

RUQYAH: LISTENING TO QURANIC VERSES, A DISEASE TREATMENT STRATEGY

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ABSTRACT

The global Muslim population has surpassed two million, and Islamic principles emphasize accepting teachings from the Holy Quran and Sunnah for theoretical and practical guidance. Among these teachings is the recommendation to seek healing through reciting the Quran, known as 'Ruqyah Shar'iyah.' Despite its significance, medical professionals in Muslim-majority countries often need more awareness of Ruqyah, leading to an overreliance on pharmacological treatments with potential side effects. This study aims to increase awareness among healthcare providers about authentic and updated knowledge regarding Islamic teachings related to disease treatment through listening to the Quran and supplications. Through a descriptive literature review, the research explores critical terms such as Ruqyah, shifa (healing), treatment by Quran, spiritual treatment, Islamic treatment, and supplication in various sources, including the Quran, Hadith books, Google Scholar, and PubMed. While pharmacological treatments remain the primary approach for many diseases, this study suggests that non-pharmacological strategies, such as Quran recitation (Ruqyah) and specific supplications, align with the recommendations of Prophet Mohammad (ﷺ). Training doctors, nurses, and healthcare providers in the Muslim community to incorporate Ruqyah into their practice or involving Ruqyah professionals for Muslim patients can offer additional treatment options. This approach promotes healing without side effects and enhances patients' patience, satisfaction, and overall well-being. Such practices improve quality of life and foster trust in the doctor-patient relationship.

Keywords: Acupuncture, pain level, low back pain (LBP).

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1. INTRODUCTION

Muslim population exceeds two million throughout the world. Islamic is based on the theoretical and practical acceptance of the teachings of the Holy Quran and Sunnah which recommend listening/reading Quran as a cure along with many other spiritual and material remedies. 'Ruqyah Shar'iyah' is the name given to the treatment of illnesses by listening to Quranic recitation and specified prayers from Sunnah. Unfortunately, medical professionals in Muslim countries worldwide, lack awareness about Ruqyah. Mostly diseases are treated pharmacologically. These drugs sometimes exert drastic side effects or narrow therapeutic windows. Quran is the divine book in the religion of Islam, revealed through the medium of sound. Muslims believe according to Quran that if Allah S.W.T were to will harm unto you, none shall undo it but Him ("And if Allah touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things" Qur'an 6:17). There is a hadith "reported Abu Huraira (Radiyah anhu) that the Prophet (ﷺ) said, There is no disease that Allah has created, except that He also has created its treatment. Sahih Bukhari, Volume 7, Book 71, Number 582."¹ This study was conducted to increase the awareness about the authentic and updated knowledge regarding Islamic teachings and studies about treatment of diseases through listening to Quran and supplications. Thus the aim of this study was the give authentic recommendations to physicians and healthcare providers to make the availability of treatment through Quran and supplication as an optional treatment for patients.

2. METHODS

This research method uses a descriptive approach by reviewing literature from research articles. Key words like Ruqyah, shifa, treatment by Quran, spiritual treatment, Islamic treatment and supplication were used to search, Quran, Hadith books, Google scholar and Pubmed for relevant Islamic teachings and scientific studies.

3. DISCUSSION

3.1 *Ruqyah Shar'iyah* (Quran for Cure or Healing):

The word cure has been mentioned several times in the Holy Qur'an. Although the whole Quran is a source of healing, there are verses that specifically mention the role of the Quran for treatment or healing. These verses are referred to as *Ayat-ushifa* (Verses of healing).² "And [God] shall heal the breast of the believers. (at-Tawba, 9:14)." "Mankind there has come to you a guidance from your Lord and a healing for (the diseases) in your hearts, and for those who believe a guidance and a mercy." (Yunus, 10:57)." "There issues

from within the bodies of the bee a drink of varying colors wherein is healing for mankind. (an-Nahl, 16:69).” “And We sent down in the Quran such things that have healing and mercy for the believers. (al-Isra, 17:82).” “And when I am ill, it is He [God] who cures me. (Ash-Shu’ara (The Poets: 26:80).” “And declare (O Muhammad) that [the Quran] is guidance and healing for the believers. (al-Fussilat, 41:44).”

Ibn Kathīr described the word “*Shifa*” as a cure instead of healing in the *Tafseer* of Quran (detailed explanation). Scholars of *Tafseer* described the healing or cure to be related to the religious transparency and mindfulness of a believer’s beliefs (Ibrahim, 2017) but in the *Sunnah* of the Prophet Muhammad (ﷺ), the recitation of the Holy Quran is used for protection against and treatment of human diseases. Aisha (Allah pleased with her) reported that “During the Prophet’s fatal illness, he used to recite the *Mu’auwidhat* (Surat An-Nas and Surat AlFalaq) and then blow his breath over his body. When his illness was aggravated, I used to recite those two Suras and blow my breath over him and make him rub his body with his own hand for its blessings.” (Sahih Bukhari, Volume 7, Book 71, Number; 631).² There is a famous hadith which supports the use of Quran recitation for treating non-Muslims as well. “It is reported by Abu Saeed alKhudr’ that some of the companions of the Prophet (ﷺ) went on a journey till they reached one of the Arab tribes at night. They asked to be treated as guests but the tribe refused. The chief of that tribe was bitten by a poisonous animal (snake or scorpion) and nothing had benefited him. Some members of the tribe went to the group of the companions to seek help. One of the companions agreed to recite Ruqya in return for a flock of sheep. The companion recited Surah Al-Fatihah to treat the Chief. All the praises and thanks to Allah, the chief recovered as if he was released from a chain, and started to walk, and showed no signs of sickness. The chief paid the companions what was agreed. Some of the companions suggested that the earnings be divided among themselves, but eventually, they agreed to consult Prophet Muhammad (ﷺ). Upon reaching Madinah, they narrated the story to the Prophet Muhammad (ﷺ) whereupon he remarked, “How did he come to know that Surah Al-Fatihah can be used as a cure (*Ruqyah*)? You have done the right thing. Distribute your reward amongst yourselves and assign a share for me as well.”³ Quran recitation is recommended for healing even if the person reciting Quran and the person listening for treatment does not understand the meaning of Quranic verses recited.⁴

There are some supplications communicated by Prophet Muhammad (ﷺ) for cure of diseases. These supplications are also used for *Ruqyah*.⁵ Translations with references of the some supplications are below: “There is no Muslim worshiper who visits one who is ill - other than at the time of death - and he says seven times: As'alullah Al-'Azeem Rabbal 'Arshil 'Azeem an yashfik ('I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you') except when he will be cured.”(Hadith: 2227). “Adhhibil-bas, Rabban-nas, washfi Antash-Shafi, la shifa’a illa shifa’uka shifa’an la yughadiru saqama (Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing

but Your healing that leaves no trace of sickness)” (Hadith: 3520). “Put your right hand on it and say: *Bismillah, a’udhu bi’izzatil-lahi wa qudratihi min sharri ma ajidu wa uhadhiru* (In the Name of Allah, I seek refuge in the Might and power of Allah from the evil of what I feel and what I fear),” seven times. (Hadith: 3522). “The Prophet (ﷺ) came to visit me (when I was sick), and said to me: ‘Shall I not recite for you a Ruqyah that Jibra’il brought to me?’ I said: ‘May my father and mother be ransomed for you! Yes, O Messenger of Allah!’ He said: ⁵ In order to obtain maximum benefits from Quran it should be recited as per the specified guideline.⁵

3.2 Rules for Quranic Recitation:

There are certain essential aspects that must be fulfilled for correct Quranic recitation. The Arabic letters or alphabets have certain points of articulation in the mouth, throat, and nose that are called *Makharij* (emission points). If the *Makharij* are not properly used for the articulation of letters, the meaning of the words may change.⁶

There are certain regulations for additional characteristics, pronunciation, stopping, and prolongation of the letters called *Tajweed*. Thus the reciter should have proper training for *Makharij* and *Tajweed*. The Quran also endorses it “And recite the Qur’an with *Tarteel* (measured recitation)” (Quran 73:4).

Ali (Radhiallahu Anhu) was inquired about the definition of *Tarteel*, and he responded, “It means that the Qur’an should be recited with *Tajweed* and with due observance to the rules of *Waqf* (pausing or stopping at the end of the verse)”.

During the period of Prophet Muhammad (ﷺ), Quran was taught verbally, although it was then recorded by his companions (Allah pleased with them) as the Prophet Muhammad (ﷺ) had instructed them.⁴

3.3 Seven Styles of Quran Recitation:

Prophet Mohammad (ﷺ) has recommended reading the Quran aloud: “The comparison between a silent reader (silently) and a reciter (*Qari*) is like a bottle of perfume when it is closed and when it is opened”.⁷

Admitting the fact that Quranic recitation will differ from one person to another due to the difference in each person’s voice and style, there are 7-10 styles of pronunciation of letters that are accepted as correct for Quran recitation. “There is also a hadith (saying) reported by Ibn Abbas that the Prophet Muhammad (ﷺ) said: Jibrail taught me one style and I reviewed it until he taught me more, and I kept asking him for more and he gave me more until finally there were seven styles. (Sahih al-Bukhari, 3047; Muslim, 819).” The prophet (ﷺ) taught the 7 styles to his companions (Allah pleased with them) provided as Table-1.⁴

Table-1: Seven styles of Quran recitation⁴:

No	Style Name	Related City	conveyed by	Year of death (Gregorian calendar)
1.	Nafi'	Medina	Warsh and/or Qalun,	785
2.	Ibn Kathir	Makka	al-Bazz and/or Qunbul,	737
3.	Ibn Amir	Damascus	Hisham and/or Ibn Dhakwan,	736
4.	Abu Amir	Basra	al-Durri and/or al-Susi,	770
5.	Asim	Kufa	safs and/or Abu Bakr	744
6.	Hamza	Kufa	Khalaf and/or Khallad	772
7.	Al-Kisai	Kufa	al-Durri and/or Abu al- Harith.	804

A difference in recitation is allowed due to personal input as long as the meaning of the words does not change. Thus if the rules of *Makhraj* and *Tajweed* are obeyed, different styles are acceptable. The present ways of Quran recitation are inherited from the recitation styles of the Prophet (ﷺ).⁴

3.4 Recitation with melody:

There is *Tarannum* or melody in Quranic recitation.⁸

There are *Ahadith* (sayings) of the Prophet (PBUH) about the beautification of Quran recitation: "Beautify the Quran with your voices." (Sunan Abi Dawud 1468). "Allah does not listen to anything, (more approvingly) as He listens to a Prophet reciting loudly the Qur'an in a sweet voice." Al Bukhari, Hadith No. 5023/ Sahih Muslim, Hadith No.233, and "He who does not recite the Qur'an in a pleasant tone is not of us." A good and authentic *Hadith, Sahih Abu Dawud, Hadith No. 1305*. "Beautify the Qur'an with your voices, for sweet voice increases the beauty of the Qur'an." Authentic: Sahih Al Jami', Hadith No. 3581. "Among the people who recite the Qur'an with the most beautiful voices is the man who, when you hear, you think that he fears Allah." Authentic: Sahih Ibn Majah, Hadith No. 1101.

3.5 Etiquettes of Reciting Quran: Ibn Katheer has described certain of etiquettes of Reciting Qur'an, which are listed in Table-2⁹:

Table-2: Etiquettes of reciting Quran⁷:

No.	Etiquette
1.	Quran should be recited in a clean place, and the best places are masjids.
2.	One should learn Tajwid rules and Quran recitation from expert reciters of Quran.
3.	One must not touch the Qur'an only in a state of purification.
4.	It is better to perform ablution before Qur'an recitation.
5.	It is better to clean his mouth with Arak tooth brush (miswak).
6.	One must recite exclusively for the sake of Allah alone.
7.	It is better to sit facing the Qiblah in comfort and respect.
8.	A reciter should ask for the protection of Allah (Exalted be He) against the Satan before starting Quran recitation.
9.	Quran should be recited with regards and thoughtful to the meanings of Ayahs.
10.	The reciter should pause if the reciter feels yawning.
11.	The reciter must try to beautify his voice while following the Tajwid rules.
12.	One should not halt recitation to speak about something else, but if necessary.
13.	Quran should not be recited in abnormal ways that are not frequently reported by authentic experts.
14.	The reciter must be concentrating on what he is reciting.
15.	During recitation if a verse mentions about Paradise the reciter must ask Allah for granting Paradise, and if a verse mentions about Hell or forgiveness the reciter should seek Allah's refuge from Hell & His forgiveness.
16.	The reciter must have an intention to obey the instructions in verses.
17.	The Quran should not be left opened, and should not place anything on it.
18.	One reciter should not raise his voice when reciting to the extent that he confuses other adjacent reciters.
19.	Reciting Quran in busy places such as marketplaces and places of distracting noise should be avoided.

The text of the Quran is provided with marks for additional directions to make the recitation become easier.⁸ There remain some aspects yet to be understood by human beings regarding the words of Allah Almighty. There are words in the Quran, the meanings of which have not been conveyed to human beings. These words are called '*Huroof Muqata'at*' (meaning abbreviated or shortened or disjointed letters; *Harf* in Arabic means

letter; plural: Huroof). These are unique letters or alphabets that are present at the beginning of some chapters of the Noble Quran, which are read as sounds without known meaning.⁴

3.6 Quran Recitation & Human Health:

Sound waves are initiated by a vibrating body. These waves then travel in any medium (such as air, water, or any other liquid or solid matter) by producing alternative condensation and rarefaction of the molecules in that medium through continuous collision, in the direction of sound wave propagation. Hence sound waves produce.¹⁰ Recitation of Quran produces is also a sound.

Sound waves enter the ear and are conveyed as electrical signals through the auditory nerve to the primary and secondary auditory areas of the brain. The brain perceives the signals as specific voices as well as information and shares it with different other parts of the brain as well. In response to this information, the brain orders different parts of the body to respond according to the information perceived as well as previous experiences and memory.¹¹

Our body is composed of cells, and each cell is composed of billions of atoms vibrating in a specific compartment. Atoms are composed of protons and electrons and other subatomic particles and normally have vibrational stability in these cells. Every cell is an organized system work in perfect synchrony that can be influenced by any vibrations in their surroundings. Any abnormality in this system will lead to disease formation at a smaller or bigger level.¹¹ Sound vibrations affect diseased cells (especially cancer cells) much more strongly than healthy cells. A specific sound holds a much better effect than other sounds, such as a person's own voice. It is surprisingly the most influential sound on the cells of one's own body. Scientists conducted an experiment on human blood cells, by exposing them to different types of sounds and found that the electromagnetic field of the cell was changed differently by different tones of the musical scale. Similarly, the shape, as well as the electromagnetic field of the blood cell, changes with exposure to sounds with a different frequency or a different reader's voice. Similarly, blood drops from different human fingertips were analysed under a special camera during exposure to different voice tones by the blood donors. It was observed that the electromagnetic field for the blood drops changed with a person's voice. The owner's voice especially shook the blood cells uniquely and much more significantly than other voices. Similarly, some sound tones can kill cancer cells and stimulate the growth of healthy cells. This shows that sound with specific frequency and tone can affect viruses and bacteria. Additionally, it also increases the efficiency of immune cells and stimulates the cells against these viruses and bacteria.¹² Cultured cells are modified with the help of tissue engineering and are used for the treatment of various health-related conditions. Cells available from different sources have been manipulated during the cell culture to improve their quality by genetic, as well as

epigenetic intervention. These interventions may ultimately affect the cells negatively. Since sound is a mechanical wave that travels from its source and produces alternate molecular concentrations and dispersals through the medium, these sound waves can be used for bringing biological change at a cellular level. Stromal ST2 cells from mouse bone marrow analysis show that cells can be affected by ultrasound. Audible sound can also affect the gene expression in these cells.¹³ This effect is also observed in humans as the sound waves can penetrate and cause vibrations in human somatic cells, in addition to stimulating auditory cells. Spiritual therapies in accordance with the faith of the patient can help the patient overcome the effects of disease and increase their endurance and tolerance during painful and stressful medical procedures or therapies.^{14, 15, 16, 17}

Sound is used as a non-pharmacological intervention or alternative therapy to treat or manage various diseases. Sound can be rhythmic (such as music) or non-rhythmic (such as noise or human conversation) or both (such as Quranic recitation). Sound may be used as adjunctive therapy also. Various studies have documented the role of listening to Quran recitation in the treatment and management of diseases.^{14, 15, 16, 17, 18, 19} These studies used the pre-recorded recitation of famous reciters who followed the rules of *Tajweed* and *Tarteel*. The recordings of different recited *Surahs* (chapters) of the Quran were used in different studies. The most commonly used *Surahs* used by the intervention groups, across studies, included *Surahs Fatiha, Baqara, Maryam, Yusuf, Yasin, Al-Rahman, Al-Waqi'aa*.^{6, 14, 15, 16, 17, 18, 19, 20, 21}

3.7 Quran recitation affects Physiological Parameters:

3.7.1 Electroencephalogram (EEG):

EEG is a non-invasive, monitoring and recording of the electrical activity of the brain. It is observed that the human brain constantly generates electromagnetic waves, but the frequency of these waves changes if the human activity changes. In a very actively thinking, problem-solving brain the waves generated are called Gamma waves that range from 25-100 vibrations/second (Hz). In an alert status, the consciously working brain generates Beta waves that range from 14-30 Hz. During relaxation or meditation, the brain generates Alpha waves ranging from 9-14 Hz. During sleep, dreaming, and deep meditation, the brain generates Theta waves which range from 5-8 Hz, and lastly at the time of deep dreamless sleep the brain generates Delta waves that have a frequency of less than 4 Hz. Reverence is associated with brain waves which is how we can practice reverence in our daily life to remain optimistic in any unusual situation. Each Prophet of Allah Almighty (ﷺ) would live in a state of undivided reverence and glorification for Allah Almighty, and this state of permanent reverence allowed them to live a life of endurance and serenity in response to harsh conditions and substantial societal issues. Listening to the Quran can help a person stay in a relaxed condition, as compared to resting and listening to music. Jalaudin et al. conducted a study to compare the EEG signals to explore

the brain's wave reflections in a relaxed state of mind where two sessions were conducted, in one session Quran recitation was played and a second session where music was played. The study was conducted to see the changes in alpha waves of the brain which signifies calmness of a person's brain. It was observed that the brain's Alpha Power rises while listening to Quranic Recitation. Thus listening to Quran Recitation is beneficial for a healthy and happy mind.²² Similarly, Al-Galal et al. compared both Quran and relaxing music in healthy individuals. It was observed that the extent of alpha waves was higher than beta waves when listening to the Quran recitation.²³

3.7.2 Vital signs:

Mostly, the effect of Quranic recitation on physiological parameters has been studied in mechanically ventilated Muslim patients in intensive care units by exposing the patients to pre-recorded Quran audios. Listening to Quranic recitation has been found to be associated with decreased blood pressure (BP), heart rate (HR), accompanied with smooth muscle relaxation in Muslim and non-Muslim patients alike, regardless of whether they understood Arabic or not (Babamohammadi, 2015). Mansouri et al. found an increment in arterial oxygen saturation (SaO₂) after listening to Quran. They also noted a drop in mean systolic blood pressure (MSBP) and diastolic blood pressure (DBP), mean arterial pressure (MAP), HR, and respiratory rate (RR) back to normal.¹⁶ In agreement with the above studies, El-Hady & Kandeel have reported significant improvement in all these physiological parameters as well as in central venous pressure in groups listening to Quranic recitation. James' adaptation of the Glasgow Coma Scale was improved shortly after listening to the Quran.²⁴

In the ICU, patients undergoing weaning from mechanical ventilation significant differences were observed between the studied groups regarding HR, MAP, SaO₂ after listening to the Quran. This may be attributed to the spiritual relaxation and stress reduction imposed by the weaning process and improving physiological parameters of the body. Increased spontaneous breathing trial (SBT) durations were observed in patients who were exposed to Quran recitation.²⁵

A study was carried out on preterm new-borns admitted to neonatal intensive care units to observe the effect of Quran recitation on a neonate's physiological responses including HR, RR, SaO₂, MAP, and temperature. The values were noted directly before, during (at 10-minute intermissions), and 10 minutes after the intervention. All values in the intervention group were significantly reduced. The mean SaO₂ in those neonates was also significantly improved.²⁶

3.7.3 Sleep Disturbances:

Poor and disturbed sleep is prevalent in persons with dementia, and in healthy elderly persons. These disturbances are related to a higher risk of decreased cognitive function.

Inadequate or excess sleep, sleeping at an altered time, and disturbed sleeping patterns are associated with poor intellectual ability and memory function of the brain. Studies have proven that listening to Quran recitation in the elderly can improve sleep quality.²⁷

3.8 Quran recitation in diseased conditions:

3.8.1 Mental Disorders:

Mental disorders can be treated by means of pharmacological as well as non-pharmacological interventions. Although most non-pharmacological interventions are not evidence-based, pharmacological interventions are accompanied by frequent side effects. In a meta-analysis conducted to determine the extent to which tailoring the spiritual psychotherapy of a patient is related to his/her religious and spiritual (R/S) affiliation, they concluded that R/S based psychotherapeutic intervention is beneficial with a prolonged effect observed on follow-up. There are some established secular psychotherapies that cannot be replaced by R/S. In those conditions, patients must be treated with relevant secular therapies. R/S therapy adds to the already established effects of secular psychotherapies in patients with religious beliefs. R/S psychotherapies are more effective than any other alternate therapy, thus they have greater room for application in religious communities. It is necessary; however, that spiritual therapy should be incorporated with the consent and will of the patient. In R/S psychotherapy the beliefs and affiliations of the patient are inquired, the intervention importance and process are explained, and consent is taken. There is no reported worse outcome of these R/S therapies but in patients with a religious background and stronger beliefs, the willingness of patients to use Quranic recitation for treatment and their confidence in its healing affects the treatment of disease positively.²⁸ Listening to the Quran has been used as a R/S psychotherapy in many studies.^{14, 15, 29} There are many psychological conditions such as anxiety, depression, bipolar disorders, mania, autism and attention deficit hyperactivity disorder. Below we are discussing the effect of Quran recitation as an intervention on some of these mental disorders.

3.8.2 Anxiety:

Anxiety defined as “a subjective feeling of tension, apprehension, nervousness, and worry accompanied by physiological arousal” can lead to compromised activity and quality of life Thus anxiety should be treated pharmacologically as well as by non-pharmacological means, including changes in lifestyle.³⁰

Listening to Quranic recitation reduces the anxiety that may accompany various diseases. The relaxation may be due to a feeling of spiritual connection as well as the melodious sound of the Quran. There are several studies conducted to observe the effect of listening

to Quranic recitation on anxiety. The conditions it was observed in, include, before cardiac catheterization¹⁹, hemodialysis⁶, primipara¹⁵, pregnancy¹⁷, before general surgeries¹⁸, in prisoners²¹, myocardial infarction¹⁴, women waiting for Caesarean section²⁰, and in ICU patients.³⁰

The instruments used for reporting anxiety included, the Hospital Anxiety and Depression Scale (HADS), Hamilton Anxiety Rating Scale (HARS), Spielberger State-Trait Anxiety Inventory (STAI), and Marten's competitive anxiety questionnaires (MCAQ).^{6,14,15,17,18,19,20,21}

3.8.3 Depression:

Depression defined as 'a depressed mood, losing interest, feeling guilty or unworthiness, sleep disorder or appetite disorder, low energy, and weak concentration' is a commonly identified issue in society nowadays.¹⁷ Quran listening intervention has been used to treat depression in Muslim patients of hemodialysis⁶, pregnancy¹⁷, and women with depression²⁹ Based on studies, listening to the Quran recitation can alleviate anxiety, depression, and stress. It is recommended, however, that Quran recitation should be used as an alternative therapy or complementary to the pharmacological intervention. Mobile applications can be developed to provide recitations of the Quran and *Ruqya Shar'iyah*. Such research can be conducted on both Muslims and non-Muslims from different language groups and with or without the understanding of the Arabic language. Studies also suggest that Quran should be listened to multiple times, as compared to once, for the intervention to have a better effect.^{6,18} In most of these studies *Surah Yasin* and *Surah Rahman* are heard. The recitation was mostly heard through MP3 but not through mobile phone which can be used more easily. ^{6,15,30,31} To date, *Ruqyah Shar'iyah* has not been directly assessed. In addition to subjective outcome methods used in such studies, additional measures with observable parameters should also be included in future studies to reduce the bias. The study on Quranic recitation must be compared with a control group without any intervention. In another study, different interventions, for example, music, yoga, and physical activity were used.³² Instruments used for analyzing the depression in the above-mentioned studies included Beck Depression Inventory-II (BDI-II), Edinburgh Postnatal Depression Scale (EPDS), the Hospital Anxiety and Depression Scale (HADS).^{17,29,31}

This review is written by using searching words 'Quran Treatment', 'Qur'an treatment', '*Ruqyah*' at Google Scholar and Pubmed. A total of 323 articles were found. Out of these, 31 articles were either abstracts or in, languages other than English (such as Persian, Arabic, or Malay). Ultimately, thirty-two most relevant articles were included in this review. Figure-1 is summarizing the example of disease treatment in Quran and Sunnah and the scientific literature.

Ruqyah Treatment

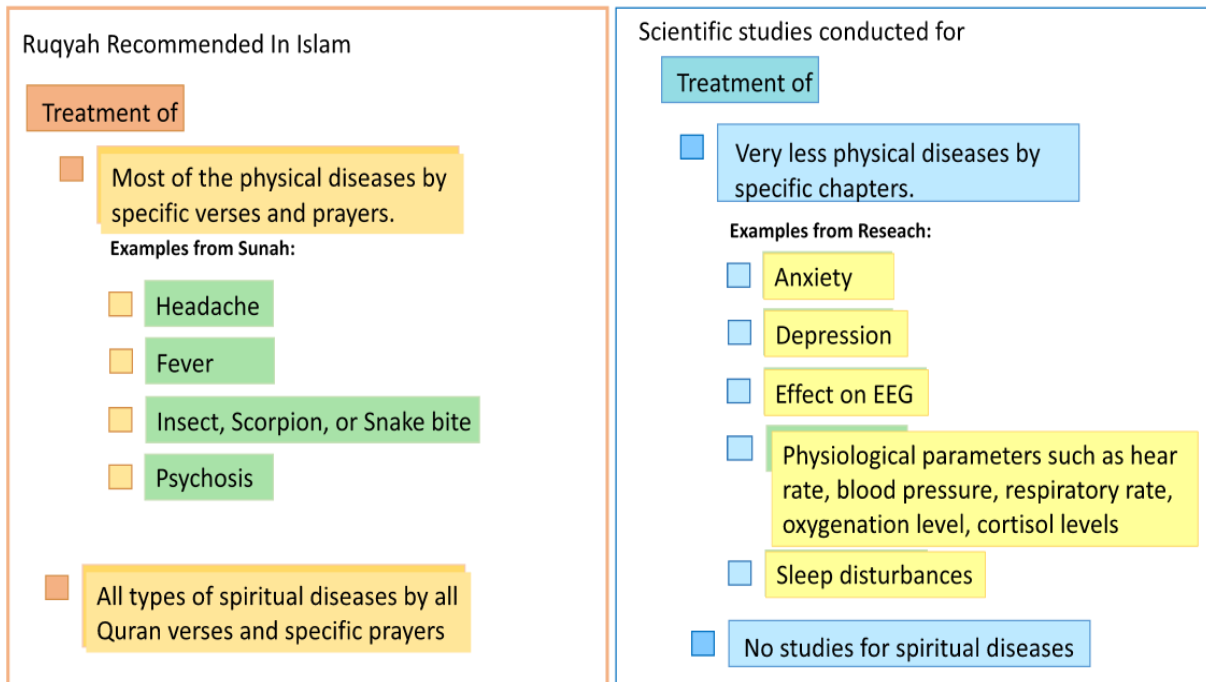


Figure-1 is summarizing the example of disease treatment in Quran and Sunnah and the scientific literature.

4. CONCLUSION

Although pharmacological treatment mainly main stay of providing treatment for most of the diseases, non-pharmacological strategies are also important in certain diseases. Quran recitation alone or as adjunct therapy may be used as *Ruqyah* along with specifically mentioned supplications according to the recommendations of Prophet Mohammad (ﷺ) for treatment of various diseases. Doctors, nurses and healthcare providers for Muslim community may be trained to perform *Ruqyah* according to the teachings of Islam. Alternatively *Ruqyah* professionals may be available for Muslim patients. This will not only promote cure in many diseases without side effect, but it will also increase the patience, endurance, satisfaction, calmness of these patients . Such practices will also add to quality of life and trust between the doctor and patient.

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