisfaction and global life satisfaction. Satisfaction associated with life-domain means satisfaction derived out of practical factors including employment, relationships and income. However, decisions of global life satisfaction are relatively wider and they comprise an individual's overall life analysis (Ali et al. 2010).

Life satisfaction comprises satisfaction obtained during stable, trait-like, variable or state-like parts of life. Trait-like components mean the effect of personality predisposition, while state-like parts mean the influences of environmental factors (Burns 2010). But, it may be impractical to completely categorize an individual's life in these categories because personality of a person can affect his/her life events. For instance, an extrovert person can start socializing with other people, initiate discussions with them, and consequently become a highly social person (Burns 2010).

In Pakistan, the individuals, whose ages are above 60 years, are called elderly (Jalal and Younis 2012). Sabzwari and Azhar (2010) showed that approximately 6% population of Pakistan was elderly and it was expected to double by next 15 years. According to the authors, Pakistan is in need of such a national health policy, which provides health care and improved social security to elderly people. Many studies found negative relationship between age and satisfaction. For instance, it was found that life satisfaction reduced as midlife approached but increased after retirement (Gwozdz and Sousa-Poza 2010). No age differences were found in the number of participants, who reported that they were "very happy." Life satisfaction was found as stable in people with ages between 45 and 89 years (Hamarat et al. 2002; Suh et al. 1998). Since spiritual life is believed to provide sense of virtue, pleasure and satisfaction, psychology of religion and spirituality is a rich ground for much-needed research and scientific work (Koenig 2008; Hill and Pargament 2008). Spiritual intelligence can be defined as the capacity to search out for sense, reason and worth in lives (Kadkhoda and Jahani 2012; Ronel and Gan 2008). It can also be defined as effort to link our lives with a broader, deeper and more meaningful objective. Zohar (1997) first introduced the term "spiritual intelligence." It has been elaborated as the intelligence that gives us feeling of emotional fullness/abundance, finishes feeling of emotional hollowness and bestows us with honesty and feeling of self-worth. It also implies intelligence of soul and intelligence of deeper self of a person (Hood et al. 2009). According to authors, we use this intelligence to ask questions and reformulate our reactions.

It was believed that intelligence comprises eight abilities: spatial, linguistic, logical/mathematical, physical/kinesthetic, musical, interpersonal, intrapersonal and naturalistic. Later, intelligence of existential and moral aspects was also recognized as part of intelligence. Some researchers of multiple intelligence theory believed that spiritual or religious intelligence is a distinct category of intelligence, due to which Gardner (1999) proposed the term "existential" intelligence instead of "spiritual" intelligence (Emmons 2000). On the basis of older Jewish and Christian texts, spiritual intelligence is defined as

information about the sacred and holy objects expressed through religious rituals (Bowling 1999). Positive association between spiritual intelligence and life satisfaction was established, and it was shown that an increase in spiritual intelligence and life satisfaction occurred with age (Ardelt 2001).

There has been a debate on the link between purpose of life and spiritual intelligence. The meaning and purpose in life, specifically among middle-aged and younger individuals, creates a steady individuality, constructs intimate relationships and creates genuineness (Peacock and Poloma 1999). Furthermore, creating a sense of purpose in life and understanding how life makes sense helps individuals understand why they are living, which creates satisfaction among them (Błażek et al. 2015). An association of growth of faith and age-related developmental activities was also found (Andrews, and Kaufman 1999). According to the authors, such research is significant because it acknowledges the existence of variations in individuals' level of religious faith and spiritual intelligence. Also, it has been implied that spiritual intelligence is adjustable, adaptive and not essentially linear (Peacock and Poloma 1999).

Before the emergence of spirituality in the literature of psychology, the words religion, religiosity and/or religiousness were usually employed to explain all the spiritual features of human psyche (Hamarat et al. 2002). Overall, religiosity ideally comprises specific actions (communal or personal, including rites), principles, religion-related attitudes (including tales and ciphers) and institutionalized associations (Nell 2016). Religious actions and deeds often engage individuals in "divine" pursuits, but this is neither a global phenomenon nor supreme, while on the other hand, spirituality is ideally portrayed as an unrestrained set of individual drives, actions, practices, principles and approaches, which are based on the pursuits of existential perceptive, sense, reason and transcendence (Valea 2010; as cited in Welzel 2013). Furthermore, this individual pursuit is generally based on the idea of spiritual depth or non-material aspect to actuality (Bodhi 2008). Spirituality can be seen in the way individuals acquire and show meaning and purpose in their lives, practice cohesion to the current moment, one's self, world, other people and holy or vital objects (Ferrell and Baird 2012; Puchalski et al. 2009). Spirituality not only offers social support to individuals, but also enhances their well-being and quality of life (Burgener 1999; Cohen et al. 1996). Another modern definition of spirituality goes beyond religion and proposes that an individual might be spiritual and not religious at the same time (Koenig et al. 2012). The private aspects of spirituality are significant in contrast to most of the social aspects of religiosity (Krauss 2005).

Since early times, there has been frequent debate to define religiosity. Psychologists and sociologists have been trying to solve this dilemma. Those, who directed their efforts to solve this query, became important figures. According to initial work by William James and Stanley Hall in the early twentieth century, religiosity was an autonomous scientific concept and it had been a significant field of investigation for social scientists (Hood et al. 2009). Initial theorists proposed that religiosity has four dimensions including an associational aspect, communal dimension, doctrinal orthodoxy, prayers, meditation and religiously valuable actions (Baumeister 1991).

A model of Islamic religiosity was proposed by Shamsuddin (1992), and it is represented by the concept of *taqwa* (God-consciousness), which is a multifaceted variable of religiosity and entails information (*'ilm/ma 'rifah*), faith (*iman*), deeds (*amal*), outcome (*natajah*) and understanding of distinction (*shahan*). Author further proposed that the religious personality comprises particular forms, through which a person shows his/her qualities or becomes accustomed to changing circumstances (Khraim 2010). Islamic religious personality encompasses actions, inspiration, attitudes and feelings, which are

directed to evaluate personal demonstration of Islamic wisdom and guidelines (Krauss 2005). Consequently, basic feature of religious personality is the idea of sophisticated nature (*akhlaq Islamiyyah*), which promotes religious individuality (Hood et al. 2009).

Controversial evidence explains the relationship between religiosity and age (Krause 2004). A meta-analytic review showed age-related changes in religiosity and life satisfaction (Witter et al. 1985). Most of the studies found that elderly and some weak young adults showed stronger psychological association between religiosity and well-being. It was observed that the individuals' frequency of prayers, need for communicating with God and overall religiosity increased with age (Veenhoven 1996). A systematic review by Koenig et al. (2012) showed significant positive relationship between religiosity and altruism. Koenig et al. (1988a) showed that elderly adults employed religious coping in order to deal with problems of life. It means when a person increases his/her devotion to religion, feels the sufferings of others and creates association with God, he/she starts feeling happy and satisfied with himself/herself, with God and ultimately with life in general.

Likewise, it was observed that levels of life satisfaction increased with age in many cultures (Realo 2001). However, a stability of life satisfaction across life span was also observed (de Ree and Alessie 2011). A study pointed out decline in life satisfaction in a specific community with increasing age (Mroczek and Spiro 2005). Positive correlations between religiosity and life satisfaction were also established in many studies (Diener and Clifton 2002; Robbins et al. 2008; Maltby 2004; Sabatier et al. 2011). Relationships between religiosity and life satisfaction and increase in religiosity with age were already established in many studies (Bergan and McConatha 2001). Koenig et al. (1988b) showed that religious activities and religious mental state were linked with well-being of elderly.

In the light of aforementioned discussion, the current study was designed to assess the relationship between spiritual intelligence, religiosity and life satisfaction in the elderly Muslims. This study will also help to understand the relationship between domains of spiritual intelligence and religiosity. Furthermore, it will also help to understand different patterns of life satisfaction, spiritual intelligence and religiosity of elderly Muslims, who regularly visited religious sermons or rituals and those who did not.

Method

Procedure and Sample

The sample consisted of 100 elderly Muslim participants (50 = men, 50 = women) (M = 68.38, SD = 5.15). The sample was recruited from various areas of Lahore through non-probability purposive sampling technique. Both married and unmarried participants were recruited for the research. Furthermore, participants with ages more than 60 years and less than 80 years were also included. Only those elderly were recruited whose minimum qualification was Bachelor's degree to assure quality of responses. Divorced participants and individuals younger than 60 years or older than 80 years were excluded. Participants with mental or psychiatric disorder/condition/illness were also excluded from the study. After obtaining formal consent from the developers of the respective tools, data collection was initiated. "Satisfaction with Life Scale" (SWLS), "Integrated Spiritual Intelligence Scale" (ISIS) and "Religious Personality Scale of Muslim Religiosity-Personality Measurement Inventory" (MRPI) were used as tools for the research process. The

characteristics of the sample, sampling strategy and research design were specified before formal beginning of the research procedure. Potential participants were provided with necessary information about the objectives and nature of the study before asking them to provide a written consent. It was clarified that they were free to leave the research process on any stage. Confidentiality of the data and anonymity of participants was promised before beginning with the research process. Participants were asked to fill in "demographic information questionnaire," "SWLS," "ISIS" and "MRPI" under supervision of the researcher. Researcher administered questionnaires after brief instructions. Participants took an average of 20–30 min to fill in the questionnaires, after which the researcher collected them. Research process was completed in a highly conducive atmosphere. All the 100 participants including 50 men and 50 women were thanked for their cooperation. Later, data were collected and processed before quantitative analysis and interpretation.

Research Design

Correlational research design was used in this study.

Statistical Analysis

Statistical Package for Social Sciences version 21 (SPSS) was used for statistical analyses, in which descriptive analysis technique was used to calculate percentages and frequencies of major socio-demographic variables. In the same way, mean was calculated for continuous variables. Pearson product–moment correlation analysis was used in order to find the relationship between the proposed variables. Moreover, independent sample t test was used in order to sensitively analyze the responses keeping in view gender differences as well as differences in spiritual intelligence, religiosity and life satisfaction of the elderly Muslims, given that some of them attended religious and religio-social rituals, while others did not.

Assessment Measures

Demographic Information Questionnaire

Demographic information questionnaire consisting of statements to assess the demographic variables was designed and used by the researcher. It collected necessary information including gender, age, education, family system, marital status, education and number of family members.

Satisfaction with Life Scale

Satisfaction with Life Scale (SWLS) was used because it evaluates global life satisfaction and consists of five items based on seven-point scale. The scale can be easily applied in 5–10 min. Raw scores were obtained by adding up the scores. For all of the questions, each respondent could choose out of the following: strongly agree = 1, agree = 2, slightly agree = 3, neither agree nor disagree = 4, slightly disagree = 5, disagree = 6 and strongly disagree = 7. For the five SWLS items, the item–total correlations were .31, .63, .61, .75 and .66, which show internal consistency (Diener et al. 1985). Permission was sought from the author of this scale before using it in the present study.

Integrated Spiritual Intelligence Scale

Integrated Spiritual Intelligence Scale (ISIS) is developed by Amram (2007). ISIS is an 83-item scale and has 22 subscales analyzing various SI potentials. In five domains, these 22 subscales are classified: consciousness, grace, meaning, transcendence and truth. On ISIS, internal consistency was high, which was indicated by Cronbach's alpha = 0.97. Domains also had high internal consistencies. The Cronbach alpha ranged from 0.84 to 0.95, and the value of mean was 0.89 (Amram 2007). Permission was sought from the author of this scale before using it in this study.

Religious Personality Scale

The Religious Personality Scale of Muslim Religiosity-Personality Measurement Inventory (MRPI) is developed by Krauss (2005). It aims to help individuals for evaluating their extent of consciousness of God as realized on the basis of *tawhidic* view [concept of one omnipotent God] in Islam and their behavior in agreement with that consciousness in daily life according to the Islamic teachings. The scale has further two subscales: ritual and *Mu'amalat* [everyday matters]. There are total 33 items in the scale. The ratings of all items are on five-point Likert scale, which ranges from always to never; therefore, it is appropriate for use in self-administered questionnaires or interview formats. Cronbach's alpha reliability scores for the subscales are: ritual = .90 and *Mu'amalat* = .83. Evidence supports validity of content, construct and criterion pertaining to the scale (Krauss 2005). It is important to note that permission was sought from the author of this scale before using it.

Pilot Study

A pilot study was carried out on ten participants in order to check comprehensibility and difficulty levels of questions. The minimum level of qualification of all the respondents was Bachelor's undergraduate degree. Respondents were Muslim elderly people, who were fully capable of understanding the questionnaires and the purpose of this research. Furthermore, age of all the participants in the pilot study ranged from 60 to 80 years, and there were equal numbers of men and women. Responses showed that the comprehensibility and difficulty level of the questionnaire were adequate for the participants of the present study; therefore, no changes were made in the questionnaire.

Significance of the Study

The consequence of religious commitment is an important subject, which still needs empirical investigation. Most of the already available research studies have focused on the impact of religious commitment and compared it with the impact of secular attitudes and behaviors (Krauss 2005). Few research studies have focused on the possible consequences of religious commitment on subjective feelings or psychological well-being (Veenhoven 1996). Very few studies have investigated the relationship between frequency of attending religious rituals and life satisfaction (Bergan and McConatha 2001), for example, Gurin et al. (1960) found that church attendance is as positively related to personal well-being as other factors including satisfying employment, marital bliss, lack/absence of distress and worry, positive self-image or general happiness. Likewise, Krok (2015) found a positive relationship between church attendance and what makes life worth living. Elderly Muslim

individuals focus on close social partnerships and activities, familiar emotional relationships and religious activities, which they link with meaning and purpose in life (Carstensen et al. 1995). Spiritual intelligence is very important for maintaining inner and outer peace (equanimity), and this fact is valid quite irrespective of the circumstances. Spiritual intelligence along with religiosity helps an individual to kill the ego before it kills creativity, destroys meaning, distorts purpose and sabotages relationships (Inglehart 1990). Furthermore, multiple research studies have highlighted the role of spiritual and religious factors in etiology and onset of mental illnesses (Behere et al. 2013; Pargament 2013; Verghese 2008). Therefore, both religiosity and spiritual intelligence are vital in order to develop a clear and stable sense of identity in an individual. However, all these studies and most of the empirical work on religiosity and spiritual intelligence with life satisfaction have been limited only to prominent Western cultures. Therefore, the current study is an effort to investigate the relationship between religiosity and life satisfaction of elderly Pakistani Muslims and to add fresh knowledge from Asian perspective. Recognizing the importance of spiritual and religious factors, the current study will add to the existing body of literature regarding etiology of mental illnesses.

Results

A demographic sheet was constructed by the researcher, which provides necessary information about participants including their ages, education, occupations, family systems and routine of visits to some religious organization/organizations. Demographic characteristics are shown in Table 1.

In order to find out the relationship between spiritual intelligence, religiosity and life satisfaction among elderly Muslims, Pearson product–moment correlation analysis was applied. Results are given in Table 2.

Table 1 Demographic characteristics of sample ($N = 100$)

Characteristics	F	%
(1) Gender		
Men	50	50
Women	50	50
(2) Family system		
Joint family system[a]	52	52
Nuclear family system	48	48
(3) Age		
60–70	69	69
71–80	31	31
(4) Education		
Bachelor's degree	55	55
Master's degrees	45	45
(5) Occupation		
Education	32	32
Business	37	37
Medicine	24	24
Engineering	7	7

Joint family system is defined as a system in which multigenerational families (i.e., two- or three-generation unit of blood relations) dwelling together, sharing property, child-raising and aged care, and generally keeping same kitchen (Qadeer 2006; Ruggles 2010)

Table 2 Relationship between spiritual intelligence, religiosity and life satisfaction among elderly Muslims (N = 100)

	Variables	1	2	3	M	SD
1	Life satisfaction	–	−.86**	.82**	2.7180	1.27
2	Spiritual intelligence	–	–	−.87**	3.9401	.70
3	Religiosity	–	–	–	2.3642	2.36

M mean, SD standard deviation

** p < .01

Results show that significant correlation exists between spiritual intelligence, religiosity and life satisfaction in elderly Pakistani Muslim adults.

In order to test the hypothesis of relationship between life satisfaction and facets of spiritual intelligence, Pearson product–moment correlation analysis was carried out. Results are given in Table 3.

Results showed significant negative correlation between life satisfaction and five facets of spiritual intelligence.

In order to test the hypothesis of significant relationship between life satisfaction and two facets of religiosity, Pearson product–moment correlation analysis was applied. Results are given in Table 4.

Results show significant positive correlation between life satisfaction and two facets of religiosity.

In order to test gender differences in spiritual intelligence, religiosity as well as life satisfaction in the elderly Muslims, independent sample t test was used, as shown in Table 5.

The findings show significant gender differences in spiritual intelligence and life satisfaction. Findings suggest that women have higher scores in terms of spiritual intelligence; however, in terms of religiosity, no significant gender differences were found.

Table 3 Relationship between life satisfaction and facets of spiritual intelligence among elderly Muslims (N = 100)

Variables	Life satisfaction
Spiritual intelligence	
Consciousness	−.83**
Grace	−.81**
Meaning	−.84**
Transcendence	−.86**
Truth	−.36**

M mean, SD standard deviation

** p < .01

Table 4 Relationship between life satisfaction and facets of religiosity among elderly Muslims (N = 100)

Variables	Life satisfaction
Religiosity	
Ritual	.82**
Mu'amalat	.77**

M mean, SD standard deviation

** p < .01

Table 5 Independent sample *t* test between men (*n* = 50) and women (*n* = 50) elderly Muslims

Variable	Men		Women		*t*(98)	*p*	95% CI		Cohen's *d*
	M	SD	M	SD			LL	UL	
Life satisfaction	2.98	1.28	2.45	1.21	2.13	.036	.04	1.03	1.88
Spiritual intelligence	3.78	.66	4.09	.71	−2.26	.026	−.58	−.04	2.55
Religiosity	2.52	.80	2.21	.77	1.93	.057	−.01	.61	1.82

CI class interval, *LL* lower limit, *UL* upper limit

Table 6 Independent sample *t* test to test difference in spiritual intelligence, religiosity as well as life satisfaction in the elderly Muslims, who did or did not attend religious rituals (*N* = 100)

Variable	Yes		No		*t*(98)	*p*	95% CI		Cohen's *d*
	M	SD	M	SD			LL	UL	
Life satisfaction	2.29	1.01	4.16	.98	−7.86	.00	−2.34	−1.40	1.587
Spiritual intelligence	4.22	.500	3.02	4.34	10.36	.00	.97	1.43	2.108
Religiosity	2.09	.59	3.28	.70	−8.04	.00	−1.47	−.89	1.624

CI class interval, *LL* lower limit, *UL* upper limit

In order to test the difference in spiritual intelligence, religiosity as well as life satisfaction in the elderly Muslims, who did or did not attend religious rituals, independent sample *t* test was used as shown in Table 6.

The findings show that there is a significant difference in spiritual intelligence, religiosity and life satisfaction in the elderly Muslims, who attended and who did not attend religious rituals. Those elderly Muslims, who attended religious rituals, reported more life satisfaction, and they scored better for spiritual intelligence but exhibited lesser religiosity as compared to those elderly Muslims, who do not attend the religious rituals.

Discussion

Relationship Between Spiritual Intelligence, Religiosity and Life Satisfaction

The current study was carried out to explore the relationship between spiritual intelligence, religiosity and life satisfaction in the elderly Pakistani Muslim adults. In this research, this relationship was assessed. Findings showed the presence of significant relationship among all the three variables. Findings are consistent with the findings of previous research. A significant correlation was found showing positive relationship between religiosity and life satisfaction of people, whose ages were above 60 and below 80 (Diener and Clifton 2002). Negative relationship between spiritual intelligence, life satisfaction and religiosity was also observed (Christina et al. 1994).

Relationship Between Life Satisfaction and Facets of Spiritual Intelligence

In this research, the findings showed that negative associations existed between life satisfaction and all the five facets of spiritual intelligence (i.e., consciousness, grace, meaning, transcendence and truth). The first four facets of spiritual intelligence had highly significant negative correlations with life satisfaction. In previous research, it was shown that most of the dimensions of psychological well-being were negatively correlated with consciousness; therefore, the relationship between life satisfaction and different aspects of consciousness needed to be explored further (Harrington and Loffredo 2001). Similar findings were revealed by other research, in which results showed a significant negative correlation of consciousness with cultural satisfaction (ethnic identity), a subtype of life satisfaction (Miller 2011). The current research revealed the same findings.

In the same way, the present study found a negative correlation between life satisfaction and "meaning" facet of spiritual intelligence. This finding was supported by the previous literature, which suggests that possessing meaning and searching for meaning are only slightly but negatively correlated with life satisfaction (Crumbaugh 1977; Steger et al. 2011). Thus, despite the fact that the majority of individuals search for meaning, momentary feelings make them realize that they are living a purposeless life, but indeed, a large number of them continue to believe that overall their lives are still purposeful and meaningful (Steger et al. 2011).

Relationship Between Life Satisfaction and Facets of Religiosity

In the present research, the findings showed that life satisfaction is positively associated with religiosity and with the two facets of religiosity: rituals and *Mu'amalat* as shown by a research carried out by Robbins et al., (2008). The ritual facet shows strong relationship with life satisfaction as compared to the *Mu'amalat* facet.

Also, positive correlation between life satisfaction and ritual facet of religiosity was found. Findings are consistent with previous research. It was discovered that the people, who participated in joint religious activities, also indulged in meaningful group rituals (Maltby et al. 2004). Therefore, the practice of worship may strengthen personal viewpoint, and it may strengthen the importance of religious clarification of personal life experiences. A study was conducted to find out the impact of rituals and devotional aspects of religion. Results showed that rituals and devotional aspects of religion were both social in nature. Such aspects were found to further facilitate experiential facets of religion, which strengthened a person's belief in his/her life conditions (Peacock and Poloma 1999).

Gender Differences in Spiritual Intelligence, Religiosity and Life Satisfaction

Significant gender differences in spiritual intelligence and life satisfaction were discovered. It was also shown in a previous research (Chipperfield and Havens 2001; Yuen and Furnham 2006). Variables, which were the best predictors of psychological well-being, and variables, which were linked with feelings of life satisfaction, were analyzed and it was shown that life satisfaction was different for both genders (Hutchinson et al. 2004). No significant gender differences were found in terms of religiosity. It has also been supported by previous research studies. A study was conducted to find out whether any worldwide gender differences existed in different nations' religious practices. Results brought forth

that there were no gender differences in religious practices of Jews, Hindus, Muslims or Christians (Sullins 2006).

Difference in Spiritual Intelligence, Religiosity and Life Satisfaction on the Basis of Attendance of Religious Rituals

There is a significant difference in spiritual intelligence in the elderly, who attended and who did not attend religious and religio-social activities. It has been supported by previous research (Sullins 2006). The authors showed that those who go to church or temple on daily basis, assisted the needy and deprived, participated in church life as churchwardens or temple trustees and offered financial support to poor people, exhibited significant spiritual intelligence. The relationship between religiosity and life satisfaction with respect to age and gender was assessed, and religious affiliation (in congregations) was found to be more relevant to life satisfaction than any kind of private religious devotion (Bergan and McConatha 2001).

Conclusion

On the basis of the obtained findings, it is concluded that there was a significant correlation between life satisfaction, spiritual intelligence and religiosity in the elderly Muslims. Life satisfaction was found to be negatively correlated with consciousness, grace, meaning, truth and transcendence, which are facets of spiritual intelligence. Similarly, life satisfaction was found to be positively correlated with ritual and *mu'amalat*, which are facets of religiosity. There were significant gender differences in life satisfaction as well as spiritual intelligence. Moreover, there was a significant difference in life satisfaction and spiritual intelligence among the elderly Muslims, who attended and who did not attend religious rituals. Some previous studies are consistent with the findings; however, the rest of the findings are adding new insights to the current understanding of the proposed variables.

Limitations

Some limitations have been noted in the present research. The sample size was small and it was selected from selected areas of Lahore; therefore, the findings have limited generalizability. The time span provided for the data collection was limited. Data were collected from educated elderly Muslims. As the variables studied were not very common, the participants faced some difficulty while expressing themselves.

Implications

There are a number of implications and benefits arising from this study. This research can provide grounds for more Asian studies in future. The findings of this research can be used by counselors, who apply existential therapy, for dealing with various problems of elderly adults. Counselors would be able to use religiosity, tap specific abilities such as using intuition or take a holistic perspective, which would help them to solve problems related to life issues reported by elderly Muslim adults. This research is helpful for creating awareness for improving physical and psychological well-being of the elderly. This study can assist mental health professionals in fostering skills to comprehend the religious and

spiritual factors affecting health and to offer more reliable and inclusive mental health care. The findings of this research reveal the importance of spiritual intelligence and how spiritual intelligence can be applied to every aspect of daily life to experience greater meaning and well-being by exercising abilities such as mindfulness, presence and equanimity even when an individual is experiencing pain and suffering. The findings of the present study can add to the existing body of literature related to etiology of mental illness regarding influence of spiritual and religious factors in their onset.

Compliance with Ethical Standards

In order to conduct this research, departmental ethical approval was provided by the university. Prior permissions of the tools being used were sought from the respective authors of the tools. Informed consent was taken from all the participants, and they were briefed about the research. After taking the permission officially from all the authors of questionnaires, data collection was started and questionnaires were presented to those participants, who met the required criteria. Anonymity of the participants as well as confidentiality of the data was maintained.

Conflict of interest Author(s) have declared that they did not receive any financial support for this study. Moreover, there are no potential conflicts of interest regarding research, authorship and/or in the publication of this article.

Ethical Approval All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki Declaration and its later amendments or comparable ethical standards.

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