

## IMPACT OF REGULAR SALAH PRACTICE ON RESTING PULSE RATE

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### ABSTRACT:

The aim of the present study was to find out the impact of regular salah practice on resting pulse rate. For the purpose of the study 10 middle aged men were selected from Masjeed Mahmood, Chidambaram, Tamilnadu, India as subjects at purposive random sampling. The age range of subjects between 39 to 44 years. The subject follow the Salah standing, bowing, prostration and sitting for five to fifteen minutes. The Salah was carried five sessions a day such as 5:30 to 5:40 (Fajer), 13:15 to 13:25 (Zuhar), 17:00 to 17:10 (Aser), 18:30 to 18:45 (Magrib) and 20:00 to 20:15 (Isha). The resting pulse rate in the radial of the subjects was taken by using a stop watch per minute. The test was assessed before and after the salah programme respectively. The collected data on criterion variable was statistically assessed for significance by using two-way factorial ANOVA. The level of significance was fixed at 0.05. The result of the study shows that there was a significant difference in factor A & B but not in the interaction on pulse rate due to different salah for a day.

**Key Words:** *Salah, Pulse Rate, Different Sessions, Middle Aged Men*

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### INTRODUCTION

Salah is the Arabic word for prayers offered by Muslim worshippers, and is the second pillar of the Islamic faith. The Salah is a fundamental principle of the religion and is an obligatory practice which must be performed at set times in set conditions following a set sequence. Obligatory Salah is a routine activity that a Muslim performs repeatedly five times a day. The Salah ritual practice has manifold significance. From the point of view of physical and mental health, Salah can be a way to ensure good health. The main postures during salah are standing (qiyam), bowing (rukuk), prostrating (sajud) and sitting during the salutation (tahayat) [1-3].

The central nervous system controls heart rate by varying the impulse traffic in sympathetic and parasympathetic nerve fibers terminating in the senatorial node. Although there has been considerable interest in the mechanisms by which the heart rate is altered in response to exercise, postural changes, and stimulation of the bar receptors, the relative roles of the two divisions of the autonomic nervous system in mediating these changes in rate in conscious man have not been clarified. Heart rate response to bar receptor stimulation is modified during exercise.

The aim of this investigation was to look at the effect of Salah on resting pulse rate of salah practice. After searching the background information the effect of salah on resting pulse rate. This investigation will have been successful when the average pulse rate has been found

and there is a clear result. Pulse is an ongoing wave of pressure in the arteries, caused by pumping of heart. Pulse can be measured on the wrist, neck, back of the knee or any other pulse point where arteries run close to the surface of the skin and compress on the bone. Although most research concentrate on the benefits of body movement during salah. Analyse the benefits of after performing the salah compared to other life activities such as listening to music, sport etc.

Pulse rates vary from person to person. The pulse is lower when rest and increases when exercise. More oxygen rich blood is needed by the body when exercising, so knowing how to take your pulse can help to evaluate the energy conversion,  $VO_2$  max and basal metabolic value and so on.

The amount of exercise someone does will affect the pulse rate. For example, more exercise means more movement so more energy will be needed. In order to get more energy, respiration takes place at a faster rate. More oxygen is used so more carbon-di-oxide is produced. Carbon-di-oxide is a waste product and must be removed, as it is a toxin. Because of the extra carbon-di-oxide being produced, blood is pumped faster around the body to transport it. This process will give a faster pulse rate. On the basics of various backgrounds the researcher explored the impact of salah on resting pulse rate among middle aged men.

## METHODOLOGY

For the purpose of the study 10 middle aged men were selected from Masjeed Mahmood, Chidambaram, Tamilnadu, India as subjects at purposive random sampling. The age range of subjects between 39 to 44 years. The subject follow the Salah standing, bowing, prostration and sitting for five to fifteen minutes. The Salah was carried five sessions a day such as 5:30 to 5:40 (Fajer), 13:15 to 13:25 (Zuhar), 17:00 to 17:10 (Aser), 18:30 to 18:45 (Magrib) and 20:00 to 20:15 (Isha). The resting pulse rate in the redile of the subjects was taken by using a stop watch per minute. The test was assessed before and after the salah programme respectively. The collected date on criterion variable was statistically assessed for significance by using two-way factorial ANOVA. The level of significance was fixed at 0.05

## RESULT

**Table I**  
**MEAN AND STRANDED DEVIATION OF PULSE RATE ON BEFORE AND**  
**AFTER SALAH AT**  
**FIVE DIFFERENT SESSIONS OF A DAY.**

SESSIONS		FAJAR (5:30-5:40)	ZUHAR (13:15- 13:25)	ASER (17:00- 17:10)	MAGRIB (18:30- 18:45)	ISHA (20:00- 20:15)
<b>BEFORE</b>	<b>MEAN SD</b>	63.2000 4.63801	70.6000 5.96657	70.5000 6.05989	69.8000 6.14275	69.4000 5.66078
<b>AFTER</b>	<b>MEAN SD</b>	66.0000 4.71405	78.3000 8.30060	73.6000 6.23966	73.9000 8.69802	75.4000 6.25744

The data of pulse rate have been analysed by two way ANOVA and the obtained result are presented in table II.

**Table – II**  
**TWO WAY FACTORIAL ANALYSIS OF VARIANCE WITH REPEATED MEASURES ON THE SECOND FACTOR ON PULSE RATE OF BEFORE AND AFTER AT FIVE DIFFERENT SESSIONS OF SALAH A DAY.**

	SS	Df	Ms	F
<b>FACTOR – A (Before and After)</b>	561.690	1	561.690	5.278*
<b>Error</b>	1915.620	18	106.423	
<b>FACTOR – B (Different Sessions)</b>	1132.460	4	283.115	11.578*
<b>INTERACTION A x B</b>	86.060	4	21.515	0.880
<b>Error</b>	1760.680	72	24.454	

*\*Significance at 0.05 level.*

*(Table II value required for significance at 0.05 level for df 1 and 18 was 4.41 and df 4 and 72 was 2.50.)*

Table II shows that the „F“ ratio for factor – A (before and after salah) is 5.278 and it was significant difference at 0.05 level. The „F“ ratio for factor – B (different sessions of salah) is 11.578 and it was also significant difference at 0.05 level. The interaction „F“ ratio for factor A x B is 0.880 and it is not significant at 0.05 level of confidence as required table value for significant is 2.50 df 4 and 72.

The obtained „F“ ratio for five different sessions of the day before and after salah on resting pulse rate was significant, it is therefore concluded that there is no significant difference in resting pulse rate when merging before, after and different sessions factors.

## DISCUSSION

The result shows that there was a significant difference on resting pulse rate before and after the salah. Further there was significant difference also found between sessions of before and after salah on resting pulse rate. The above result was supported by the following studies.

**Weng et al<sup>5</sup>. 1960** demonstrated that in normal male subjects, the change from resting in a supine position to a relaxed standing position is accompanied by an increase in heart rate and fall in cardiac output and stroke volume, the rise in O<sub>2</sub> consumption being very slight [4]. However, the mildest exercise (such as contracting and relaxing the calf muscles) was sufficient to restore the stroke volume to the “supine” resting value. Further increases in the level of work output caused little or no rise in stroke volume.

The comparison between tai-chi and salah was explored. The physical exercise such as the tai chi involves the movement of the whole body, but salah is more than this because Salah involves the recitation of Quranic verses and supplications (dua) as well. These Quranic verses and dua must be verbalized when the worshipper assumes certain postures and performs movements between postures. The main postures during the Salah are standing (qiyam) bowing (rukuk) prostrating (sajud) and sitting during the salutation (tahayat) [3]. Surely salah restrains

one from shameful and evil acts. Indeed remembrance of Allah is the greatest of all things. Allah knows what you do [6]. There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart. The effect of salah on heart rate, stroke volume and output has been extensively studied and reviewed.

## CONCLUSION

After carrying out the research and investigation on salah, here the following conclusions were drawn;

1. There was a significant difference on pulse rate of before and after the salah.
2. There was a significant difference on pulse rate of different sessions (Fajer, Zuhar, Aser, Magrib, Isha) of salah.
3. There was no significant difference among five sessions of before and after salah on resting pulse rate.

## IMPLICATIONS

1. Salah is a short duration mild to moderate psychological, physical and brain activity.
2. Resting pulse rate indicate a low level of physical activity and fitness, while salah activity is seen a moderate activity for good health particularly applied to old aged persons and are unable to participate hard activities.
3. Salah activity make artery vessels more flexible due to rise and fall of blood circulation result decrease heart disease.
4. In future, increasing the number of respondents is suggested in order to get more accurate result from the analysis. The analysis could also be expanded for various physiological system responses.

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