



RESEARCH ARTICLE

Salat offset the Negative Health Effect of Stress.

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Manuscript Info

Manuscript History:

Received: 14 December 2015
Final Accepted: 25 January 2016
Published Online: February 2016

Key words:

Stress –Salat-Yoga-Meditation.

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Abstract

The objective of the study is to find the salat as a good aspect to overcome the stress which then reduces its negative health effects. The study is finding a wide area for the improvement of spiritual psychology and its application. By accompanying the salat with yoga and meditation through theoretical approach, and it scientifically perceives as a way to polish the psychological and physiological power of human to fight with the negative health effect of stress. It is moving with the evidence of Quran and Hadthees to prove the hidden truth in it. And also some experiments with EEG which gives more strength to the theories. By taking data from authorized books and valid Internet data source, the theoretical paper is concluded by rising, the salat is acting as a highly effective treatment to cure the stress which causes negative effect to health.

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Introduction:-

The word “meditation” is derived from the Latin meditari, which means “to engage in contemplation or reflection.” The word meditation comes from the same Greek and Latin root as the word medicine. Manocha (2000) described meditation as a discrete and well-defined experience of a state of “thoughtless awareness” or mental silence, in which the activity of the mind is minimized without reducing the level of alertness.(Alexander, Rainforth , & Gelderloos P 1991)

Cardoso. (2004) developed an operational definition encompassing both traditional and clinical parameters. They defined any practice as meditation if it utilizes a specific and clearly defined technique, involves muscle relaxation somewhere during the process, involves logic relaxation (i.e., not “to intend” to analyze the possible psychophysical effects, not “to intend” to judge the possible results, not “to intend” to create any type of expectation regarding the process), a self induced state, and the use of a self-focus skill or “anchor” for attention (Hussain, Bushahan 2010)

Yoga was developed by yogis, who had no necessary inherent connection with any particular religious tradition in India. In fact, some were active rebels against institutionalized religion (primarily Hindu) at certain points in Indian history.) It has at least as much in common with psychology, which did not exist in ancient India, scholarship, and disciplines of exercise than with any religion per se. The follower of any religion can productively practice one or more of the yoga, and some yoga are implicitly involved in a variety of religions (Taking just example, Bhakti is part of numerous very different religions.) To imagine that yoga is incompatible with any particular religion, or identical with Hinduism, is to misunderstand it.(Daniels, 2011)

Considering that modern psychology is just over a century old, we discovered that an interdisciplinary approach that bridges this field with Yoga has just begun to be articulated (Chung & Hyland, 2011). Yoga is a tool for a myriad of applications, including a reconnection with a deeper sense of self, as it is practiced by many in the East (Eliade, 1975). Yoga is a wide and complex subject, and for the purpose of this article, we will only make reference to three

(of eight) specific ‘limbs’ or aspects introduced by Patañjali in the Yoga Sūtrasaṁsāna –physical postures and stretches, pranāyama- breath work , and dhyana -meditation, all of which are also mentioned in the Hatha Yoga Pradīpikā (Swami Muktibodha-nanda Saraswati, Swami Satyananda Saraswati, & Swami Svatmarama, 2000).

Stress is introduced on 1936 by Selye Dunbar considered stress as a quality of the stimuli, while Alexander (1950) defined it both as quality of the stimulus and the individual response to it, (Basowitz, Persky, Korchin, and Grinker 1955).

Selye viewed stress as a response to noxious stimuli or environmental stressors and defined it as the “nonspecific response of the body to noxious stimuli” (Selye, 1956, p. 12). Thus, he defined stress as a response, and it became the dependent variable in stress research (Lyon, 2002).

Sells (1970) defined stress as unavailability of adequate response which has important consequences. Stress appraisals take into consideration an individual’s repertoire of existing coping resources and individual vulnerabilities (Lazarus and Folkman, 1984; Kessler, Price, and Wortman, 1985; McEwen and Stellar, 1993; Steptoe, 1991).

Stress is a descriptive term used in both the behavioral and biological sciences to cover conditions of a physical, biological, or psychological nature, that typically cannot be controlled by organisms, and that strain organisms often beyond their powers to adapt (e.g., Gaillard & Wientjact, 1994). But there is no single universally agreed to definition of stress and consequently no single measure that will tell us when a person is stressed or operating under stressful conditions (Hancock & Desmond, 2001).

However, stress is taking a good role in most of the psychological physiological problems. One of the most detrimental effects of stress is heart attacks. Research shows that aggressive, nervous, anxious, impatient, competitive, hostile and irritable people have a much higher incidence of heart attacks than people less inclined to these traits. (Brody, 2002).

As it is not possible to change the style or pace of our modern life, we need to discover suitable mechanisms to cope with daily stress (Sultanoff, Zalaquett 2000). The Prophet Muhammad (may the peace and blessings of Allah be upon him) told us that we could find this internal peace and relaxation during praying.

It was reported by Imam Ahmad in (Al Musnad) that the Prophet (May peace and blessings be upon him) has told Bilal "**call for the prayers, it will comfort us.**"

Several reports on the application of prayers in psychotherapy illustrate the positive outcome in the individuals exhibiting pathological symptoms such as tension, anxiety, depression and anti-social tendencies. (Abdullah, Ismail, Ahmad & Hissan, 2012)

These studies have highlighted the efficacy of Salah as a cure to mental distress when followed in the correct form and measure. Since Salah is an act of submission to Allah, the believer puts his/her total unconditional faith in the Lord and pleads for acceptance of the prayer and grant him/her remission from the condition of ill health, irrespective of its nature. Studies have proven that non-Muslim participants merely going through the physical movements of Salah also showed appreciable results from the exercise. (Doufesh, Faisal, Lim & Ibrahim, 2012)

“Verily, Salah is an obligation on the believers to be observed at its appointed time.” (Qur’an 4:103)

“Verily, man was created impatient, irritable when evil touches him and niggardly when good touches him. Except for those devoted to prayer those who remain constant in their prayers...” (70:19-23).

The Prophet (PBUH) has said that Wudu does not only clean the person physically but also washes off his sins committed by the washed parts through the dripping water as evident from this Hadith-A Muslim who purifies (himself) and completes purification as enjoined upon him by Allah and then offers the prayers, that will be

expiations (of his sins he committed) between these (prayers). (Sahih Muslim Book 2, Book of Purification-Hadith # 0444).

Before every mandatory salat or when one intends to recite the Holy Qur'an the Muslim performs Wudu and thereby maintains a high level of physical cleanliness and spiritual purity. The mind is put to rest from worldly distractions and stress as the act of ablution conditions the psyche to focus singularly on the act of obedience and submission to His will. By commencing the salat with clean body and clear intention the worshiper enters into a state of mind appropriate to communicate with Allah. This is an exclusive act performed at least five times by the Muslims and has scientifically been noted to relax the mind and reduce stress levels as the spirituality overtakes any worldly concern.(Ayad,2008)

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The reason for this is that extreme stimulation of the sympathetic nervous system, initiated by the hypothalamus, also causes excessive secretion of insulin, and therefore the accumulation of insulin in the blood. This is a matter of vital importance. Because, none of the conditions that lead to coronary heart disease play such a definitive and harmful role as excess insulin in the blood.(Baltas, and Baltas, Stres ve Basa Cikma Yollari (Stress and How to Manage It,159)

The potential health benefits of yoga include: Stress reduction. A number of studies have shown that yoga can help reduce stress and anxiety. It can also enhance your mood and overall sense of well-being. Improve fitness. Practicing yoga can lead to improved balance, flexibility, range of motion and strength. And this means you're less likely to injure yourself in other physical endeavors or in your daily activities. Management of chronic conditions. Yoga can help reduce risk factors for chronic diseases, such as heart disease and high blood pressure. Yoga might also help alleviate chronic conditions, such as depression, pain, anxiety and insomnia.(Mayo,2012)

You'll find Salat positions along with their most similar yoga positions and their health benefits: During Qiyam and Namaste, there is an even distribution to both feet. This will ease the nervous system and balance the body. The body is charged with positive energy. This position straightens the back and improves posture. In this position, a verse of the Quran is recited: 'And guide us to the straight path.' Some have interpreted this to mean the alignment of our Chakras. While reciting more verses from the Quran, the sound vibrations of the long vowels ā, ī, and ū stimulate the heart, thyroid, pineal gland, pituitary, adrenal glands, and lungs, purifying and uplifting them all. Ruk'u and Ardha Uttanasana fully stretch the muscles of the lower back, front torso, thighs, and calves. Blood is pumped into the upper torso. This position tones muscle of the stomach, abdomen, and kidneys,Julus and Vajrasana aid the detoxification of the liver and stimulate peristaltic action of the large intestine. This position assists digestion by forcing the contents of the stomach downward. It helps in curing varicose veins and joint pains, increases flexibility, and strengthens the pelvic muscles. Sujud is the most important position in prayer. This position stimulates the brain's frontal cortex. It leaves the heart in a higher position than the brain, which increases flow of blood into upper regions of the body, especially the head and lungs. This allows mental toxins to be cleansed. This position allows stomach muscles to develop and prevents growth of flabbiness in the midsection. It maintains proper position of fetus in pregnant women, reduces high blood pressure, increases elasticity of joints and alleviates stress, anxiety, dizziness and fatigue. (Ibrahim-Issa,2015)

Yoga, a form of physical activity consisting of various postures (Asana) and breathing and dictation techniques (Pranayama) (Nayak, Shankar 2004), has been shown to have therapeutic benefits for individuals with a wide range of health conditions, including hypertension (McCaffrey , Ruknui , Hatthakit & Kasetomboon 2005) and diabetes (Bijlani RL, Vempati RP, Yadav RK, Ray RB, Gupta V, Sharma 2005). Yoga also appears to be effective in reducing stress (Kreitzer, Gross, Russas & Treesak 2005).

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (peace be upon him) said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating." [Muslim]

Fazlur Rahman (1987), Adnan Al-Tharshi (1992), Tariq bin Ali Al-Habib (1995), and Shahid Athar (1996) are among those who have found that prayer has a significant role in the recovery or coping with illness of Muslim patients. The results show that Islamic prayer can lead to reduced stress and lower blood-pressure, giving patients spiritual comfort and increasing their emotional ability to deal with their illness (Yücel, 2010)

Researchers found that people who prayed for others were less vulnerable to the negative physical health effects associated with financial stress. Also, it was the focus on others that seemed to be contributing to the stress-buffering effects of prayer. Praying for material gain did not counter the effects of stress. So thinking about the welfare of others may be a crucial component of receiving personal benefits from prayer (Routledge, 2012)

Researchers from Baylor University found that people who pray to a loving and protective God are less likely to experience anxiety-related disorders — worry, fear, self-consciousness, social anxiety and obsessive compulsive behavior — compared to people who pray but don't really expect to receive any comfort or protection from God. (Traci Pedersen, 2014)

All types of meditation share common features. It is a way to regulate and control the attention of the mind (Lutz, Slagter, Dunne & Davidson, 2008). Prayer is a special form of meditation and may therefore convey all the health benefits that have been associated with meditation. (Andrade, Radhakrishnan, 2009)

Different types of meditation have been shown to result in psychological and biological changes that are actually or potentially associated with improved health. Meditation has been found to produce a clinically significant reduction in resting as well as ambulatory blood pressure, (Barnes, Davis, Murzynowski, Treiber, 2004) to reduce heart rate, (Solberg EE, Ekeberg, Holen, Ingjer, Sandvik, Standa, 2004) to result in cardiorespiratory synchronization, (Cysarz, BIssing 2005) to alter levels of melatonin and serotonin, (Solberg, Holen, Ekeberg, Osterud, Halvorsen & Sandvik 2004) to suppress corticostriatal glutamatergic neurotransmission, (Kjaer, Bertelsen, Piccini, Brooks, Alving, Lou 2002) to boost the immune response, (Davidson RJ, Kabat-Zinn, Schumacher, Rosenkranz, Muller, Santorelli 2003) to decrease the levels of reactive oxygen species as measured by ultraweak photon emission, (Wijk, Ludtke, 2008) to reduce stress and promote positive mood states, (Jain, Shapiro, Swanick, Roesch, Mills, Bell, 2007)

An experimental studies show. During salat, a significant increase ($p < .05$) was observed in the mean $RP\alpha$ in the occipital and parietal regions and in the normalized unit of high-frequency (nuHF) power of HRV (as a parasympathetic index). Meanwhile, the normalized unit of low-frequency (nuLF) power and LF/HF of HRV (as sympathetic indices) decreased according to HRV analyses. $RP\alpha$ showed a significant positive correlation in the occipital and parietal electrodes with nuHF and significant negative correlations with nuLF and LF/HF. Conclusions: During salat, parasympathetic activity increased and sympathetic activity decreased. Therefore, regular salat practices may help promote relaxation, minimize anxiety, and reduce cardiovascular risk. (Doufesh, Ibrahim, Ismail, & Ahmad 2014)

Various meditation forms can influence not only the autonomic nervous system. (Sarang Telles 2006) but also the central nervous system (Kasamatsu, Hirai 1966) For instance, Arambula and colleagues showed an increase in α and θ electroencephalography (EEG) activities during Kundalini yoga meditation, and Peressutti and colleagues showed variations in heart rate variability (HRV) and respiratory rate during meditation (Peressutti C., Martín-González, García-Manso. 2010)

Conclusion:-

The study showing that, Salat can give more strength to human psychology and physiology by acting as a highly effective way to cure the negative health effect of stress. And this can be good source to treat the stressful situation in our life.

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