

ORIGINAL RESEARCH**Examining spiritual concepts in health services**Nasrolah Fatemi-Amin^{1*}, Talebi-Mohsen²

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Objective: Health has different dimensions. One of the most important dimensions of health is its mental and spiritual aspect, which has recently received the attention of researchers. Spirituality is considered one of the important aspects of human life. In today's civilized world, paying too much attention to the material aspects of human life has caused the spiritual dimension of human life to be forgotten.

Materials and Methods: One of the important areas in which this dimension of human life is manifested is the time when a person is suffering from illness and goes to health and treatment centers. Man's confrontation with illness makes the soul aware of the mortality of material life and is a push to pay more attention to spirituality and immaterial dimensions; However, in healthcare centers, this issue has not been paid much attention and is often ignored.

Results: Although various studies have confirmed the usefulness of using religious and spiritual beliefs in patient care, most people involved in patient care refrain from doing so. This is while giving importance to the spiritual dimension during illness and illness, especially in centers that deal with human health, causes the pain and suffering of patients to subside and raise their level of health; In addition, spiritual attention also plays an important role in the awareness of the human soul and provides a suitable ground for getting close to God and human evolution.

Conclusion: Therefore, this study was carried out with the aim of explaining the concept of spirituality in the field of healthcare services and investigating various solutions for its application in this field, so that the necessary recommendations and training can be provided to people related to healthcare professions.

Keywords: Spirituality, Spiritual health, Healthcare services, Health care provider

Introduction

The World Health Organization has paid attention to health as a dynamic process of achieving higher levels of well-being in each of the four physical, mental, social and spiritual dimensions of human beings. Addressing spiritual needs is recognized as an essential component of holistic¹ care in patient care (Nayaranasamy, 1993: ?). In this approach, people are understood as a "whole". None of the biological, psychological, spiritual and environmental systems can be seen separately; Because all of them together make the whole (McSherry, 2000). If action disease is considered, it is clear that it is influenced by biological, psychological, social and spiritual aspects. Therefore, people involved in health, in addition to the necessary knowledge and skills about the body, also need detailed knowledge about the spiritual dimensions of patients (Dowling, 2004). Different definitions and interpretations of spirituality have been presented in the available researches. Spirituality is a type of inner desire to create meaning through a sense of belonging to extrapersonal domains that leads to finding meaning and purpose in life (Rehler, 2009). In some texts related to spirituality, a dimension of human being is defined as the feeling of being with qualities such as nature, the capacity for inner knowing and the source of reinforcement, the sacred mental experience, transcendence towards the capacity for greater love and knowledge, becoming one with the overall shadow of all life and It inspires people to find a meaning for their existence. Also, spirituality has been considered as a set of values, attitudes and hopes that connect with the higher being and guide a person's life. Spirituality is particularly related to life experiences that bring a person to the brink of uncertainty (Cavendish, 2003). In another definition, spirituality is introduced as the essence of human existence, which shapes the journey of life and is shaped by life (O'Brien, 2004). A group has described spirituality as the search for ultimate or existential meaning in a life experience such as illness (Psot, 2008). Next, the concept of spirituality in health services and some of its applications in this field will be explained.

Materials and Methods

The relationship between spirituality and health For many years, the discussion of spirituality has been raised in the field of health. According to the different views on spirituality, the definitions of spiritual care also vary. The concept of spirituality in health is still evolving. It seems that until a single definition for spirituality is found, the models presented by researchers are not very understandable for health workers. Many health researchers believe that the two concepts of spirituality and religion are different. They have defined religion as doing work with a supernatural or divine force, a system of beliefs, a comprehensive whole of ethics or philosophy, or a recommended set of actions (Mesbah, 2012). Peswat and colleagues believe that "not having religion does not negate spirituality"; Because all human beings, whether religious or non-religious, have a spiritual dimension. Since spirituality is an inherent part of human being, even non-religious people have spiritual needs related to the search for meaning and purpose in life. Therefore, spirituality includes a much broader concept than religion. Another group of researchers believe that spirituality is a state beyond religious feelings, and can appear as valuing and respecting ethics, art, literature, etc. (Peswat 2008). This is while from the point of view of divine religions, especially Islam, spirituality is not separate from religion, and the main core of spirituality is belief in God and monotheism, which is the first and most important doctrine of religion. In other words, although materialistic ideas promote spirituality devoid of God and try to separate spirituality from religion, the truth is that from a religious point of view, spirituality without pure religious ideas is nothing more than a mirage (Mesbah, 2012). Authentic spirituality connected to revelation says that human capacities must be actualized so that humanity and Islam can manifest in the best conditions. Therefore, monotheistic spirituality should make a person experience love for the truth with piety and piety in peace and tranquility and avoid violence, either with himself or with his surroundings.

“Those who spend in prosperity and adversity,

¹ . Holistic

and those who suppress anger, and forgive people, and God loves the doers of good.” Authentic monotheistic spirituality teaches the ² art of transcendental living with its commands and teachings. So that after the experience of acting according to its instructions, a person will rely on a powerful support and whatever he likes for himself, he likes for others. It should be known that the main goal of the descent of Islam is to reach perfection. From the very beginning, God gives the instruction of becoming immortal to mankind with a breath of His own "and a breath of the soul"³ (Ghaffari Qarabagh, 2018). In order to reach the elixir of immortality and to reach a pure life, which is the connected spirituality of the revelation, even though he lives in the world, he must transcend himself and free himself from the shackles of "this world" by self-cultivation. In this case, the existing harmony between human truth and action and monotheistic man's thinking will spread a good song in his life environment. If spirituality is a way to approach and reach God, it will not be possible except by following God's commandments: Say, "If you love God, then follow me, and God will love you and forgive you your sins, and God is Forgiving." A person who is in search of ⁴ spirituality never deals materially with God. He dedicates himself to serving God according to his love and affection towards God. Therefore, his motivation and purpose will not diminish in the roughness and difficulties of life. The result of this attitude will be "good life" and according to the Qur'an verse ; “Whoever does good, whether male or female, while he is a believer, We will surely give him a good life, and We will recompense them for what we shall recompense⁵; Whoever, male or female, does a good deed and is a believer, we will surely give him a clean life and reward them better than what they used to do." Therefore, from a religious point of view, the main place of spirituality and spiritual health is the human heart (Maarif, 2016). In this context, in the Holy Qur'an, God Almighty has used the concept of

a healthy heart for a person who is a believer and submits to God's commands, and has called true believers the owners of a healthy heart and having peace of mind and security of mind⁶: “When his Lord came with a healthy heart.” Based on the evidence, health care providers still do not feel competent in the field of spiritual care application; For example, it has been shown in a study that 85% of nurses have little preparation for spiritual care (Damani, 2011). In some studies, one of the reasons for this issue is not having a proper understanding of religious spirituality. In these studies, it has been suggested that theorists should advance their theories in a way that helps health workers to better understand the methods recommended in religion to be used in care. In this context, they can focus on religious aspects of care, religious dimensions of illness, and religious reasons that protect people in stress and illness. Doctors and nurses should pay attention to people's religious needs and respect their spiritual beliefs (Clarke, 2006). Spiritual care is somewhat complex and requires health workers' awareness of the uniqueness of each patient and the relationship between the patient's body, mind, and spirit. Also, this work requires examining the spiritual conditions of patients during the illness and implementing holistic care. By applying spiritual care, patients can find the meaning and purpose of life during their illness. Spirituality, in fact, is an immaterial challenge that can fill the gap in health care delivery systems (Swinton, 2010). Health theorists divide the area of spiritual care into two categories of religious and non-religious interventions and consider things such as the development of interpersonal relationships, communication with spirits, keeping animals, music and even dance as part of spiritual care (Newmen 1991); But from the monotheistic point of view, spiritual care is based on religious principles and methods, and any care that conflicts with religious teachings is considered unacceptable. Religious interventions in patient care include interacting

2. Al-Imran (3), verse 134.

3. Hajar (15), verse 29.

4. Al-Imran (3), verse 31.

5. Nahal (16), verse 97.

6. Safat, verse 84.

with the patient's religious beliefs without prejudice, providing opportunities for communication with God, encouraging the patient to express beliefs and values, helping to perform religious tasks, and sending them to clergymen and religious counselors (Khormi Markani, 1389). Some studies have shown that listening to prayer increases the spiritual health of patients. This relationship is established even with physical health and shows that support from religious sources and communicating with the Supreme Power is beneficial and can be effective for increasing the quality of life, interpersonal support and reducing symptoms and improving physical results (Sharifnia, 2013). So far, the role of spiritual and religious beliefs in eliminating many health problems has been important and beneficial; Some of these conditions include: treatment of depression, arthritis, chronic pain and fatigue, mental health, advanced diseases including cancers and chronic lung disease, high blood pressure, heart failure. Accordingly, providing for spiritual needs is applicable to all people at any age and is not limited to the elderly or patients in the final stages of life. For example, in some studies, it has been shown that providing these needs played an important role in preventing suicide in young people. Providing spiritual and religious aspects of care is important because it helps patients to find meaning and purpose in life and achieve peace and get a better result from their treatment. For example, in a study, it was shown that meeting the spiritual needs of patients with breast cancer makes them achieve the meaning of life and they are less likely to suffer from depression and have a better chance of survival than others (Sartori, 2010). Health workers can apply spiritual care in various ways; Encouraging them to pray and pray, showing willingness to talk with them about religious issues, listening to their spiritual concerns and trying to strengthen the spirit of hope and trust in God are among these (Iranmensch, 2012).

Spiritual care from the perspective of external theories In foreign texts, some spiritual cares are described as follows: Prayer: Some researchers consider prayer to be the most important way to meet the spiritual needs of patients (Callister, 2004). In one study, researchers showed that prayer can be used as

the most important coping system in more than 90% of participants (Dunn, 2000). Most patients consider prayer to be the most important way to provide comfort and a source of inner strength (Rasoul, 2000). In a study conducted by the American Pain Association, it was shown that 76% of patients use prayer as the most common non-pharmacological method for pain control. Health and illness are part of the continuum of existence, and prayer, both in health and in illness, is a liberating solution to overcome problems (Pachalski, 2001). Similarly, Barber found in his study that prayer has positive effects on physical and mental health (Barber, 2008).

Touch therapy: The American Holistic Nurses Association considers the use of touch therapy by nurses to be part of the holistic nursing profession (Vital 2008). Touch therapy is the close connection of the nurse with a part of the patient's body (usually, the patient's hand). This strategy has been introduced into nursing science by Nightingale, who shows the therapeutic effects of energetic environment on human energy patterns (Dasi 2005). Touch conveys a message of support and support from the nurse to the patient and shows that the nurse is close to the patient and feels committed to his health (Dutoitev 2008).

Maintaining privacy: The nurse should give the patient enough time to be alone and think about himself. This allows the patient to improve himself. Self-development⁷ is defined as growth beyond normal capacity. This is a process that develops a person both internally in relation to himself and externally in relation to other people, and makes a person reach a level beyond his own existence and realizes the meaning and purpose (Monarange). , 2012). The usefulness of self-enhancement is that it helps the patient to understand the meaning during illness, which is caused by accepting the illness and feeling calm (Levinson, 2005).

Listening and being present: Some researchers believe that there are three important categories of activities in the discussion of spiritual care. which includes these items: 1. Being with patients when they experience pain, suffering and dependence; 2. Listening to patients about their feelings and concerns, such as depression, sadness, fear or loneliness, which may be obstacles to health

7. Self-Transcendence

recovery; 3. Touching patients to ensure their physical, emotional and spiritual condition. The presence of the nurse can cause an exchange of meaning between the patient and the nurse (Ziblak, 2010). Barlow believes that empathizing, being present, listening with interest, reading spiritual material, touching, and providing religious support are integral parts of spirituality in patient care (Barlow, 2011).

Spiritual care from the perspective of internal theories Other methods of spiritual care, which have been recommended in some internal studies, are as follows: Strengthening the hope and inner strength of patients by emphasizing the spirit of trust in God;

- Using sentences with positive energy and strengthening healthy and constructive thoughts based on religious teachings;
 - Helping patients to find the meaning and meaning of the disease and that none of the events of life is outside of divine destiny;
 - Encouraging patients to think, because thinking is a form of worship. Imam Ali⁸ says: "Worship is like thinking about God's work: there is no worship like thinking about the work of God Almighty" (Tusi 1414);
- Providing the necessary facilities to perform religious acts;
- Encouraging the patient to express his religious beliefs;
 - Encouraging patients to refer to clergymen;
 - Encouraging the client to establish a friendly relationship with others, so that he considers all human beings as God's creation;
 - Encouraging participation in religious services and activities and religious gatherings;
 - reading dua and discussing the psychological effects of reading dua;
 - Encouraging the patients to recite the Mujir prayer and the prayers in the book of Al-Mufatih Al-Jannan together with the translation and encouraging them to read the prayer, expressing the soothing nature of the prayer "O you who believe, help us with patience and prayer, in God is with the patient"⁸;
 - Telling the history of religious models by presenting practical models, such as Hazrat Ibrahim⁸, Hazrat Yaqub⁸, Hazrat Yusuf⁸ and

the Prophet of Islam α and some other prophets, whom the Holy Quran asks the believers to follow and to imitate them in the face of difficulties and problems. do

- Participating in religious-spiritual programs that the social relationships and bonds resulting from religious activities control and reduce depression and anxiety and prevent human loneliness and isolation;
- Programs related to holy days, including the holy month of Ramadan, Hajj, participation in Friday prayers, pilgrimage to holy places, participation in the activities of charity and support organizations, support better social ties and relations between people and religious people;
- Continuous presence in religious circles, such as mosques and holy places of pilgrimage, leads to greater well-being and inner satisfaction from life and reduction of mental disorders;
 - Repentance and asking for forgiveness, because some people think that their illness is caused by their past immoral behavior, which is why they have been punished by God Almighty. These people believe that prayer, vows, repentance and charity increase human resistance and tolerance against illness and the problems caused by it (Tajbakhsh, 2013);
- Strategies to raise the level of religious care
- In their study, Zand et al. advise health workers to pay attention to several strategies to provide the best possible religious care:
 - It is necessary for nurses to explain the religious facilities available in the hospital to patients at the beginning of hospitalization;
 - A religious expert should be present in the hospital so that patients can consult with him about religious rulings and questions;
 - Hospital staff should be aware of the religious needs of patients in order to guide them in times of need;
 - Explain to the patients about the impurity or cleanliness of secretions caused by wounds, vomiting, etc.;
 - explain about the impurity or purity of any medicine (ointment, gel, etc.) that is used for patients;
 - explain about the impurity or purity of the tube and catheter in the patient's body;

8. Surah Baqarah, verse 153.

- Explain how to perform religious duties despite having catheters, tubes and secretions coming out of them;

If the patient's clothing is contaminated with impurity (urine, feces, blood), explain how to remove it;

- If the organs of ablution are contaminated, explain and help the patients on how to fix it;

- Patients should be explained or helped about cleanliness after defecation, if there is a need to use a pelvis in bed;

- To perform religious duties, a special place (prayer) should be considered in each department or room. There are facilities (seal, timmum soil, etc.) in the ward to perform religious duties;

- cultural-religious facilities (tapes, audio recorders, prayer books, television, etc.) exist in the department;

- Fragrances recommended in religion (perfume) should be provided to patients when performing religious duties;

- It is necessary for the cultural department of the hospital to plan and follow religious programs in the department and hospital;

- To allow companions to help patients in performing religious acts if needed;

- wear appropriate clothes inside the ward or when preparing for surgery;

- Informing the patients about Sharia times so that they can perform their duties (Zand 2019).

The difference between the attitude of materialism and the Islamic attitude about spiritual matters Materialists consider spiritual interventions to include religious and non-religious care and interpret spiritual care with their own perspective and believe that spiritual measures lead to improving the health of healthy and sick people, spiritual evolution and raising their quality of life; But these interventions are not enough from a religious point of view, and all spiritual measures should be centered on monotheistic thought.

In the religious culture of Muslims, the most important way to find peace is to communicate with God Almighty. Praying and reciting the Quran are the best ways to communicate with God.

God says in verse 28 of Surah Ra'ad: "Those who believe and their hearts are reassured by the remembrance of Allah, it is only by the remembrance of Allah that their hearts are reassured"; (The guided ones) are those who have faith and their hearts rest in the

remembrance of God. Know that only with the remembrance of God, hearts are calm. Similarly in verse 4 of Surah Fath he says: "It is He who sent down tranquility into the hearts of the believers, that they might increase in faith along with their faith, and to God are the hosts of the heavens and the heavens."

He is the God who brought serenity and dignity to the hearts of the believers to increase their certainty and faith, and the army of the heavens and the earth are all God's army, and God is all-knowing and aware of the wisdom of the creation system.

Therefore, one of the best methods of spiritual care is to encourage patients to communicate with God through praying and reciting the Qur'an.

Conclusion

According to what has been said, comprehensive care of patients requires attention to all aspects of patients' existence as a human being. One of the most important dimensions of human existence, which is also mentioned in the definition of health, is the mental and spiritual dimension; So that providing care without paying attention to the mental and spiritual aspects of the patients will not be a complete and comprehensive care. In various studies that have been conducted in this field, things like encouraging patients to meditate, pray and pray, consult with a clinical chaplain, study religious books and materials as methods of providing spiritual and religious care have been mentioned.

This is while in the rich Islamic culture, there are countless teachings about the use of religion and spirituality to maintain and improve health; At the head of all these teachings is heart communication with Almighty God through prayer, Quran and supplication. In Islamic culture, God Almighty is the creator and the absolute Lord of existence, and all matters are interpreted within the scope of his will. A person who believes in the sovereignty of God's destiny over the whole world, considers the world system to be wise and is saved from the feeling of pessimism, emptiness and despair. Therefore, healthcare workers can play an important role in achieving peace and restoring lost health in patients by providing favorable conditions for patients to perform religious duties and providing necessary training in this regard.

This issue is so important that if the patient is in the final stages of life, it can help patients to experience a peaceful death.

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