

Religious and Health Benefits of *Salah*/Prayer: A Review

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Abstract

Religion is very influential in health promotion. One of the major components of the Islamic religion is *Salah*/prayer, performed by the majority of Muslims five times daily. Thus, there is a need to broach the religious and health benefits of prayer. A review of related literature was performed, and the results were obtained. It was observed that prayer has several religious and health benefits to the adherents and hence can serve as a health promotion tool. Religiously, performing prayer is the fulfillment of a major pillar of Islam and Allah's commandment. From a health point of view, performing *Salah* is a very important exercise that is severally beneficial to health. It improves physical and spiritual domains of health. Mental health is also improved because of *Salah*. Particularly, improvement in heart, spine, memory, concentration, cognitive functions, rehabilitation of musculoskeletal and neurological conditions, maintenance of joint mobility and elasticity, acting as endurance exercise, reduction in cardiovascular problems, and increase in mental health are some selected health advantages of prayer. Before prayer, there is ablution that involves some etiquettes as follows: trimming of the moustache, the use of siwak (tooth-stick), cleaning of the nose, clipping of fingernails, washing of knuckles, removing hair from armpits and pubic area, cleaning the genitals, one should not urinate while standing because it can splash and affect his body, clothes or relations, one should clean himself from impurities, one should not use the right hand in cleaning dirt, one should wash his hands with water, then soap after toilet. Prayer is indeed beneficial to the health of performers.

Keywords: *Salah, Ablution, physical health, exercise, mental health, depression, healing*



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INTRODUCTION

Islam is the world's fastest-growing religion and the second largest on earth. People adhering to the Islamic religion are the majority in 48 countries and serve as minorities in 9 other countries. The adherents to Islam most adhere to five pillars *viz*, *Shahadah* (profession of faith) that there is no God but Allah, the *Salah* (five daily prayers), *Zakat*, fasting, and *Hajj* (Al-Krenawi and Graham, 2000). Prayer is a principle that is carried out at least five times daily (Al-Krenawi and Graham, 2000). Forsooth, multidisciplinary and several studies reveal a range of health benefits through participation in religion. Religiosity has been associated with health-promoting behaviours, such as improved diet, exercise, shunning drinking etc. (Salgado, 2014; Pfeiffer *et al.*, 2018).

Certainly, regular physical activity is an important event essential for human functions and healthy life. Daily physical activity helps to improve overall physical and musculoskeletal health and, in turn, improves overall health status, and decreases chronic disease and disability risks.

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DOI: 10.31098/ijeis.v2i2.1053

Research Synergy Foundation

Regular exercise induces multiple adaptations to the body parts and systems and helps in reducing cardiovascular disease, neurological conditions, musculoskeletal issues, depression, and fall-related injuries. It is a forefront health indicator that promotes and maintains health, especially in adults (Nazish and Kalra, 2018). In order to improve health, every adult of 18-65 years old needs moderate intensity exercise for a minimum of 30 minutes five days a week or strenuous aerobic activity for a minimum of 20 minutes three days every week. Fortunately, *salah* is a practice that is always performed by all Muslims every day and at least five times. *Salah* involves performing spiritual and physical activities altogether, where the muscular system of the human body becomes active without muscle fatigue and stimulates serenity in the body and soul (Nazish and Kalra, 2018).

A number of studies have been published showing various aspects of health promotion in religion. Likewise, concerning *Salah* many studies were published showing its health benefits touching various angles. Thus, there is needed to form a systematic review or summary. The objective of this paper was to describe the reports on the benefits of *Salah* to humans from religious and health perspectives.

LITERATURE REVIEW

Relationship between health and religion

Science and religion are now believed to interrelate in many respects. Religion is the key to the soul; a person can be healthy when he has a pure and salubrious soul and eternal peace. Therewith, Islam is a religion followed by a large number of people across various regions of the world, impacting their life by reducing physical and mental distress among its adherents, especially through *salah* (Ghous and Malik, 2016). Nowadays, scientific works have started to believe that prayer performed by Muslims five times daily, at least as the second pillar of Islam, is important as a ritual, and physical activity, that all muscles of the body are activated more than any form of physical exercise without fatigue, and stimulates serenity in body and soul, and have long term health benefits on healthy and diseased people (Ghous and Malik, 2016).

Salah can be viewed from a literal perspective, as *dua* means prayer or supplication. It can also be viewed as a word that is rooted in connection or contact as it connects the servant with God Almighty. *Salah* based on worship, the kit can be regarded as a ritual of daily *salah*, which begins with *Takbir* on standing posture, and other various inclinations and postures follow together with echoing supplications and praises. It is an act of worship consisting of bowing, prostrations, and relations. For every Muslim, there are five daily prayers to be practiced every day on a compulsory basis. Allah said, "Verily, the prayer is compulsory on the believers at fixed hours" the five obligatory prayers are performed at their appointed times. Morning/ dawn prayer (*Fajr*) is the first prayer, then the early noon prayer (*Zhur*), the late afternoon (*Asr*) prayer follows, *Magrib* (sunset) prayer follows, and the last is the early night (*Ishai*) prayer. Every Muslim is expected to abide by daily prayers as exhorted by Almighty God "Guard strictly obligatory prayers, especially the middle *salah*" Qur'an, 2:238. It is obligatory to perform acts in prayers as follows: purification from minor and major impurity, covering the private parts, facing the *kibla*, recitation of the *Takbir* (opening salutation), standing during *Takbir*, recitation of the first verse of Qur'an (*Fatiha*), standing during

the recitation of *Fatiha*, bowing, raising up from bowing, prostration, raising up from prostration, tranquility in the acts of *salah*, sitting for the last salutation, arranging obligatory acts of *salah* in order, last salutation (*taslim*). Similarly, there are *sunnah* acts (that is, secondary acts of prayer), and desirable acts of prayer that are to be observed in *salah*. Typically, five daily *salah* prayers are obligatory; supererogatory prayers are observed to add a reward to the observer or seek nearness to Allah Almighty. Those prayers observed as additions are many; some are two rakaah before *Subh*, two or four rakaah before *zuhr* prayer, two rakaah after *Zuhr* prayer, two rakaah after *Magrib*, eleven rakaah after *Ishaii* prayer (Jimoh, 2022).

Islamic prayers consist of both spiritual meditation and physical movements of various parts of the body, and they are believed to improve equilibrium, balance, and joint flexibility as well as maintain lower limb performance. Each regular prayer includes a series of postures, movements, and Quran recitations, along with other specific supplications. The prayer starts in a standing posture. Then, the worshiper bends at the waist, placing the hands on the knees while keeping the back straight (bowing). The worshiper then returns to the standing position before adopting a prostrate position with the forehead, nose, hands, knees, and balls of the toes touching the ground for several seconds. The forearms and elbows should be raised off the floor during prostration (*Sujud*). The worshiper sits on the legs for a few seconds before rising to stand. This sequence of motion is called *rakaah*. *Raka'ah* is repeated 2-4 times depending on the statutory number of *rakaah* in each specific prayer (Alabdulwahab *et al.*, 2013).

Islamic overview

Religion deals with external functions and apparent codes of conduct, while spirituality is concerned with esoteric dimensions of personality, like finding serenity with nature or with surrounding and with God, also exploring out meaning and motives of life. Mostly, spirituality can be defined as meaning, connecting, transcendence, and value (Jawaid, 2013). Likewise, Simpson and Weiner [9], in the Oxford English Dictionary, promulgated two related items. First, spirituality refers to life's most vital issues and concerns (e.g., the term *spiritus* in Latin means "the breath," most vital to life). Second, spirituality is seen as a subjective feature of life, including the senses, such as sight and hearing. The Association of American Medical Colleges defines spirituality as a broad one: "Spirituality is dubbed as a factor that contributes to health in many persons. The concept of spirituality is found in all cultures and societies. It is expressed in an individual's search for ultimate meaning". Anandarajah (2001), as reported by (Jawaid, 2013), explained that important aspects of spirituality are love and peace that individuals derive from their relationships, nature, and God. Spirituality can be described as latent construct, as it cannot be observed directly but can be inferred from some of its elements. Nowadays, the concept of health consists of biological functioning, influenced by cultural, social, and philosophical factors, including purpose in life and the quality of healthy personal relationships (Jawaid, 2013). Many studies chunk out spirituality. When a person gets ill, he/she experiences stress over the changes in life, then eventually looks for evident reasons or solutions for a cure, and when the medical system fails to do so, the patient begins to look towards spirituality for healing in another way. Those who were not religious before may turn to religion for comfort and acquire it as a new method of coping (Jawaid, 2013).

Additionally, (Jawaid, 2013) reports that, in 1974, Benson found that 10 to 20 minutes of meditation twice a day leads to decreased metabolism, decreased heart rate, decreased respiratory rate, and slower brain waves; the practice was beneficial for the treatment of chronic pain, insomnia, anxiety, hostility, depression, premenstrual syndrome, and infertility and was a useful adjunct to treatment for patients with cancer or HIV. Religious belief influence illness prevention, coping, recovery, and illness experience. Patients showed less psychological distress if they connected with God in the hope of healing and relaxation; most of them reported strength and comfort from their spiritual beliefs.

Positively, it was found that meditation is a good therapy for chronic conditions such as headaches, anxiety, depression, premenstrual syndrome, AIDS, and cancer. Benson's relaxation response is elicited by a simple two-step procedure: (a) Repeating a word or muscular activity, (b) Passively ignoring any other obtrusive thoughts, and returning to the repetition (Jawaid, 2013). In 2008, "Pargament investigated factors such as heart disease, dyslipidemia, hypertension, cancer, and mortality have an inverse relationship with religious behaviors. Across every health domain, every predominant religion and spirituality has its own measure of involvement, most notably, the frequency of church attendance. Growing literature suggested strong coping in adolescent religious patients with medical conditions such as arthritis, diabetes, renal disease, cancer, cardiovascular disease, pulmonary disease, HIV/AIDS, cystic fibrosis, sickle cell anemia, amyotrophic lateral sclerosis, chronic pain, and terminal illnesses. In 1995, McCullough reviewed the effect of religious behavior on neuro-immunologic, cardiovascular, and musculoskeletal changes. Other than these findings, better immune function, lower death rates from cancer, better cardiac outcomes, lower blood pressure, lower cholesterol, less cigarette smoking, more exercise, and better sleep was also marked in his book called"(Jawaid, 2013).

A study by Qidwai et al. (2009) conducted in 2008 represented majority of the respondents (95.8%) believed -prayers can heal, 75.3%) of them believed that prayers could curtail the duration of disease, and 49% believed that illness does not prolong by prayers. It is equally important to realize that 160 (40%) participants believed that prayers could prolong life. Methods used for healing by study participants include: reciting verses from Holy Quran, blowing them on water and then drinking it, and wearing *taweez* (amulet), which is thought to speed up the healing process. Psychological/mental health associations with spirituality Emmons (1999) reports that through stressful hours, religious adherence can provide stability, support, and direction to find an ultimate purpose and meaning in life. Spirituality orientations can shape efficient methods for adapting that is linked to better mental health. In a study by Baetz et al. (2004), religious attitudes were attributed to greater life satisfaction. Elevated satisfaction was predicted by Worship-attendance frequency. Increased Alcohol use was inversely proportional to Worship-attendance frequency. Spiritual well-being is positively associated with quality of life, decreased episodes of depression, anxiety, and cognitive avoidance. This was reported in (Jawaid, 2013).

RESEARCH METHOD

An adapted review, known as a scholarly review with an aim to inform the public, and fellow scholars, about the quality and purposes and elucidate it fits the current public health usage (Snyder, 2019; Alex, 2021). Additionally, a review and correlational analysis were implemented using other related literature; to describe insights and possible research directions of Muslim prayer works in improving the public health of the Muslim *ummah nowadays*. Knowledge production is accelerating at a tremendous speed while at the same time remaining fragmented and interdisciplinary. This is why the literature review as a research method is more relevant than ever. An effective and well-conducted review as a research method creates a firm foundation for advancing knowledge and facilitating theory development. By integrating findings and perspectives from many empirical findings, a literature review can address research questions with a power that no single study possesses. It can also help to provide an overview of areas in which the research is disparate and interdisciplinary. In addition, a literature review is an excellent way of synthesizing research findings to show evidence on a meta-level and to uncover areas in which more research is needed, which is a critical component of creating theoretical frameworks and building conceptual models (Palmatier *et al.*, 2018; Snyder, 2019).

RESULT AND DISCUSSION

Ablution

Ablution (*wudu*) means cleanliness, beauty, and light. Muslims are instructed to perform ablution before Salah. A Muslim prays at least five times every day, and there is a requirement for ablution in every one of those circumstances. Therein, the nose, mouth, ears, genitals, hands, legs, and relations are always rinsed and cleaned with clean water. This activity helps in reducing or eliminating the microbial load from the affected areas of the body. Hence it is a protective or preventive behavior that shields against so many infections because it entails personal hygiene (Maigari, 2016). Allah Almighty said, "O you who have believed when you rise to prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of *janabah*, then purify yourselves. But if you are sick or on a journey or one comes from the place of relieving himself, or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon that you may be grateful" [Quran 5: 6] (Maigari, 2016). Allah Almighty has given his prophets certain practices, which Muslims are to follow; they are:

- trimming of the moustache
- The use of *siwak* (tooth-stick)
- Cleaning of nose
- Clipping of fingernails
- Washing of knuckles
- Removing hair from armpits and pubic area
- Cleaning the genitals
- One should recite prayers while entering the toilets and leaving
- One should not urinate while standing because it can splash and affect the body, clothes, or relations

- One should clean himself from impurities
- One should not use the right hand in cleaning dirt (urine and faeces) because the hand is mostly used for eating and preparations of food materials.
- One should wash his hands with water, then soap after the toilet (Maigari, 2016; Bajirova, 2018).

Selected Health benefits of Ablution

Several studies have reported numerous health benefits of ablution. Because of a properly performed ablution, several health promotion benefits are gotten, like the ones enumerated below:

- *Wudu* helps to reduce germs from the body hence promoting health.
- It also helps to relax the nervous system
- Reduce stress and tension/anxiety
- Daily washing keeps germs away from the body
- Gargling reduces bad breath
- Nose cleansing reduces dust, allergens, etc., and decongests the nasal cavity.
- Face washing reduces pimples, acne, wrinkles
- Ear cleaning removes wax, germs, and dust,
- Cleaning help in removing chemicals that affect the skin (including cancerous ones) (Bajirova, 2018; Adriyani *et al.*, 2021).
- *Miswak* (brushing of teeth) is enjoined in *Wudu* or before *Salah*. It is good in the sense that it enhances memory, eliminates slime, improves the aroma of the mouth, strengthens the gums, clears voice, triggers appetite, improves eye-sight, improves intelligence, blocks tooth decay, and decongests mouth (Irmak, 2014; Bajirova, 2018; Sabra, 2018).

PRAYER/SALAH

Nowadays, due to increased sedentary lifestyles and feeding behaviours, among others, there is an utmost need for regular physical activity. Regular physical activity has become an essential requirement for health promotion. It helps in reducing cardiovascular problems, neurological disorders, musculoskeletal problems, and relations (Zainuddin, and Halimatussa'diah, 2013; Mahbosh, 2018; Nazish and Kalra, 2018; Zainudin *et al.*, 2019). The connection of religion to health has been duly acknowledged in several studies. Positive health is always present in religious people compared to their counterparts. Salah/prayer is the second pillar of the Islamic religion that must be performed five times daily by every Muslim. In Salah, spiritual and physical postures are indulged, which are done daily. Therein, all the stages of Salah have their own health promotion benefits embedded. Allah says "Verily, *salah* is an obligation on the believers to be observed in an appointed time" Quran 4:103. Laconically, in prayers, there is standing, attention, rising of hands, recitation, and prostration of *Ruku'u*, standing, prostration of *Sujud*, sitting, and related recitations therein. Some of the health benefits of Salah include:

- Improvement in heart, spine, memory, concentration, cognitive functions
- Rehabilitation of musculoskeletal and neurological conditions
- Maintenance of joint mobility and elasticity
- Act as endurance exercise
- Reduction in cardiovascular problems

- Increase in mental health (Imamoglu, 2016; Nazish and Kalra, 2018; Ghous and Malik, 2016; Zainudin *et al.*, 2019).
- Recitation of the Quran in Salah reduces the length of stay at the hospital, even in cancer patients (Ernawati *et al.*, 2020).

Selected Physical benefits of Salah to health

Like the spiritual benefits of *salah*, there is a wide range of recognised physical benefits of *salah*. Each position requires the movement of parts of the body, which in turn encourages health and well-being, and every Muslim must perform Salah (Mahboob, 2018). *Salah* increases basal metabolic rate, reduces body fat, and gives healthy body composition (Doufesh *et al.*, 2013). The process of Salah is low to moderate-intensity form of regular exercise spanning 10-20 minutes up to five times daily (excluding *nawafils*). This raises the heartbeat, increasing blood flow around the body and giving strength and stamina to the heart muscles. Walking from the house or place of work to the mosque for *salaah* earns a weekly 30 minutes requirement of exercise per day, at least five times per week (Umar *et al.*, 2008; Umar *et al.*, 2010; Doufesh *et al.*, 2013; Umar *et al.*, 2016; Kamran, 2018; Dikko *et al.*, 2020). Prayer also helps to bring about relaxation, reducing stress levels (Routledge, 2014). Below are some identified benefits of various positions of Salah:

- Standing (*Takbir*)
Elbows bent, shoulder joint gently stretched. The shoulder blades and lower back are brought into a good neutral position with core muscles active. These muscles help maintain good posture.
- Standing (*Qiyam*)
Lowering of the hands to the waist and shoulders relaxed, encouraging calm breathing. Equal weight through both feet, with core muscles active. Blood flow is increased in the hand area of the left motor cortex and corresponding sensory areas in the post-central gyrus, worshippers utter recitations, which contribute to activating speech muscles (Nazish and Kalra, 2018)
- Bowing (*Ruku'u*)
Bowing is done by a forward movement of the vertebral column resulting in a situation where muscles of the back and back of thighs, and calves are fully stretched when the waist is bent. It helps in the control of bending the lower and lowered muscles, both in forward positions and returning to standing positions (Nazish and Kalra, 2018). Bowing activates the back muscles, which is a beneficial activity
- Sitting
Muscles at the front of the ankle and foot become stretched, toes become extended, and the knee and hip become flexed. Lowering the back in a good position will help strengthen core muscles (Nazish and Kalra, 2018).
- Halting (*Taslim*)
Turning the head to each side improves the range of motion of the neck, stretching muscles with gentle, repeated motions (Bradford Teaching Hospital NHS Foundation Trust, 2017)

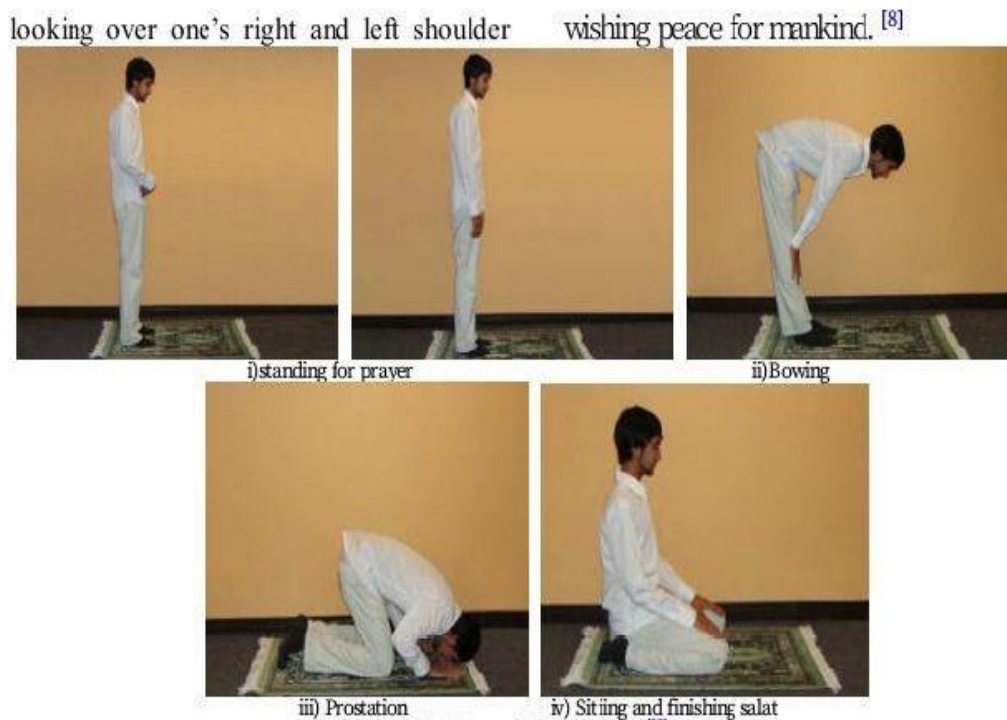


Figure 1. Positions in Salah, Source: Nazish and Kalra, 2018

Prayer's posture health benefits

1. *Takbir & Qayyam*

Takbir is the starting point of the prayer and begins by raising the hands, keeping the palms open next to both ears, placing the thumbs behind the earlobes, keeping the elbows bent, the Pectoralis muscles stretched gently, and the shoulder blades. Raising both hands and placing them on the stomach can expand the chest cavity. Additionally, there is an even distribution of weight through both feet throughout the practice of standing posture, which, consequently, will ease the balance of the body and lower back brought into a neutral position whilst activating the core muscles at the same time. This position helps to straighten the back and improves posture (Kamran, 2018).

Ruku'u/forward bending:

Ruku'u is forward flexion of the lumbar spine and flexion at the hip joint, whereas the knee joint bears load in extension. It helps in minimizing the risk of osteoporosis and stretches the paraspinal muscles of the lumbar spine, hamstrings, and calves (gastrocnemius & soleus). *Ruku'u* strengthens the back, extends the spine, and increases the flexibility of hips and hamstrings and relieves the stiffness at the spine, neck, and back and helps to improve posture as well as balance and coordination. *Ruku'u* is good for treating backache and vertebral column-related diseases. It helps to reduce the risk of nerve compression and promotes the flexibility of the spine in healthy people. Studies have shown that the *ruku'u* prostration positions help to relax the spinal canal and reduce the risk of pressure on the spinal nerve (Kamran, 2018).

Jalsa/Tashahhud/Sitting

Sitting in *salah* involves sitting on the floor directly on the ground with both legs folded in such a way that the heels touch the gluteal region and the hands are placed on the knees. This posture stretches muscles at the front of the ankle and foot. It stretches the tibialis anterior, the extensor hallucis longus (with the toe extended), and the quads and gluteus muscles (while knees and hips are flexed). The full inner range of motion on the knee joint is achieved, and it prevents restricted joint range, which is most commonly seen in patients with degenerative knee problems. The knee joint is noted to attain maximum flexion during the sitting posture. Sitting in a kneeling position - not helps to maintain a good posture and improves flexibility, and strengthens ligaments. Rising up after *Jalsa* to continue other *Rak'ah* involves activities like deep squats as well as full to half kneeling postures. With erect postures, more spinal stability is gained. All these physical activities are therapeutic are useful to treat joint/muscle injuries and core coordination and balance reeducation (Kamran, 2018).

Sujud/Prostration

The position of maintaining the lower back flexed and the forehead resting gently on the floor allows the postural neck muscles to be activated in order to control the neutral head position in lowering down and while lifting it from the floor. The hands are also stretched out in a manner that allows the forearm as well as the arm muscles to bear weight. The toes, entire vertebral column, and upper and lower spinal muscle experience a stretch. The knees forming a right angle allow abdominal muscle contraction to be activated and prevent flabbiness. The hip joint was in maximum flexion during the prostration posture. The stretch felt in the length of the spine as the individual curls the torso over the legs also creates a space between the dorsal surfaces of the vertebra of the spine and aids spinal distraction as well as allowing neural glides and the lengthening of the nerves. This posture, combined with other exercises, opens the lower lumbar facet joints and may help to reduce lower back pain, and sciatica can be used to treat spinal stenosis and other degenerative disc diseases. In the prostration position, the head is in a position lower than the heart and, therefore, receives increased blood supply to the brain, stimulating the brain's frontal cortex. And in turn, reduces the chances of brain hemorrhage and headache and helps to reduce high blood pressure. This surge in blood supply also has a positive effect on memory, concentration, psyche, and other cognitive abilities (Kamran, 2018).

Salaam/Neck Turns

Salam is an excellent form of neck and upper vertebrae exercise. The head performs rotational movements over the cervical vertebra. This improves the range of motion of the neck whilst stretching the trapezius fibers. It also helps to mobilize the upper back and the thoracic muscles (Kamran, 2018).

Effects of Qur'an music on mental health

Religion is inevitable in so many people. It involved the spiritual facet, which is responsible for mental health. Therefore, there is a need to be broached about the connection and interrelationships between the Muslim population and their religion, prayer, and Qur'anic music. For example, a Pakistani study performed at the University of Egbak Lahoori revealed that 78% of the treated group with the Quran was effective. In the same vein, Boalhry and Ferrand (1995) depicted that Quran prevents mental pressures. Hassanpour and Loya (1997) indicate that students

who recite Quran regularly have less depression, anxiety, and stress than the comparison group. Galedar and Saki (2001) show that people who listen to Quran have fewer degrees of stress than the contrasting group. Drabinia et al. (2017) have revealed in an interventional study that there exists a positive effect on participants. Thus, hearing the Qur'anic music improves the mental health of people.

The use of sound in the field of medicine is well-known. Parables can be used in detecting, locating, characterizing, and monitoring abnormalities in pregnancy. Human cells respond well to sounds. That is why in recent years, sound has been widely utilized in therapy and healing. Sound has been used in the management of pain, depression, brain injury, stroke, psychology, anxiety, fear, etc. The Quran recitation might have a direct healing effect. This study suggested that listening to Quran has a better impact on brain wave balancing compared to classical music. Tumiran *et al.* (2013), Show that Qur'anic healing yield better in contrast to classical music healing. Therein, the human brain produces higher alpha waves when listening to the holy Quran and stabilizes psychological behavior. Akhlaqi (2014) posits that Qur'anic recitation reduces pain after surgery. The mechanism of how Qur'anic music performed its positive effects was suggested by Hashim *et al.* (2017), vibrations produced during recitation by the reciters. The Quran has a powerful fluent style of expression and captivating sound that impacts the audience with inner harmony and rhythm. It provides a deep spiritual energy to the reciter and listener even if they cannot percept the meanings (Haque and Ghosh, 2013; Hashim *et al.*, 2017; Saquib *et al.*, 2017). In the overall sense, the spiritual and religious inclination that has been a divine book is the main reason behind the effectiveness of Qur'anic recitation healing properties (Yusuff *et al.*, 2019). Listening to Quran influences the vital signs of unconscious patients admitted to the Intensive Care Unit, as concluded by Mansouri *et al.* (2017).

CONCLUSION

Prayer/ salah is a cluster of motions and movements in the act of Muslim worship known for many physical and physiological benefits. The body goes through a unique exercise routine during the salah; therefore these postures help to maintain fitness, leading to improved flexibility, muscle strength, and endurance. Keeping public health awareness is important in order to gain maximum physical health benefits associated with prayer postures among the Muslim population.

LIMITATIONS & FURTHER RESEARCH

The limitations of the study are that it is a mixed study involving a critical review of what was observed in past empirical studies and theoretical studies. It is not an interventional or experimental study that establishes a cause-effect relationship. More interventional studies are required on extensive variables and subjects to reaffirm past studies.

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