

## Effect of performing regular religious prayer-‘namaaz’ on psychological health among middle aged women

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**Abstract:** ‘Namaaz’ is the special prayer for the Muslims which requires submittance to Allah (God) and praying for the wellbeing of self and others. It is for the purpose of cleanliness of mind and soul. Muslims do Namaaz five times a day. This prayer involves some postural exercises and psychological aspects. Purpose: Present study was designed to find out the psychological health status of middle aged women who participate ‘Namaaz’ regularly and compare their status with others who do not participated in this prayer. Methodology: A total of 27 middle aged women (Mean age 51.48 yrs,  $\pm 6.00$ ) were volunteered for this study. Among them 18 were participated Namaaz on regular basis (G1) and other 09 were not participated in Namaaz regularly (G2). Psychological stress was considered in this study for assessing psychological health. Standard SPSSI questionnaire was used to measure the psychological stress. Mean and standard deviation were computed to describe the parameter and t-test was used to analyze the mean deference between groups. Only 0.05 level of significance was considered for this study. Results: Results revealed that G1 group had lower mean value (64.28) for stress than the G2 group (67.00). But the difference between group means ( $t=1.30$ ) was not statistically significant ( $p>0.05$ ). Conclusion: From the above findings it was concluded that the middle aged women who participated in Namaaz on regular basis had not have better psychological health than the women who do not participate in this religious ritual regularly.

**Keywords:** Namaaz, Psychological Stress, Regular participation, Middle Aged Women

### Introduction

A special prayer for the Muslims which requires submittance to Allah (God) and praying for the well being of yourself and others is ‘Namaaz’. This has done also for forgiveness. Namaaz is for the purpose of cleanliness of mind/soul and body [1]. Muslims do namaaz five times a day: near dawn (called fajr), after the sun's noon (called dhuhur), in the afternoon (asr), just after sunset (maghrib) and around nightfall (isha'a). If you do end up missing a namaaz you can make it up by the end of the day. Every Friday duhur namaaz becomes Juma namaaz which is like a special namaaz. (The Islamic day begins at sundown.) Before one do namaaz he/she must clean himself/herself in a certain manner to clean the body. Also during women must sit behind the men to stop any impure thoughts. Sajda is a unique position or stance in the regular prayers, which a Muslim is supposed to offer at least five times a day. Although the basic purpose of obligatory prayers is not to provide an exercise for people yet it

is being increasingly recognized that it has plenty of medical advantages for the human body. Here it is worth mentioning that Holy Prophet Mohammed (peace be upon him) has mentioned in a hadith in Ibn Maja ‘That prayer is a cure for many diseases’.

The position of Sajda in which the forehead touches the ground is exclusively associated with the Muslim form of prayer. It is the climax of a Muslim’s prayer and as mentioned in a Hadith a Muslim is nearest to Allah in this position. The messenger of Allah (pbuh) said: “The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication’ (in this state)” In a Hadith narrated by Anas bin Malik (R) Holy Prophet (pbuh) advised Muslims to perform Rukuu (bowing) and Sajda properly. In another Hadith he (pbuh) advised to perform Sajda and Bowing calmly and to get up only when the body has come to ease. Hence the first positive effect upon a person who prostrates or does Sajda is that he comes nearest to Allah and hence in that condition he can supplicate. Few studies

reported about positive effect of religious prayer on psychological as well as physiological health among adult population and found positive results on health care [2], cognitive activities [3], well-being of patient Present study was designed to find out the psychological health status (psychological stress) of middle aged women who participate 'Namaaz' regularly and compare their status with others who do not participated in this prayer to judge the difference in stress level between these two groups.

**Methodology**

**Subjects**

A total of 26 middle aged women (Mean age 51.48 yrs, ±6.00) were selected randomly for this study. Among them 18 were participated Namaaz on regular basis (G1) and other 09 were not participated in Namaaz regularly (G2).

**Criterion Measure**

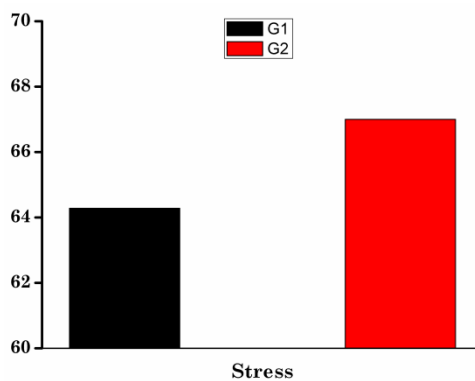
Psychological stress was considered as criterion measure in this study

**Tools and Test Used**

**Table 1: Mean, SD and t-value for psychological stress of G1 and G2 Group**

| Subjects | Statistical Parameters | Psychological Stress score | t-value | Remark                        |
|----------|------------------------|----------------------------|---------|-------------------------------|
| G1(N=18) | Mean                   | 64.28                      | 1.30    | Not significant on 0.05 level |
|          | Standard Deviation     | 6.33                       |         |                               |
| G2(N=09) | Mean                   | 67.00                      |         |                               |
|          | Standard Deviation     | 4.39                       |         |                               |

Studies were conducted to reveal the effectiveness of religious prayer on physiological and anthropometric health among adult population of Minority community and found no significant effect



**Figure 1:** Graphical presentation of psychological stress between G1 and G2

on physiological and anthropometric health between the groups who participate Namaaz on regular basis and who don't [4,5]. Other study conducted on

For assessing psychological health, psychological stress was measured by standard SPSSI questionnaire.

**Statistical Procedure**

Mean and standard deviation were used for describe the each parameter and t-test was used to analyze the mean deference between two groups. Only 0.05 level of significance was considered for this study. All statistical calculations were done using standard statistical software.

**Results and Findings**

The mean value and SD for psychological stress of G1 and G2 women have presented in Table 1 and Table indicated that G2 group had higher mean value for psychological stress than the G1 women which indicated their lower level of psychological stress. The mean difference in psychological stress (t=1.30) was statistically not significant (p>0.05). Difference in mean value of psychological stress has shown graphically in Figure 1.

psychological health among adult population and found positive results on health benefits and reduced perceived stress [7]. Present study did not found significant result on psychological stress between G1 and G2 group. It was observed during data collection that most of the subjects from G1 group were from better socioeconomic status and most of the women of G2 group were from lower income group. Lower socioeconomic status might be cause of the more psychological stress. On other side most of the women of G1 group had plenty of good food and nourishment and spent more time in religious prayer without any psychological pressure.

**Conclusion**

From the above findings it was concluded that the middle aged women who participated in Namaz on regular basis had not significantly better psychological health than the women who do not participate in this religious ritual regularly.

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