



“ EFFECT OF TARAWEEH PRAYERS ON MENTAL HEALTH AND SELF CONTROL “

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ABSTRACT

The purpose of the study was to find out the effect of Taraweeh Prayers on Mental Health and Self Control. For the present study 50 Sample were selected from Aurangabad town. Within group design was used the present study. Same 50 respondents are included for pre and post treatment .Hypothesis of the study is there will be significantly difference between before Taraweeh prayers And after Ramadan Taraweeh prayers (In Ramadan) with respect to mental health and self control. Mental Health Inventory constructed and standardized by Dr. Jagdish and Dr. A. K. Shriwastawa and MAPS Inventory constructed and standardized by Psy.com measuring for self control were used to study. Conclusions: 1 . After Taraweeh prayers have significantly good mental health than the the before Taraweeh prayers. 2 . After Taraweeh prayers have significantly high self control than the before Taraweeh prayers.

KEY WORDS: *Mental Health and Self Control.*

INTRODUCTION:

The Islamic form of prayer has provided Muslims with some of the same physical benefits that some forms of yoga can provide. Salah offers physical, Mental and spiritual benefits five times a day as Muslims assume certain positions while reciting Quran and athkar (remembrances).

It is a known fact that exercise improves mood, thought and behavior. Exercise improves the quality of life, induces greater sense of well-being and energy , reduces anxiety and depression, influences mood favorably and contributes to self-esteem and an area of confidence ; improves memory in the elderly especially with constant repetition of the ayat (verses) from the Glorious Quran and other Ayaat which exalt his Glory. This constant repetition of the Quranic Ayaat would help to screen the mind from the incoming thoughts. It has been found by a Harvard University researcher. Dr. Herbert Benson, that repetition of a prayer, ayat of the Quran or remembrance (Dhikr) of Allah or muscular activity coupled with passive disregard of intensive thoughts cause a “relaxation response” that leads to the lowering of Blood Pressure and decreases in oxygen consumption and a reduction in heart and respiratory rates. All these are combined in the taraweeh prayer which is an ideal condition for “relaxation response.” It combines repeated muscular activity with repetition of salat, chanting of words of glorification of Allah and of supplications.

The Taraweeh prayer puts the mind in relaxed state. This calm state of the mind may be partly due to the release of encephalin, beta-endorphins (endogenous morphine's) and others into the blood circulation. Endorphins are any one of the neuropeptides composed of many amino acids, elaborated by the pituitary gland and acting on the central and peripheral nervous systems to reduce pain. Endorphins are categorized as alpha-endorphin, beta-endorphins, and gamma-endorphins which produce pharmacologic effects similar to morphine. Beta-endorphin found in the brain and GI (gastro-intestinal) tract is the most

potent of the endorphins is a powerful analgesic (pain killer) in human and animals. For example, during childbirth many woman's sensation of pain. The release of endorphins is associated with euphoria. During childbirth, women who give birth little or no medication sometimes label this euphoria a "birth climax".

Islam is the only religion in which physical movements of salat and Taraweeh prayers are combined with spiritual exercise. When salat and Taraweeh prayers are practiced throughout a person's life, recurring every few hours or so, it trains a person to undertake the difficult task of meditation during physical maneuvers of salat and Taraweeh prayers, so that the namazi (one who performs the salat) benefits both from spiritual as well as physical exercise. Salat and Taraweeh prayers are unique in that tension builds up in the muscles during physical maneuvers on the one hand, while tension is relieved in the mind due to the spiritual ingredient, on the other hand.

The following benefits have been noted among those who perform the Taraweeh prayers: burning off calories and losing weight, maintaining muscle tone and body composition, joint flexibility (stiff joints are often the result of disuse, not arthritis), increasing metabolic rate, improving circulation, improving heart and lung function and aerobic capacity, decreasing heart disease risk profile, increasing your sense of self-control, reducing your level of stress, increasing your ability to concentrate, improving your appearance, reducing depression and resistance to depression, helping your sleep better and suppressing your appetite. Evidence is also accumulating that those who perform regular Salat along with voluntary prayers can conserve and actually retard the loss of bone mass in the elderly, thus starving off the ravages of osteoporosis that afflicts both men and women. It is also possible to retard the aging process and confer some protection to health in later life.

During the month of Ramadan, additional prayers are performed after salat al Isha, called Taraweeh prayers which vary from eight rakat to 22 rakat. There's a few minutes break after four rakat for chanting and extolling the Majesty of Allah. After Iftar the blood glucose level continues to rise from the food ingested. Just before the Iftar meals, the blood glucose and insulin levels are at their lowest level. After an hour or so after the Iftar meal, the blood glucose begins to rise and also plasma insulin. The liver and the muscles take up the circulating glucose. The blood sugar reaches high levels in an hour or two and the benefits of Taraweeh prayers come into effect. The circulating glucose is metabolized into carbon dioxide and water during the Taraweeh prayers.

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HYPOTHESIS:

There will be significantly difference between before Taraweeh prayers and after Ramadan.

METHOD:

Participants:

For the present study 50 sample were selected from Aurangabad town. Within group design was used the present study. Same 50 respondents are included for pre and post treatment. The age range of respondents was 18-30 years, (Mean 24.36, SD 5.61) Probability simple random sampling was used.

Procedures of data collection:

Mental health inventory administered individuals as well as a small group. While collecting the data for the study the later approaches was adopted. The subjects were called in a small group of 20 to 25 subjects and there seating arrangements. Prior to administration of test, through informal talk appropriate rapport form. Following the instructions and procedure suggested by the author of the test. The test was administered Taraweeh prayers (In Ramadan) with respect to mental health and self control.

Purpose:

To find out the effect of Taraweeh prayers on mental health and self control.

Tools

Mental Health Inventory:

Mental Health Inventory constructed and standardized by Dr. Jagdish and Dr. A.K. Shrivastawa. 56 items and .54 construct validity is found.

MAPS Inventory:

Multi Assessment Personality Series Inventory constructed and standardized by Psy.com Measuring for self control. And a field copy of test was collected. Following the same procedure for pre treatment and post treatment the whole data were collected of both times.

Variable

Independent variable-

Respondents

A) Before Taraweeh Prayers B) After Taraweeh Prayers

Dependent Variable:

Mental Health.

Statistical Analysis and Discussion

Before Taraweeh Prayers and After Taraweeh Prayers Shows the mean, SD and t value of “Mental Health”

Dimensions	Before Taraweeh Prayers			After Taraweeh Prayers			DF	t
	Mean	SD	N	Mean	SD	N		
Mental Health	37.59	6.48	50	48.93	8.19	50	98	7.68
Self Control	8.09	4.50	50	15.71	5.33	50	98	7.24

Mean of Mental Health of the Pre Treatment of Taraweeh Prayers is 37.59 and Post Treatment of Taraweeh Prayers Mean is 48.93 difference between the two mean $t(98) = 7.68$, $p < 0.01$ Null hypothesis is rejected and alternative hypothesis is means after Taraweeh Prayers has significantly good mental health than the before Taraweeh Prayers.

Mean of self control of the Pre Treatment of Taraweeh Prayers is 8.09 and post Treatment of Taraweeh Prayers Mean is 15.71 difference between the two mean $t(98) = 7.24$, $p < 0.01$ Null hypothesis is rejected and alternative hypothesis is means after Taraweeh prayers has significantly high self control than the before Taraweeh Prayers.

RESULT:

- 1 . After Taraweeh Prayers has significantly good mental health than the before Taraweeh Prayers.
- 2 . After Taraweeh Prayers has significantly high self control than the before Taraweeh Prayers.

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