Investigating the Rate of Quran Reciting by Persian Language and Literature Students in Comparison with Students of Other Fields and Its Effect on Depression, Anxiety and Stress

Shokrollah Pouralkhas
Department of Literature and Humanistic Sciences, University of Mohaghegh Ardabili, Iran
Email: Pouralkhas2011@yahoo.com

Soran Rajabi
Department of Literature and Humanistic Sciences, University of Mohaghegh Ardabili, Iran
Email: soranrajabi@gmail.com

Ahad Pishgar
Department of Literature and Humanistic Sciences, University of Mohaghegh Ardabili, Iran
Email: A.pishgar@live.com

Abstract—**This study aims to examine the rate of Quran reciting by Persian Literature students in comparison with students of other fields and its effect on depression, anxiety and stress. This study has been done over Mohagheghe Ardabili Students in the first semester of 2010. Three hundred and ninety-one students-male, (age: 20.32 ± 2.12 years) were chose by multistage (random) sampling Instruments which have been used in this study are researcher – made questionnaires and a questionnaire of depression, anxiety and stress. Analyses of result by indicate that there is a meaningful difference among students of different fields in reciting Quran. The findings also show that there is a meaningful difference among students who recite Quran and who do not in depression, anxiety and stress. This study depicts that Persian Literature student's recite Quran more than other field's students and those students have less depression, anxiety and stress.**

Index Terms—**mental health, Quran, Persian language and literature**

I. INTRODUCTION

From the psychologists view, mental easiness and sense of satisfaction of life are characteristics of healthy people. Investigating feeling and inside of a faithful person show that He is replete with morality and virtue (Mottahari, 1993). Quran verses also confirm it. For example, in Thunder chapter of Quran, the 28th verse, it is said that "the ones who believe and whose hearts feel tranquil through remembering God surely hearts feel tranquil whenever God is mentioned". So, Islam religion which completes all religions is based on two points: upbringing and morality. On the other hand, Quran, a miracle of Islam religion, emphasizes these two principles which have different issues (Bakhshi, 2002).

Quran is our religious book; its concepts had affected our life during fourteen centuries overtly or covertly. For instance, we can see Quran effects in the poems and writings. "Effects of Quran on writers and poets date back to the third century and it can be seen greatly in seventh and eighth especially in Molana's Mathnavi" (Rastgou, 2008, p.4).

Iranian's honorable treasures are poems of poets and texts of writers and teachers and thoughts of philosophers and spoke men who were Muslim, whose verses and phrases refer to symbols, quotations, warranties, interpretations, stories and allegories from Quran. For example, a person who studies works or Rudaki, Molave, Hafez, Attar, Nasro-Allah Monshi and the others cannot understand unless he knows Quran interpretation. All these writers and poets said that "all they have are because of Quran" and study Quran "in fourteen narratives" and nothing "except Quran won't help them". For this reason, intentionally or unintentionally, their sayings have a word, phrase, verse and quotation from Quran (Halabi, 2007, p.12).

Effect of Quran on Persian Literature is obvious. But the questions which arise are that this valuable treasure can effect on students of Persian Literature and lead them toward Quran reading and interpretation?

The next issue of the present study is effect of Quran on its followers and friends. The complexity of present era lead the people toward impotency and this feature is obvious in those university students who are in their late teens and early youth and recently entered the university because of change in their life; they are under pressure of depression, anxiety and stress (Ross, 2010).

Different attempts have been done to prevent or decrease life pressure and people and researchers through frameworks. So religion and belief are of high importance and are used as supernatural power among religious followers and leaders.

Recently, politics and WHO strategies organizers have make use of religious beliefs (Maltby & Day, 2009). As, one of the ways of increasing mental health and decreasing depression, anxiety and stress among the university students is religion and belief (Francis & et al, 2004).

But among the religions, Islam, which is the last and complement of all the others; give the comprehensive framework for wale fare and tranquility.

As, Mohammad prophet introduced Quran as God's words and Islam miracle. Psychologists of Egbal Lahoori University of Pakistan (1985, as cited in Maltby & Day, 2009) Showed that treating depression through praying to God and reading Quran versus in 78 percent of treatment group was effective and the Comparison group which stay late at high to pray to God shows only 15 percent improvements of depression. Boalhry and Ferrand (1995) in the research with the name of Quran and the ways of preventing mental pressures came to the conclusion that Quran introduces some ways to prevents mental pressures. Those ways are praying to God, patience, repent, talking to God, thinking about those things which are ever ending and getting away from permanent things. Hassanpour and Loya (1997) indicated that teen's high school students who recite Quran regularly have less depression, anxiety and stress than the other Comparison groups who do not recite Quran regularly. Jafari and Moosavi (1997) showed that hawing insisted read Quran regularly; female University students have a few degree of stress. Understanding concepts of Quran decrees degree of stress. Galedar and Saki (2001) showed in their study that those who listen to Quran at the time of Azan, they have a few degree of stress than their contrast groups who do not listen to Quran. Gazarpour and Najafi (2004) depicted that 65 variables with the name of prohibition variables (such as being kindness, patient, devote and so on) and 65 variables with the name of moderator variables (such as being betrayer and so on) are mentioned in Quran. Iahammiri, Hajipooran and Hashemzadeh (2010) showed in their studies that there was a significant difference between treatment and control groups in the degree of depression. But there was no significant difference between the groups who read Quran and who memorize Quran in the degree of depression. Also it is concluded that those who read Quran or memorize it have fewer degree of depression.

Based on the review of literature, it can be said that there have been fewer studies about Quran and degree of depression, anxiety and stress. This study aims to study and answer the question that whether the students of Persian literature who recite Quran have fewer degrees of depression, anxiety and stress or not?

II. METHOD

Method of investigating in the present study is measurable and sectional. Sample of this study are boys and girls who are studying in Bachelor science of different fields of academic year of 2010.

Sampling are multistage, Cohen and associates (2001) said that this kind of sampling is a kind of cluster sampling, in which the researcher can choose the sample any time during research from cluster or representative sample whenever need. On the other hand, in cluster sampling, purpose is changing in every stage of sampling and it is possible to choose samples based on geographical, economical and political factors. So, representative sample of this study is the result of a two – stage samplings:

1) Choosing one field of study randomly in each college.

2) Choosing 400 boys and girls randomly who were freshmen, sophomore, junior and senior 190 (48/6) were girls and 201 (51/4) were boys.

Totally, 391 university students take park in this study. Their ranges of age were 18-27 and mean were 22/11 and variances were 1/14. 118 (30/2) students were studying in science college. 106 (27/1) in Agriculture college, 73 (18/7) in Literature and Humanities college and 94 (24/0) in Technical and Engineering college. 108 (27/6) were senior, 123 (31/5) junior, 113 (28/9) sophomore and 43 (11/0) freshmen. In this study, most of students were junior. 190 (48/6) university students recited Quran occasionally and 201 (51/4) did not at all.

Measuring Instruments

Researcher–made questionnaire: This questionnaire assess age, sex, marital status, field of study, time of entering university, Quran reciting , rate of reciting Quran in a day, week, Quran background and gaining rank and so on.

Depression, anxiety and stress scale: Depression, anxiety and stress was made by lovibond and Lovibond in 1995. This scale has 21 articles. There is 4 responses for each item such as never (o), hardly (1), most (2) and mostly (4). Items 1, 6, 8, 11, 12, 14, 18 evaluate stress, items 2, 4, 7, 9, 15, 19, 20 evaluate depression and items 3, 5, 10, 13, 16, 17, 21 evaluate anxiety.

Different searches have been done for finding this questionnaire's validity and reliability. Antony and associates (1998) analyzed this scale into its components and again they found three factors of depression, anxiety and stress as the components of this questionnaire. The finagling showed that 68 percent of the whole scale evaluates these three factors of depression, anxiety and stress. The sig. of depression, anxiety and stress in this study are 9/01, 2/89 and 1/23 and F are 0/99, 0/92 and 0/95.

III. RESULT

In this section, the rate of Quran reciting compare with the field of study and sex and its relationship with mental health.

TABLE 1:
RESULT ANALYSIS OF FACTORIAL VARIANCE OF THE FIELD OF STUDY IN INTERACTION WITH SEX AND ACADEMIC SEMESTER

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1720.95a	1	254.95	18.32	0.001
Field of study	619.12	1	619.23	46.16	0.001
Sex	14.73	1	14.41	1.09	0.29
Academic semester	6.08	1	6.08	0.45	0.50
Field*sex	13.76	1	13.76	1.01	0.35
Field* Academic semester	15.59	1	15.59	2.05	0.21
Field*sex* Academic semester	1.17	1	13.41	0.08	0.76
Error	8114.95	605			
Total	1681352.00	613			

a. R Squared=0.18 (Adjusted R Squared=0.16)

According to table 1, it can be conclude that F is 46/16, so it is significant; it means that there is a significant difference among university students of different fields in Quran reciting. F is 1/09 in sex which means that there is no significant different among boys and girls from the view point of sex in Quran reciting. Also the year of entering University is not significant in reciting Quran too. Fs gained from interacting groups are not significant too and this shows the homogeneity of groups in interacting with each other in reciting Quran.

For comparing two by two, Scheffe test is used and its results are shown below.

TABLE 2:
SCHEFFE POST HOC TEST RESULTS TO COMPARE PAIRS OF GROUPS IN TERMS OF READING THE QURAN

Group		Mean difference	Sig.
Persian Language and Literature	Agricultural Machinery Engineering	1.25*	0.02
	Civil Engineering	2.18*	0.001
	Biology	1.16	0.07
Agricultural Machinery Engineering	Civil Engineering	-0.93	0.10
	Biology	0.09	0.91
Civil Engineering	Biology	-1.02	0.12

*.The mean difference is significant at the .05 level.

Table 2 shows the differences between 2 groups, as there is a difference in the rate of reciting Quran among students of Persian Language and Literature with students of agricultural Machinery Engineering and Civil Engineering. It means that rate of reciting Quran in students of Persian Language and Literature is more than students of Agricultural Machinery Engineering. There is no significant difference among the students of Persian Language and Literature and Biology. There is also no significant difference among other groups.

TABLE 3:
RESULTS OF INDEPENDENT SAMPLES T TEST TO EVALUATE MEAN DIFFERENCES, DEPRESSION, ANXIETY AND STRESS IN THE QURAN READER AND STUDENT GROUPS COMPARED

variable	Group	Mean	Std. Deviation	t	Sig.
depression	Comparison Group	11.11	3.79	2.49	*
	Quran Reader Group	10.31	3.56		0.013
stress	Comparison Group	10.26	2.82	2.78	**
	Quran Reader Group	9.61	2.32		0.006
anxiety	Comparison Group	7.92	1.98	2.15	*
	Quran Reader Group	7.59	1.10		0.03

According to table 3, t is 2/49 with 389 degree of freedom at the level of α= 0/05, so t is significant and null hypothesis (H0) is rejected and it can be concluded that there is a significant difference among the students who recite Quran and who do not in the degree of depression. It means that the mean of depression in students who recite Quran is fewer.

The calculated t is 2/78 with 389 degree of freedom at the level of α= 0/01, so t is significant and null hypothesis (H0) is rejected and it can be concluded that there is a significant difference among the students who recite Quran and who do not in the degree of stress. It means that the mean of stress in students who recite Quran is fewer.

The t is 2/15 with 389 degree of freedom at the level of α = 0/05 and it is significant. So the null hypothesis (H0) is rejected and it can be concluded that there is a significant difference among the students who recite Quran and who do not in the degree of anxiety. It means that the mean of anxiety in students who recite Quran is fewer.

IV. DISCUSSION

This study's findings show that there is a significant difference among the students of different fields in reciting Quran. This means that students of Persian Literature recite Quran more than students of Agricultural Machinery Engineering and civil Engineering. There is no significant difference among the students of Persian Literature and Biology and other groups too.

To confirm these findings, it can be said that Quran concepts had affected our life during fourteen centuries overtly or covertly. For instance, we can see Quran effects in the poems and writings. "Effects of Quran on writers and poets date back to the third century and it can be seen greatly in seventh and eighth especially in Molana's Mathnavi" (Rastgou, 2008, p.4).

Iranians' honorable treasures are poems of poets and texts of writers and teachers and thoughts of philosophers and spokesmen who were muslem, whose verses and phrases refer to symbols, quotations, warranties, interpretations, stories and all allegories from Quran. For example, a person who study works of Rudaki, Molavi, Hafez, Attar, Nasro – Allah Monshi and the others cannot understand wiles he knows Quran interpretation. All these writers and poets said that' all they have are because of Quran" and study Quran "in fourteen narratives" and nothing" except Quran won't help them". For this reason, intentionally or unintentionally, their sayings have a word, phrase, verse and quotation from Quran (Halabi, 2007, p. 12) and on the other hand based on the theory of sample choosing, students of Persian Literature are addressed, so the effects of Quran represent in the form of reciting and interpreting Quran in these students.

The other findings show that there is a significant difference in the degree of depression, anxiety and stress in the degree of depression, anxiety and stress in students who recite Quran and who do not. It means that the mean of depression, anxiety and stress are lower in students who recite Quran. This study is in accordance with the studies of Psychologists of Egbal lohoori University of Pakistan (1985, as citedin Matby & Day, 2009), Boalhry and Ferrand (1995), Hassanpour and Loya (1997) Jafari and Moosavi (1997), Galedar and saki (2001), Gazarpour and Najafi (2004), JahanMiri, HajiPoran and Hashemzadeh (2010) and also Maltby (1999), Koeing and associates (2001), Moreira and Koeing (2006) and Dezutler and et al (2006), Dew et al. (2010), Weisman et al. (2010), and Barrera et al. (2011).

In confirming the findings of the present study, it can be referred to some mechanisms seen in the morality of person's who recite Quran which are tranquilizing and excitement ejection which are some techniques to decrease the degree of depression, anxiety and stress and stress and increase happiness and mental health (Kannedy and Doepke 1999);

A) Tranquilizing: Religious tranquilizing is a way of decreasing pain and sadness. One example of religious tranquilizing is praying to God. In most of narrative, gaining tranquility through praying to God by religious Imams and leaders has been said. Getting out an arrow from the ankle of Imam Ali or saying of Mohammad Prophet to Belal to call for praying are examples of religious tranquilizing. Also, it is said that Abu-Ali-Sina whenever was not able to solve a problem after praying to God, he would gain his tranquility. Besides, a faithful person after praying to God, start to recite Quran and this is again an example of gaining tranquility through religion for a moment after praying.

B) Excitement ejection: One of the valuable aspects of religions is that its followers perform whatever the religion says wholeheartedly. One of its examples can be seen in holy shrines and tombs such as holy Mashhad. Believing and preserving and searching religious beliefs and concepts are paling in today's developing and industrial lives. Away from its effect on the person's life, it effects on mental health of the person too. Turner, Dell KL. and et al (1998) assert that 20-60 percent of mental health is determined with religious beliefs. As for as, human being is cultural, mental, social and biological so for removing his mental problem, every factors should take into use. On the other hand, it is found that religious beliefs are aspects of a culture which should take into account in increasing mental health and decreasing social harms. Knowing the principles of a religion prevent the person from deviance.

Generally effects or Quran on mental health are as a result of:

1) Reading Quran gives meaning to life.

2) Reading Quran gives hope and positive view of life.

3) Reading Quran helps the person to control himself.

4) Quran prescribe a sound way of living which also effect on mental life.

5) Overall, religious morality is supported by others too because they are a kind of social behavior. Religious morality of a person who read Quran gives a kind of supernatural feeling.

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Shokrollah Pouralkhas, 45-year-old, is an assistant professor of Persian language and literature department in Mohagegh Ardabili university. His major in BA, MA and PhD is Persian language and literature. He has got these degrees simultaneously in Gilan university, Tarbiyat Modares university and Tehran university in Iran.

He has been involved in teaching since 1995. He is a member of the Academy of Persian literature. His main areas of interests are literature, mythology, religion, Persian literature and functional analysis. He has published articles in Iran, Turky, and Azerbayjan.

Soran Rajabi, 30-year-old, PhD student in psychology in the university of Mohagegh university of Ardebil. He has pyblished numerous articles in the field of psychology and religion. Also, has has written a book entitled "Religion and Mental Health". He has been selected as the top student in Iran at 2011.

Ahad Pishgar, 45 years old, is an assistant professor of Persian language and literature department in Mohagegh ardabili university. His major in BA and Ma is Persian language and literature and in PhD is Arabic language and literature. He has got these degrees simultaneously inTabriz university, Zanjan University in Iran and Baku state University in Azerbayjan.

He has been involved in teaching since 1987. He has published 25 articles in countries such as Iran, Turky, Pakistan, India, Azerbayjan and Egypt. He also has written 6 books and took part in 6 national and international conferences.