

MEDICINE AND AL-QURAN RECITAL APPROACHES USED ON COVID 19 PATIENTS: A SYSTEMATIC REVIEW

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ABSTRACT

Medicine and al Quran has a unique power in changing an individual's inappropriate behaviour to appropriate behaviour. According to Azarpour, Moraditochaeab, & Bozorgia, the 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. The al-Quran also provides all the internal and external needs required by a person to face the various challenges in life. Reciting the al-Quran is not only advantageous to a person but listening to recitals can also provide serenity and blessings from Allah S.W.T.

Keywords: Al-Quran Recital Approach, Medicine, Patients, Covid 19 Pandemic

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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 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 Abdurrochman (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 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 *dzikir* 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 *dzikir* 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 *dzikir* 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 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). 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) 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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Medicine And Al-Quran Recital Approaches Used On Covid 19 Patients: A Systematic Review

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