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## **Significance of mindfulness, Al-Quran recital and prayer factors in coping with COVID 19 symptoms**

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**Abstract**--Mindfulness in Islam is akin to muqarabah, which refers to an individual's practices in a situation where he has completely surrendered himself to Allah SWT, which is reflected in the calmness, peacefulness and awareness evident in him after doing so. According

to Islam, prayers (*solat*) affect a person's mental health. The word "solat" originates from Arabic and it is the derivative noun (*masdar*) from the verbs (*fi'li*) *solla*, *yusolli*, *solatan*, which means *doa* (supplication prayers), *istighfar*, *al-maghfirah*, *al-rahmah*, *al-Islam*, *al-din*. Al-Quran contains various elements needed by humankind, such as religious, social, economic, health, medical, scientific, political and other aspects, as a guide for achieving prosperity in this life and the afterlife, reciting the al-Quran daily showers a person with continuous serenity, which is a very effective therapy for a person facing pressures in life. recital Quran has a unique power in changing an individual's inappropriate behaviour to appropriate behaviour. Al-Quran also provides all the internal and external needs required by a person to face the various challenges, reciting the al-quran is not only advantageous to a person but listening to recitals can also provide serenity and blessings from Allah swt.

**Keywords**--mindfulness, prayer (Solat), Al-Quran recital approach, COVID-19 pandemic.

### Prayers According to Islam

The word "*solat*" originates from Arabic and it is the derivative noun (*masdar*) from the verbs (*fi'li*) *solla*, *yusolli*, *solatan*, which means *doa* (supplication prayers), *istighfar*, *al-maghfirah*, *al-rahmah*, *al-Islam*, *al-din* (Ab Rahman et al (2018), (2019), (2020); Rafiza et al (2017). According to Islam, prayers (*solat*) affect a person's mental health. The *ibādah* (religious duties of worship) of performing prayers is the second pillar of Islam, after the proclamation of the '*dua kalimah syahadah*'. It is one of the pillars of Islam that has been bestowed onto Muslims who have become *mukallaf* (Che Zarrina (2015); Ab Rahman, Z. et al (2018); Rahman, Z.A. et al. 2019). Teaching how to perform prayers (*solat*) begins when a child is seven years old and children at the age of ten who do not pray can be physically reprimanded (caned). Anyone who does not perform prayers is tantamount to have desecrated his own religion. The command to perform prayers is strongly emphasised in Islam, as exhorted by Allah SWT in Surah al-Baqarah (2:238):

*"Observe the 'five obligatory' prayers—especially the middle prayer—and stand in true devotion to Allah."*

Allah SWT also exhorted in Surah Al-Nisa' (4:103):

*"And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers a decree of specified times"*

The verses above clearly indicate that prayers (*solat*) are one of the religious stipulations that is obligatory and requires serious attention from each *mukallaf*. The word used in the al-Quran for performing prayers (*solat*) is *yusolli* (Al-Baqarah: 3), which originates from the Arabic word '*iqamah*', meaning to

straighten. This word motions not only the proclamation or performance of prayers (*solat*) but rather to perform prayers (*solat*) correctly and in whatever possible manner by observing all the stipulated pre-requisites involving the performance of prayers (*solat*). The verse also indicates that prayers (*solat*) were a gift from Allah SWT to HIS subjects at almost the end of time during the night of *israk mikraj*, which comprised 50 prayer sessions per day and eventually, as a blessing from Allah SWT to the Prophet SAW's subjects, it became 5 prayer sessions (Shafi 2005, pg. 108-109). Allah SWT exhorted:

*“Those who believe and whose hearts find comfort in the remembrance of Allah. Surely in the remembrance of Allah do hearts find comfort” (Ar-Ra'd: 28)*  
*“Recite what has been revealed to you of the Book and establish prayer. Indeed, ‘genuine’ prayer should deter ‘one’ from indecency and wickedness. The remembrance of Allah is ‘an’ even greater ‘deterrent’. And Allah ‘fully’ knows what you ‘all’ do” (Al-‘Ankabut: 45)*

A calm heart is a sign that the mind is at peace, whereby a person is free from anxiety and depression. The al-Quran mentions that those who perform prayers (*solat*) with full concentration will not experience any fear (*khaof*) or despair (*yahzanoo*). According to Islam, performing prayers (*solat*) in this manner has a tremendous effect on the individual in terms of reducing or eliminating fear and various problems in life. Prayers (*solat*) are the first practice in a Muslim's life to be assessed in the afterlife. This is mentioned by the Prophet SAW in the Hadith narrated by Abu Hurairah R.A:

*“Practices that will first be assessed from a subject on the day of reckoning (kiamat) is prayers (solat), if the prayers (solat) are proper. If not, the complimentary prayers (solat sunat) that have been performed by my subjects, if there are complimentary ones then make proper the obligatory prayers (solat fardu) with these complimentary prayers (solat sunat)”*

### **Mindfulness in Prayers (Solat)**

According to Fachri Fahmi (2018); Ab. Rahman, Z. (2018); Salasiah Hanin, et al, (2020) *mindfulness* in Islam is akin to *muqarabah*, which refers to an individual's practices in a situation where he has completely surrendered himself to Allah SWT, which is reflected in the calmness, peacefulness and awareness evident in him after doing so. *Muqarabah* is an Arabic word meaning “*to see, appreciate and pay full attention*”, whereby the individual always realises that Allah SWT is Forever Looking and Knowing about everything concerning him. The Yaqeen Institute for Islamic Research stated that the fundamental feature of the *muqarabah* concept is that an individual always sees and knows everything that occurs until it actually penetrates into the thinking, feeling as well as the exoteric (*zahir*) and esoteric (*batin*) elements in the individual. The practice of *tafakkur* in Islam is also the practice of *mindfulness* and it is also presumed to be a form of meditation. *Tafakkur* refers to the focused observation of every creature created by Allah SWT (Habannakah, 2000; Ahmad Yunus, 2019; Ahmad Munawar et al, 2018, 2019) a practice very much encouraged in order to produce a deep sense of servitude towards Allah SWT as well as the thinking and feeling of HIS supremacy. Mūsā Shahīn (2002); Ahmad Yunus et al, (2019) stated that the

meaning of the 'sky' in the Hadith refers to the changing of day to night, or the coming and going of the stars with the entire universe being under the control and power of Allah SWT, The Most Powerful.

*“Verily, people who say that, ‘Our God is Allah’, then they consolidate their stand, then the angels will come down to them (by saying), ‘Do not be afraid and do not feel sad; and be happy with the (obtained) heaven that has been promised to you’.”* Mūsā Shahīn (2002)

The application of mindfulness in Islam is the result of integrating the mindfulness concept that contains Islamic values (Fachri Fahmi (2018), Jaffary Awang et al. (2017), Ahmad Munawar et al (2018). Muslims believe that when they think about Allah SWT, either when performing prayers (*solat*), prayers of invocation or supplication (*doa*) or just in the heart, then Allah SWT will pour HIS blessings onto them. The blessings of Allah SWT are the most invaluable gift a human can expect throughout his entire life. The three main aspects in life that are internalised by Muslims are faith (*iman*), Islam and *ihsan*. Ab Rahman, Z. (2020); Jaffary Awang et al. (2017), Ahmad Munawar et al (2018) mentioned that *ihsan* is a form of mindfulness taught in Islam, which is the realisation that Allah SWT is always with every Muslim and every action should be carried out only in the name of Allah SWT. In addition, when a Muslim is worshipping, it is as though Allah SWT is watching him. Clearly here, *ihsan* is when a Muslim practise any form of worship or an admirable action (e.g., acts of benevolence), he should be aware that Allah SWT is watching him and his behaviour, besides forging in his heart that all his actions are solely intended to seek the blessings and love from Allah SWT.

The mindfulness practiced in Islam, which is in the form of *muqarabah*, *tafakkur* and *ihsan*, is found in every type of worship or the practice of good deeds in everyday life (Ab Rahman, Z. (2020); Jaffary Awang et al. (2017), Ahmad Munawar et al (2018). Therefore, it reflects a high degree of awareness in a Muslim and the confidence in knowing that he is constantly under the supervision and patronage of Allah SWT because he is confident and has faith in all the virtues of Allah SWT, such as the Most Watching, Most Knowing and the Most Powerful. The al-Quran and Islamic law have repeatedly highlighted the significance of being cautious when performing prayers, which is mentioned in the following verse below.

*“It is truly I. I am Allah! There is no God ‘worthy of worship’ except Me. So, worship Me ‘alone’, and establish prayer for My remembrance”* (Ta-Ha: 14).

The absence of which is a form of deterrent to remember and pay full attention; whereby one who does not contemplate about Allah SWT when performing prayers (*solat*) is not fulfilling his obligations, especially his obligation to pray to Allah SWT. In another part of the al-Quran, namely in Surah al-Araf verse 205, it states that:

*"Remember your Lord inwardly with humility and reverence and in a moderate tone of voice, both morning and evening. And do not be one of the heedless."* (Al-A'raf: 205).

Prayers (*solat*) are a very important form of worship and it functions to mould an individual's personality. The more a person performs prayers (*solat*), the stronger his faith (*iman*). Hence, performing prayers (*solat*) can help hinder evil and harmful actions, as exhorted by Allah SWT in Surah Al-'Ankabut (29: 45).

*“Recite what has been revealed to you of the Book and establish prayer. Indeed, ‘genuine’ prayer should deter ‘one’ from indecency and wickedness. The remembrance of Allah is ‘an’ even greater ‘deterrent’. And Allah ‘fully’ knows what you ‘all’ do”*

All the four eminent Imam (Ima'am Abu Hanifa, Ima'am Malik, Ima'am Shafi and Ima'am Ahmed Bin Hambal) firmly belief about that the perception while uttering 'Allahu Akbar' or 'Takbiraturihram' or the first takbir (uttering the Allahu Akbar kalimah) in the beginning of a prayer (*solat*), are the tenets of a prayer (*solat*) that are uttered 13 times in each obligatory prayer (*solat fardhu*). During the 'takbiratur ihram', the person has to totally focus on Allah SWT, the place where he surrenders himself. Hence, if a person does not attain an appreciable level of *khusyu'* when performing prayers (*solat*), then his actions would be wasted (Shafi 2005, pg. 208). Imam Ghazali was very firm regarding the *khusyu'* aspect (*mindfulness* in prayers) and considered it to be a criterion required for completing the prayer (*solat*) (Shafi, 2005, pg. 208). According to Imam Ghazali, prayers (*solat*) are the pillar of religion, self-confidence as well as the basis for various ways of getting closer to Allah SWT. According to Islam, prayers (*solat*) that are performed with in a state of *khusyu'* and *mindfulness* are considered as valid prayers. Koenig (2001) has strongly affirmed that performing religious practices enhances mental health (Koenig et al. 2001). Specifically, it is valid for prayers of invocation or supplication (*doa*) that are frequently performed during prayers by Muslims who possess better mental health compared to those who do not frequently perform prayers (*solat*) (Javeed 2012).

Studies that relate prayers of invocation or supplication (*doa*) with yoga and meditation found that prayers (*solat*) have an effect on mental health (Sayeed and Prakash, 2013). Doufesh et al. (2014) have shown that when a person performs prayers (*solat*) in a state of *khusyu'*, there will be evident changes in their nervous system. This has implications on how a person relaxes because they found that prayers (*solat*) enhance relaxation and reduce anxiety, especially prayers of invocation or supplication (*doa*), which alleviate complications that arise from emergency or tension-filled situations, such as a person suffering from cardiovascular diseases. Actually, *mindfulness* when performing prayers of invocation or supplication (*doa*) has an effect on the mental health of an individual. *Mindfulness* in this circumstance means that committal of full attention during prayers only occurs in the relationship between a subject and Allah SWT by reciting the holy verses of the al Quran in a *tadabbur* (deep introspection) manner. Individuals who have better knowledge about religion, will have both, general and specific knowledge, about prayers (*solat*). The optimum application of knowledge will lead to overall goodness culminating from performing *ibadah* in a sincere and *khusyu'* manner because the individual involved in most fearful and closest to Allah SWT. Allah SWT exhorted:

*And among people and moving creatures and grazing livestock are various colours similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.* (Faathir: 28)

Knowledge instils fear among Islamic religious scholars towards Allah SWT. Those who have in-depth religious or Syariah knowledge should be able to feel the supremacy and mightiness of Allah SWT and hence, become more fearful of HIM. Knowledge pertaining to *aqidah* (creed) makes humans more familiar with Allah SWT through *naqli* decrees (*qauliyyah* verses) in the al-Quran and hadith regarding the virtues, mightiness and supremacy of Allah SWT. A knowledgeable Muslim possesses *mindfulness* when in prayer (*solat*) compared to a person who lacks knowledge. Abu Darda' ra. narrated that the Prophet SAW exhorted,

*"And verily the main difference between one who is knowledgeable with one who likes to worship is like the full moon outshining all the other stars"* (HR Tirmidzi, Ahmad).

Why do those who are knowledgeable (*'alim*) have more noble priorities compared to those who only worship tirelessly (*'abid*)? A simple analogy will be like a knowledgeable person who performs a two rakaat prayer, after performing the ablution correctly and steadfastly, is aware of the conditions concerning the tenets of performing prayers (*solat*) and conditions that nullify his worship. Meanwhile, another person is diligent in performing prayers, performing 8 to 12 rakaat every night and yet does not understand what he recites or reads or the necessary requirements or its tenets. Allah SWT exhorted:

*"O believers! When you are told to make room in gatherings, then do so. Allah will make room for you 'in His grace'. And if you are told to rise, then do so. Allah will elevate those of you who are faithful, and 'raise' those gifted with knowledge in rank. And Allah is All-Aware of what you do"* (al-Mujadalah: 11)

Ibn Abbas ra. commented on the verse above by saying, "the position of Islamic religious scholars in comparison to a normal *mukmin* is that the former is 700 levels higher, and the distance between one level and another is equivalent to 500 years of travelling. Similarly, a lack of knowledge about the al-Quran will impair a person from understanding pertinent religious recitals required when performing prayers (*solat*) (Ab. Rahman, Z. 2018; Salasiah Hanin, et al, 2020). Arabic is not the first language for most Muslims, so it would be difficult for them to internalise the meaning of the recitals when performing prayers (*solat*) (Ahmad Yunus, 2019; Ahmad Munawar et al, 2018, 2019). Hence, they only perform prayers (*solat*) to fulfil their daily obligations. Therefore, a lack of knowledge about the holy scripture (al-Quran) exposes an individual to a lack of *mindfulness* (total attentiveness) when performing prayers (*solat*).

### **The Al-Quran Recital Therapy Approach Used on Patients in Covid 19 Pandemic**

Previous studies have found that religious and spiritual approaches can enhance a person's mental and physical health (ab rahman et al. 2020; cohen et al. 2009; george et al. 2000; koenig 2009; powell, shahabi & thoreson 2003). for example,

worship, prayers and reciting the al-quran are good alternatives for treating mental illnesses, prevent diseases and enhance the quality of life (yousofi 2011). One of the psychological and spiritual approaches that is nonpharmaceutical in nature is listening to dzikir and recitals of the al-quran. for muslims, reciting the al-quran or listening to recitals of the al-Quran is one way of remembering god in covid 19 pandemic (salam, wahab & ibrahim, 2013; zaizul, et al 2019; ab rahman, z. et al 2020). The al-Quran is like a beacon to muslims and a miracle bestowed by Allah swt to prophet Muhammad saw as a guide for humans to live a perfect life in this world and in the afterlife. the al-Quran contains various harmonious alphabetic tones and arrangements that have a positive effect on anyone who recites and practices it. the al-Quran provides great benefits to humans, such as cures for treating various diseases, as exhorted by Allah swt in surah al-isra': "and we send down of the al Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss". (surah al-isra' 17:82).

According to abdurrohman (2012); ab rahman, et al (2020), a level of calmness can be achieved through dzikir or reciting and listening to recitals of the al-Quran. this method is known as the al- quran therapy, which can be used as a medicine for treating psychological issues related to stress and emergencies. the al-quran therapy is a new and better alternative therapy compared to audio therapy, which uses music, and provides a sense of calm to the reciter or listener. the al-Quran therapy is a miraculous healing instrument because it can lower stress hormones, activate endorphins, create a sense of relaxation and reduce tension in a person. this is similar to the exhortation of Allah swt in surah al ra'd verse 28: "Those who have believed and whose hearts are assured by the remembrance of allah. unquestionably, by the remembrance of allah hearts are assured." (q.s al ra'd 13:28).

The meaning of verse 28 in q.s al ra'd: 28, as mentioned in the interpretation of the al-quran by syaikh abdurrahman bin nashir as sa'di, states that whoever recites or listens to the al-quran will be rewarded with a serene and calm heart by Allah swt. Sayyid qutb (2010) also stated that the al-quran contains cures that can eliminate feelings of suspicion or anxiety because the al-quran connects a person's heart with allah swt until it affords peace and calmness to the reciter. ibn qayyim al-jauzi (2011) was of the view that the al-quran is the perfect cure for all diseases, either physical or spiritual, and it has proven to have positive effects on those who recite or listen to it. he further added that a sick person who constantly seeks treatment by using verses of the al-Quran will eventually be cured (salman rusydie and arina 2011).

### **The al-Quran therapy is a method that uses sounds in COVID-19 pandemic**

The al-Quran therapy is a method that uses sounds in the form of verses of the al-quran when treating and overcoming a health problem in covid 19 pandemic (ahmad zaki et al 2020; ab rahman, z et al 2020). this therapy also provides calmness and a cure for anyone who listens to it (normardina 2015) because verses of the al-quran have a unique vocal frequency and wavelength that influences as well as heals damaged brains cells (kahel 2010). repeatedly listening

to verses of the al-quran has a positive effect on humans as this act helps solve emotional, mental and physical problems.

Ab rahman, z. et al. (2020) examined the recital of the al-quran and dzkir by uttering the names of allah swt ('asmā'u llāhi l-ḥusnā) following coronary artery bypass surgery and found that the pain had tremendously reduced in about three days after the surgery. beiranvand and ahmad zaki et al (2020) mentioned about the reduction in pain after dzkir and prayers were recited on a caesarean section patient. studies have shown that prayers, charity (sedoqah) and reciting the al-quran can reduce anxiety and depression caused by pressures of daily life (radzi et al. 2014). hamid et al. (2012) examined the effects of dzkir therapy for reducing stress in single mothers. another study by indonesian researchers on the effects of reciting the al-fatihah on stress and immunity found that individuals who recited al- fatihah succeeded in reducing their stress levels while increasing their immunity levels (very & subandi, 2015). al-quran therapy is the rhythmic reciting of the al-quran in a hymnody (tartil) manner based on the proper tajwid (nelson, 2001). mahjoob, nejati, hosseini, & bakhshani (2016) stated that listening to recitations of the al-quran has a positive effect on the listener's mental health.

Julianto & subandi (2015) also stated that reciting al-fatihah reduces stress and increases the level of immunity in a person. reciting the al-quran also increases the release of endorphins, which relaxes the muscles in the body (irawati & lestari, 2017; julianto, dzulqaidah, and salsabila, 2016). babamohamadi, sotodehasl, koenig, jahani and ghorbani (2015) studied the effects of reciting the al-quran on anxiety in haemodialysis patients. the study of (abdollahzadeh, f., (2000); al-galal, alshaikhli, rahman and dzulkifli (2016); mirbagher & ranjbar, 2010; allameh et al., 2013; sharifi et al., 2013 & bayrami & ebrahimipour, 2014; ab rahman et al, 2018; ismail et al 2018; ahmad zaki et al 2020) found that reciting the al-quran reduced the level of anxiety in the intervention group compared to the control group, which did not show any reduction in the level of anxiety. ildar, saleh, and mazloom (2003) concluded that there was a significant reduction in stress level indicators, such as the pulse, breathing and blood pressure, in patients waiting to undergo heart surgery.

Al-Quran recital does activate the brain by producing alpha and tetha waves in covid 19 pandemic previous studies (abdollahzadeh, f., (2000); al-galal, alshaikhli, rahman and dzulkifli (2016); mirbagher & ranjbar, 2010; allameh et al., 2013; sharifi et al., 2013 & bayrami & ebrahimipour, 2014; ab rahman et al, 2018; ismail et al 2018; ahmad zaki et al 2020; u umarella, s., et al. 2020; latuapo a., et al (2020); saari, c.z., et al., 2020; hamjah, s.h. et al., 2020; mohd. nasir et al., 2021) have shown that reciting, listening and memorising verses of the al-quran does activate the brain by producing alpha and tetha waves that relax a person (vaghefi et al. 2015). reciting the al quran influences the alpha waves in the brain, which is at a frequency of 8-13 hz when a person is in a relaxed state (tortora & derrickson, 2010). studies have found that listening to the al-quran produces alpha brain waves in a person who is calm and relaxed (zulkurnaini, kadir, murat, and isa, 2012, al-galal & alshaikhli, 2017, shekha, hassan, othman, hassan, & othman, 2013). the alpha waves produced when listening to the al-quran are much higher compared to when a person is listening to music (al-galal & alshaikhli, 2017; shekha et al., 2013).



The al-quran therapy is based on the sound or vibration of the voice concept, which causes the human body to also vibrate and react to create poles of harmonious vibration caused by reciting or listening to verses in the al-quran (norsiah and siti naqiah 2015). besides that, reciting and listening to the al-quran provides energy to less active cells so that it reacts to heal or cure diseases in humans because this therapy uses the auditory system that activates the brain and indirectly helps enhance a person's health. Several verses of the al-quran indicate that the sense of hearing is more sensitive compared to the other senses as it is the first sense that is focused on when a child is born, whereby the adzan is called out in the right ear and the iqamah in the left ear, so that the first thing the child hears is the call of islam and this protects the child from the forces of evil (muhammad sholikhin 2010). this is based on the exhortation by allah s.w.t: "and Allah has extracted you from the wombs of your mothers not knowing a thing, and he made for you hearing and vision and intellect that perhaps you would be grateful" (surah al- nahl 16:78)

The auditory system begins to function in the first week of a child's life, whereas the sense of sight begins in the third month after birth. the hearing function is detected when a child reacts to a sound (mohamed akhiruddin, m.y. zulkifli and azniwati 2012). according to dini farhana and melati (2011), sound therapy using verses of the al-quran that affects the human body, in which listening to verses of the al-Quran produces a state of calmness as well as reduces pressure in a person compared to other sounds. therefore, the al-Quran covers all aspects of human life, including being a cure for various diseases, both physical and spiritual in nature. Listening to recitals of the al-quran has a calming effect and reduces stress in covid 19 pandemic ibnu umar r.a narrated a hadith where the prophet muhammad saw exhorted, "verily in the body (a man) there is the flesh, if good, the whole body is good, if it is damaged, then the whole body is damaged (damaged or immoral), surely that is the heart". Among the medicines for a spiritual ailment is to remember allah swt, as mentioned in the al- quran, meaning: "those who are faithful, and their hearts are calm when remembering allah; because when remembering allah without any doubt, the heart becomes calm"

Listening to recitals of the al-quran has a calming effect and reduces stress, compared to listening to music in COVID 19 pandemic (khan et al. 2010; ab rahman, z. et al 2020). The al-quran is one method for praying and getting closer to Allah swt in covid 19 pandemic (ab rahman, z. et al 2020). This situation calms the human soul because it provides spiritual strength for a strong soul (hamidi, bagherzadeh, & gafarzadeh, 2010; halimahtul. s, et al. 2021). reciting the al-quran also influences spiritual and mental health (pashib, khaqani, bahrainian, & abedi, 2014). Reciting the al-qur'an is one form of treatment for mental illnesses (kazemi, ansari, tavakoli, & karimi, 2003) because having confidence in the al-quran, which is full of prayers or invocations, helps a person become calm and free from various illnesses (atarodi, mottaghi, & atarodi, 2012).

"Anas bin Malik ra narrated that the prophet Muhammad saw permitted an ansar family to treat a person who had consumed poison and another with ear problems by reciting the al-quran." Aishah r.a narrated that when the prophet saw was unwell, he recited the mu'awwidhat (surah al-nas and surah al-falaq) and

exhaled his breath to all over his body. (ma'ar enquired from al-zuhri: how does the prophet saw usually exhale? al-zuhri said: he exhales into the palm of his hands and then wipes his whole face). Ibnu abbas narrated that several of the prophet saw's companions had met an arabic tribe which did not entertain them. a little while later, the chief of the tribe was bitten by a snake (or scorpion). they asked the companions, "do you have any medicine with you, or can anyone treat the chief by reciting the al-quran?")

This current study had investigated the effects of listening to recitals of the al-quran, while undergoing an operation under epidural anaesthesia, on the intensity of post-operative pain. findings showed a significant reduction in post-operative pain as well as the levels of anxiety and use of analgesics during the first 12 hours after surgery. this was the first operation that was planned and registered for evaluating the effects of recitals of the al-quran on female patients in egypt. there are numerous free pharmacological methods and therapies for reducing pressure and pain, one of which is music therapy. although pain and the auditory pathway are forms of a reaction, activating the auditory pathway plays an important role in nociceptor stimulus conduction (kissin, 1996). several studies have shown that music therapy is the best method for eliminating pressure (evans, 2000; yung, 2002); however, ab rahman, z. et al. (2020) reported that music therapy has a therapeutic effect only if it follows the patient's selection, which is dictated by the patient's cultural background (good et al. 2020).

Several studies (mottaghi et al., 2011; nawsher khan, n.k., bhattacharya & petsche, 2001; nakamura, sadato, oohashi, nishina, & yonekura, 1999). norsiah fauzan (2015) and sadeghi, h. (2011); muhd najib et al (2020); ahmad sunawari et al (2020); zaizul et al (2019); ahmad et al (2020) have also shown the existence of significant differences in the pain score among two groups of patients, namely those immediately after surgery and those undergoing recovery. the pain score ( $p < 0.05$ ) and use of post-operative analgesics were lower for patients who listened to recitals of the al-quran while undergoing surgery. abdullah & omar, (2011) stated that reciting the al-quran is a form of meditation for muslims and several studies have shown the calming effect on patients. reciting the al-Quran has been found to reduce the pre-operative anxiety score of adult patients (majidi, 2004; khatoni, 1997) and increased the important medication parameters (abadi et al., 2003).

Meanwhile, on the effects of music therapy on anxiety and pain in patients undergoing cs (laopaiboon et al., 2009), only a few cs patients were affected by listening to recitals of the al-Quran (mirbagher & ranjbar, 2010; allameh et al., 2013; sharifi et al. 2013 & bayrami & ebrahimipour, 2014). findings show that the apgar score was higher at 1 minute and 5 minutes after the baby was born to mothers who had listened to recitals of the al-Quran. the al-Quran therapy had a favourable effect on the apgar score, and this was similar to previous findings regarding the apgar score for music therapy (sen et al., 2009). ab rahman, z. et al. (2020) found an increase in short-term physiological reaction in new-born babies after undergoing al-quran therapy at the nicu (eskandari et al., 2012). similar findings were reported by bayrami & ebrahimipour (2014), who examined recitals of the al-quran and its effect on pain experienced by women giving birth.

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