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PATTERN FOR MANAGING STRESS IN LIGHT OF THE QUR'AN AND HADITH

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ABSTRACT

Presently, numerous psychologists have substantiated the efficacious influence of religion on mental well-being. Hence, this study aims to provide a religious framework for effectively managing stress based on the teachings of the Quran and Hadith. The study employs a qualitative methodology, namely utilising standard content analysis of the passages of the Quran and Hadith, as is customary in this field.

Methods:In the approach of content analysis, the term "the selection of analysis resources" has been employed in place of the research population. The analytical resources utilised in this work are the Holy Quran, Mizan al-Hekmah, Usul al-Kafi, and Thematic Interpretation of the Holy Quran by Javadi Amoli. According to Quranic scientific experts, analysis resources are used solely for extracting assertions and their types. Subsequently, the essential terms associated with the concept of "stress" have been identified in Arabic within religious texts (such as admonition, anguish, grave, innermost being, tribulation, hardship, apprehension, transgression, grief, burden, acquisition, remorse, melancholy, devoid of joy, and wretched). For the subsequent phase, a total of 20 experts and psychologists, well-versed in theological and psychological resources, were identified through interviews and the formation of an expert panel based on the extracted categories. They have been requested to express their viewpoints regarding the classifications of statements, specific things, and their ranking order. Subsequently, a precise definition of the items was provided, and three experts were trained to code the items and categories. The amount of agreement (reliability) across the codes was then assessed at 76% to ensure reliability throughout the codes. Ultimately, based on the experts' perspectives, a conceptual pattern has been established.

Outcome:Based on the examination of Quranic verses and Islamic traditions, stress management solutions can be categorised into four broad methods: cognitive, behavioural, emotional, and multifaceted strategies. Each of these strategies incorporates additional, specific indicators. The most effective cognitive methods for stress management include having faith in the wisdom of Allah and maintaining stability with insight. The recommended behavioural strategies include practicing patience, prayer, repentance, forgiveness, reading the Quran, and obeying the commands of Allah as stated in the Quran. Emotionally, it is beneficial to have a fear of Allah, humility before Allah, and to maintain hope during challenging situations. Lastly, employing multi-faceted methods such as stress management techniques, trusting in Allah, remembering Allah, practicing virtuous acts, engaging in prayer, and giving charity are highly recommended for effective stress management.

Conclusion: This particular study has the potential to enhance the mental well-being of the community. Furthermore, therapists have the ability to devise health packages utilising this paradigm to effectively handle stress.

KEY TERMS: Religious paradigm, Stress alleviation, Holy Quran, Islamic Hadith

INTRODUCTION

Some psychologists are of the opinion that actual life consists of recurring sequences of potentially dangerous occurrences, the process of figuring out how to deal with them, and, lastly, the process of becoming compatible with the dangers. In spite of the fact that adaptation is produced unconsciously in the majority of situations, it requires a significant amount of work, particularly when prolonged stress is present. The last point is that the efforts that are made to alleviate stress might create physiological and psychological responses that can lead to health concerns.[1]When the body and mind are under stress, they react physically, mentally, psychologically, and behaviorally to things inside and outside the body that throw off the balance and stability of the body's normal functions. The main goal of these responses is to bring back the balance between organisms and make people compatible with their surroundings.[2] Various models and ideas exist to address stress and its negative consequences. Many of these methods

have psychological and medical elements. People exhibit variations in their personality features, which leads them to adopt diverse approaches to addressing and handling their stress. These methods can prioritise responsible behaviours such as problem-solving, seeking social and emotional support, utilising spiritual and religious resources, engaging in healthy emotional expression, seeking respite from problems or aggression, and resorting to inappropriate methods such as drug abuse.[3]People can deal with stress and its effects better when they use the right coping techniques.[4]In addition, the harm that is brought on by stress is reduced when the individual employs more effective methods while dealing with stress.[5]In 1978, Cox categorized the coping models and stress definitions into three distinct groups: -1 The stimulus-based model: these models have been established in response to the stimuli. Based on this pattern, stress is a causal factor in the development of tension. Within this category, stress is regarded as a contributing element that induces tension, such as intense job



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demands or background noise.[6]Hans Selve's general adaptation hypothesis, often known as overall adaptation, has been presented through this paradigm. According to this hypothesis, the initial stage is the alarm reaction, which refers to the body's display of warning signals in response to stress. In the second phase, the initial reactions from the first phase occur, resulting in potential resistance and a prolonged period of adaptation. The third phase is the exhaustion phase, marked by a decline in the ability to withstand stress and a state of extreme fatigue (collapse), which might potentially result in mortality.[7] Although Selye's views are generally seen as fair and acceptable, it has been argued that there should be a correlation between stressful factors, their intensity, and the specific characteristics of stress. It signifies that the body's reaction to diverse stimuli varies, and this is connected to the specific type of stress. A further critique to be taken into account regarding Selye's approach is that individuals exhibit varying responses not just to different factors but even to identical factors. Consequently, they are not equally susceptible to stress and its consequences.[8]-2 The paradigm is founded upon the response or reaction; in accordance with this model, stress is regarded as a non-specific response to stress-inducing stimuli. This response can manifest as either a physiological or psychological reaction. These models have operationalized stress by assessing an individual's reactions to stress-inducing stimuli.[9]The transactional model acknowledges the influence of various components, including stressors, individuals' responses, symptoms of stress, and intervention factors such as personal qualities. This paradigm conceptualises stress as a dynamic exchange of information between an individual and their surrounding environment. The transactional model posits that an individual's evaluation of their relationship with the environment significantly contributes to their experience of stress. If someone perceives the environment as excessively demanding and believes they lack the capacity to handle challenging circumstances, their level of stress will escalate. Conversely, if the individual possesses the capability to effectively manage stressful conditions, they will experience reduced levels of stress. Currently, there are regarded as being a greater number of interactive models.[6][7]These models primarily emphasize the cognitive and physiological dimensions of stress.

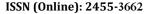
Currently, numerous psychologists have verified the therapeutic function of religion and spirituality and their influence on mental well-being.[9]Religion and the desire to worship Allah are manifestations of the innate human longing for perfection and liberation from duality. In contemporary civilizations, empirical evidence supports the notion that families who hold religious convictions experience greater levels of personal, familial, and societal serenity in comparison to families with little religious commitment. Religious beliefs the potential to mitigate numerous diseases.[4]Also, those who have strong religious convictions are able to triumph over adversity.[10]Gall conducted a study to evaluate the relationship between spirituality and the ability to cope with stress in adults who had been sexually abused as children. He has determined that spiritual resilience can forecast outcomes more accurately than other elements. Furthermore, the adverse manifestations of spiritual triumph

(such as spiritual discontent and unhappiness) are linked to heightened levels of stress, while the favourable manifestations of spiritual triumph (such as spiritual safeguarding) are linked to reduced levels of stress. For instance, the coping mechanism of experiencing spiritual dissatisfaction is linked to a heightened state of depression, whereas the coping mechanism of religious submission and forgiveness (such as seeking solace in Allah to alleviate bad emotions) is linked to a reduced state of depression.[11]Furthermore, Jafari's study revealed that students who possess an intrinsic religious orientation exhibit a higher tendency to employ problem-oriented mechanisms compared to students with an extrinsic religious orientation. Students who possess an extrinsic religious orientation tend to employ coping mechanisms that are centred around their emotions to a greater extent than students who possess an intrinsic religious orientation.[12]Islam contends that psychologists' compilation of man's spiritual requirements lacks a comprehensive comprehension of these needs. Within the realm of religious and monotheistic understanding, the scope of human needs has expanded to encompass not just one's personal interactions with oneself and others but also the vastness of Allah and the universe.[13]

According to Islam, needs originate from the conditions of human existence. The man is an existence who needs it due to his existence and survival. In Islamic insight, man and throughout human existence need Allah, and only Allah is needless.[14]Islamic ontology posits that all things and the cosmos have come into existence as a result of discernible, determinate, and immutable rules and principles, rather than by random chance.[14]As to the teachings of the Holy Quran, the entirety of the universe and human beings are interconnected. All things originate from Allah and ultimately return to Him.[15]Genuine peace and security are found in the Holy Quran through sincere belief and a correct understanding of Allah. In the realm of Islamic beliefs, the Quran contains numerous methods to address stress and manage difficult circumstances. There are four primary variables that might help prevent and decrease mental stress:

- 1. Belief in Allah;
- 2. Belief in the hereafter;
- 3. Virtueful actions;
- 4. Pardon.

Belief in Allah is the first and essential notion that forms the basis of life and cognition and is necessary for the acquisition of knowledge and wisdom. The concept of faith in the hereafter pertains to the enduring essence of humanity and its ultimate reunion with Allah. Good and righteous activities encompass a wide range of concepts and qualities, and they are entirely characterised by being good, beneficial, valuable, and morally upright actions. Forgiveness and generosity are regarded as useful behaviours that encompass all psychological consequences linked to virtuous actions.[4]The World Health Organisation has examined health from several perspectives, including physical, psychological, social, and spiritual dimensions. Hence, it is imperative to consider all facets while addressing stress and stress-related illnesses. As previously said, each proposed model has examined the problem of stress and the strategies to address it based on specific factors. Studies have examined both the psychological and physical dimensions





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of stress. Although numerous studies have demonstrated the effectiveness of the spiritual aspect as a strategic technique for stress management, it has not yet gained widespread recognition. Therefore, it is imperative to prioritise the spiritual dimensions of stress and utilise spiritual and religious means to effectively manage stress. Furthermore, based on the aforementioned studies, it has been found that a majority of individuals resort to spiritual and religious resources as a means of comforting themselves during times of stress. Therefore, in light of these challenges and recognising that seminaries and universities play a crucial role in generating knowledge and developing innovative models rooted in Islamic culture and civilization, it is imperative to establish a stress management framework that draws upon Islamic and religious resources, leveraging the wealth of Iranian culture. Hence, the objective of the present study is to develop and formalise a stress management framework grounded in Islamic literature.

METHOD

The approach employed in this study is a qualitative methodology. In the traditional approach to content analysis, researchers refrain from employing pre-established categories and instead ensure that the categories are derived directly from the data. In this instance, the researchers are using the vast amount of data available to them in order to achieve innovative recognition. Subsequently, the data obtained from interviews and the correlation of concepts have been scrutinised, revealing the absence of pre-existing notions. The method was used to encode and categorise the themes, irrespective of the theoretical background. Additionally, the text was analysed to determine the overall concept, which represents the conclusion of the categories.[16]In the content analysis method, due to the fact that the content is investigated, the term "the selection of analysis resources" has been used instead of the research population. So, the resources used in this study are the Holy Quran and Hadith. In order to categorise the extracted statements, the views of experts and psychologists who were familiar with the religious and psychological resources were used. In the content analysis method, the phrase "the selection of analysis units" has been used. The analysis units are words, topics, and articles. The analysis resources in this study include the Holy Quran, Mizan al-Hekmah, Usul al-Kafi, and Thematic Interpretation of the Holy Quran by Javadi Amoli (14, 17–19). The experts' choices for the analysis units are the topics and words related to stress.

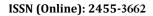
The claims have been categorised based on the input of 20 specialists and psychologists who possess knowledge of religious and psychological resources. They have been requested to offer their perspectives on the classification of statements into explicit subjects and the ranking of the items. The method of coded content analysis has been utilised. The word "stress" in Arabic, as found in religious texts, has been analysed and coded into sheets using open coding. The major words associated with stress include warn, painful, dire, liver,

alboads, adversity, fear, sin, sorrow, tax, buy, regret, grief, joyless, and abject. Following the interviews and the formation of the expert panel according to the identified categories, a total of 20 experts and psychologists, who possessed knowledge in both religious and psychological resources, were referred to. They have been requested to provide their viewpoints regarding the classification of statements, specific things, and their ranking. To ensure consistency among encodings, a comprehensive specification of the items was provided, and three experts were trained to code the items and categories. The level of agreement (reliability) between the codes was then assessed at 76%. The experts' identified objects and categories have ultimately resulted in the creation of a conceptual framework.

In order to establish a stress management model rooted in religious resources, the researcher has compiled a list of relevant materials. From this list, the Holy Ouran, Mizan al-Hekmah, Usul al-Kafi, and Thematic Interpretation of the Holy Quran by Javadi Amoli have been chosen as the primary sources for analysis. The initial approach involved consulting the opinions of specialists in Ouranic sciences to identify the various sorts of statements and the appropriate methods for extracting them. Subsequently, the essential terms associated with the concept of "stress" have been identified in Arabic inside religious texts (such as warn, painful, dire, liver, alboads, adversity, fear, sin, sorrow, tax, buy, regret, melancholy, joyless, and abject). Subsequently, the information was encoded onto sheets by the process of open-coding the analytical units. Following the interviews and the formation of the expert panel based on the identified categories, a total of 20 experts and psychologists with knowledge of religious and psychological resources were referred to. They have been requested to provide their perspectives on the classification of statements and individual things, as well as their ranking in terms of importance. To ensure consistency among encodings, a precise definition of the items was provided, and three experts were trained to code the items and categories. The level of agreement (reliability) between the codes was then assessed at 76%.Ultimately, a conceptual model has been derived from the elements and categories identified by the experts.

RESULT

The subsequent tables outline the primary techniques for stress management, along with the corresponding subcategories for each method. Based on the research of Quranic verses and Islamic traditions, stress management solutions can be classified into four broad categories: cognitive, behavioural, emotional, and multifaceted strategies. Each of these strategies incorporates intricate signs to effectively address and regulate stress. The cognitive approaches to stress management are listed in Table 1.





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Table 1: Ouranic and Hadith-based cognitive stress management strategies

			dith-based cognitive stress management strategies
Row	Method	Factor	Analysis resources
1.	Cognitive methods	Faith in Allah's justice	يَنَائِهَا ٱلَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَن تَرِثُوا ٱلنِّسَآءَ كَرَ هُٚآآ§Surah Al-Nisa': Ayah 19 وَلاَ تَعْضَلُو هُنَّ لِثَذَ هَبُو الْبَعْضِ مَا ءَانَيْتُمُو هُنَّ إِلَّا أَن يَأْتِينَ بِفُحِشَةً مُّنَيِّنَةً وَ وَعَاشِرُو هُنَّ لِثَذَ هَبُو فَيْ فَانَكُر هُنُمُو هُنَّ فَعَسَىٰ أَن تَكْرَ هُوا شَيْئًا وَيَجْعَلَ ٱللَّهَ فِيهِ خَيْرًا كَيْيِرًا كَيْيِرًا كَيْيِرًا
2.	Cognitive	Guidance of Allah	قَالَ رَبُّنَا ٱلَّذِيَ أَعْطَىٰ كُلَّ شَيِّءٍ خَلْقَهُ ثُمَّ هَدَىٰSurah Taha: Ayah 50
	methods		قَالُ ٱهْبِطَا مِنْهَا جَمِيغُٱ بَعْضُكُمْ لِبَعْضِ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ ٱتَّبَعَهُدَايَ فَلَا123 يَضِلُ وَلَا يَشْتَقَىٰ
3.	Cognitive methods	Faith in resurrection	Surah Al-Baqarah: Ayah ٱلَّذِينَ إِذَآ أَصَٰبَتْهُمُ مُصِيبَةَ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَٰجِعُونَ156
4.	Cognitive methods	Insight	Surah Al-Rad: Ayah لَهُ مُعَقِّبُتَ مِنْ بَيْنِ يَدَيِّهِ وَمِنْ خَلْفِةٍ يَحْفَظُونَهُ مِنْ أَمْرِ ٱللَّةِ إِنَّ ٱللَّهَ لَا يُغَيِّرُ مَابِقَوْمٍ حَتَّىٰ ي.11 غَيِّرُواْ مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ ٱللَّهُ بِقُوْمٍ مِنُوءًا فَلَا مَرَدَّ لَهٌ وَمَا لَهُم مِّندُونِةٍ مِن وَالِّ لَقَدِّ خَلَقَنَا ٱلْإِنسُنَ فِي كَنْدِكِ Surah Al-Balad: Ayah
5.	Cognitive methods	Faith in divine destiny	,Surah Al-Tuba Ayah قُل لَّن يُصبِيَنَا إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا هُوَ مَوْلَئِنَا ۚ وَ عَلَى ٱللَّهُ فَلْيَتَوَ كُل ٱلْمُؤْمِنُونَ
6.	Cognitive methods	Faith in bestowal of sustenance of Allah	إِنَّ اللَّهَ هُو الرَّزَاقُ ذُو الْقُوَةِ اَلْمَتِينُ\$5 An-Nur: Ayah انَّ اللَّهَ هُو الرَّزَاقُ ذُو الْقُوَةِ اَلْمَتِينُ\$6 An-Nur: Ayah انَّ الَّذِينَ جَآءُو بِالْإِفْكِ عُصْنِيةً مِّنكُمٌ لَا تَحْسَبُوهُ شَرًّا الْكُمُّ يَلَ هُوَ خَيْرٌ لَّكُمُّ لِكُارِّمْرِي مِنْهُم 11 مَنا الَّذِينَ جَآءُو بِالْإِفْكِ عُصْنِيةً مِنكُمْ لَهُ عَذَابٌ عَظِيمَ مَن الْإِفْلَةُ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمَ كُتِبَ عَلَيْهُمُ الْعَيْثُ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمَ كُتِبَ عَلَيْهُمْ الْعَيْنَ وَهُو تَشِرٌ لِّكُمُّ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَكْمَرُهُواْ شَيْئًا وَهُو خَيْرٌ لِّكُمُّ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ تُجُواْ شَيْئًا وَهُو شَرَّ لِّكُمُّ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ تُجُولُواْ شَيْئًا وَهُو شَرَّ لِّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ كَامُونَ الْمَوْلُ الْمُؤْوَالَ الْمُعْلَى الْمُؤْمُ وَاللَّهُ لَا يُعْلِمُ وَأَنتُهُمْ وَلَا تَقْرَحُواْ مِنَالِكُمُّ وَاللَّهُ لَا يُولِمُ اللَّهُ لَا يُحْوَلُونَ أَبُواهُ مُؤْمِنَيْنَ فَخَشِينَا أَن يُرْهِقَهُمَا طُغَيْنًا وَكُفُّوْلُولُ الْمُؤْمُ وَلِلاً يَعْرَبُونَ أَبُولُولُ اللَّهُ لِلْ يُحِبُّ عُلْمُ مُونَ الْمُؤْمُ وَلِلاً لَمْ الْمُؤْمُ وَلِلاً لَمُ الْمُؤْمُ وَلَلْهُ لَا يُحِبُّ كُلُّ مُخْتَالٍ فَخُورِ كُونَ لِكُمُ وَلا تَقْرَحُواْ مِمَا عَالِكُمُّ وَاللَّهُ لا يُحِبُّ كُلُّ مُخْتَالٍ فَخُورٍ كُونَ لِكُونُ الْمُؤْمُ عَلَى مَا فَاتَكُمْ وَلا تَقْرَحُواْ مِمَا عَالْتُكُمُّ وَاللَّهُ لا يُحِبُّ كُلُّ مُخْتَالٍ فَخُورٍ كُونُ لا تَقْرَحُواْ لِمَا وَاللَّهُ لَا يُحِبُّ كُلُّ الْمُعْلَى الْمُؤْمُ وَلَا تَقْرَحُوا لاَنْتُولُولُولُولُولُولُولُولُولُولُولُولُولُ
7.	Cognitive methods	Faith in divine trials	أَحَسِبَ ٱلنَّاسُ أَنْ يُتْرَكُواْ أَنْ يَقُولُواْ ءَامَنَا وَهُمْ لَا يَفْتَنُونَ Surah Āl ankabiut Ayah Surah Al-Qasas: Ayah أَوْلَائِكَ يُوْتُوْنَ أَجْرَهُم مَّرَّتَيْن بِمَا صَبَرُواْ وَيَدْرَءُونَ بِالْحَسَنَةِ ٱلسَّيِّنَةَ وَمِمَّا رَزَقَتْهُمُيْنِفِقُونَ 54 Qasas ayah 13 فَرَدَدُنُهُ إِلَىٰ أَمِّةٍ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ ٱللَّهِ حَقَّ وَلَٰكِنَّ أَكَثْرَهُمُلَا يَعْلَمُ ونَ
8.	Cognitive methods	Faith in the divine knowledge	Surah Qaf: Ayah وَلَقَدَّ خَلَقْنَا ٱلْإِنسُٰنَ وَنَعْلَمُ مَا ثُوَسُوسُ بِهِ نَفْسُهُ ۚ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ16 Surah Al-Anfal: Ayah يَـٰلَيُهَا الَّذِينَ ءَامَنُواْ ٱستَجِيبُواْ لِلِّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمُ ۖ وَٱعْلَمُواْ أَنَّ ٱللَّهَيَحُولُ24 بَيْنَ ٱلْمَرْءِ وَقَالِهِ وَالَّهُ إِلَيْهِ تُحْشَرُونَ
9.	Cognitive methods	Faith in the mercy of Allah	Surah Yusuf: Ayah قَالَ هَلَ ءَامَنْكُمْ عَلَيْهِ إِلَّا كَمَاۤ أَمِنتُكُمْ عَلَىٰٓ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَيْرٌ خُوظُۤ أَوَ هُوَ أَرْحَمُ ٱلرَّاحِ64 مِينَ
10.	Cognitive methods	Faith in the omnipotence of Allah	إِلَى ٱللَّهِ مَرْجِعُكُمُّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ Surah Hud: Ayah 4 Surah Al-Anam: ayah وَأَنذِرْ بِهِ ٱلَّذِينَ يَخَافُونَ أَن يُحْشَرُواْ إِلَىٰ رَبِّهِمْ لَيْسَ لَهُم مِّن دُونِةٍ وَلِيٍّ وَلَا شَفِيعَاً عَلَّهُمْ 59 يَتَقُونَ
11.	Cognitive methods	Resurrection and return to Allah	Surah Saba: Ayah قُلْ إِنَّمَا أَعِظُكُم بِوُجِدَةٍ أَن تَقُومُواْ بِلَّهِ مَثْنَىٰ وَقُرٰدَىٰ ثُمَّ تَتَفَكُّرُواْ مَا بِصَاحِبِكُممِّن جِنَّةٍ الْ۞ 46 نَّ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَاب شَدِيد Surah Al-Muminun: Ayah وَالَّذِينَ يُوْتُونَ مَا ءَاتُواْ وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ 60 Sura AL-Anbiya: Ayah 49 الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْعَثِب وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ Sura AL-Anbiya: Ayah 49
12.	Cognitive methods	Faith in hereafter	يَّنَ يَبُونَ يَبُونَ أَلْكُونَ أَلْكُونَ أَيْدِيكُمْ وَأَقِيمُواْ الصَّلَوْةَ وَءَاتُواْ الزَّكُوةَ قَلَمًا كُتِبَعَلَيْهِمُ ٱلْقِتَ77 اللَّمِ تَرَ إِلَى النَّيْكِ اللَّهُ تَنَ إِلَى النَّيْكِ اللَّهِ أَوْ أَشَدَ خَشْيَةٌ وَقَالُواْ رَبَّنَالِمَ كَتَبْتَ عَلَيْهَا ٱلقِتَا اللَّهِ أَوْ أَشْدَ خَشْيَةٌ وَقَالُواْ رَبَّنَالِمَ كَتَبْتَ عَلَيْنَا ٱللَّهِ أَوْ أَشْدَ خَشْيَةٌ وَقَالُواْ رَبَّنَالِمَ كَتَبْتَ عَلَيْنَا ٱللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَالْأَخِرَةُ خَيْرٌ لِمَن اتَّقَىٰ وَلَا تُطْلَمُونَ فَيْهِا لَا تَعْلَمُونَ فَيْهِا لَا تَعْلَمُونَ فَيْهِا لَا اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَا الْمُؤْمِنَ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَا الْمُؤْمِنِ اللَّهُ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنَا الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللْمُؤْمِنُولُولُولُولُولُولُولُولُولُولُولُولُولُ





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			Surah Hashr: Ayah يَـٰاَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱلتَّقُواْ ٱللَّهَ وَلَتَنظُر ٓ نَفْسٌ مَا قَدَّمَتْ لِغَرِّ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرُ 18 بِمَا تَعْمَلُونَ
			ر. Surah Al-Fatir: Ayah 35 ٱلَّذِيَ أَخَلُنَا دَارَ ٱلْمُقَامَةِ مِن فَصَلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ
13.	Cognitive methods	Having stability and perseverance	فَإِنَّ مَعَ ٱلْعُسْرِ يُسْرًا5 Surah ash-sharh ayat
14.	Cognitive methods	Remembering death and being in the presence of Allah	يَالَيُّهُا ٱلنَّفْسُ ٱلْمُطْمَنِّةُ \$2-27 Surah fajr ayat ٱرِّجِعِيَ إِلَىٰ رَبِّكِ رَاضِيَةُ مَرْضِيَةُ
15.	Cognitive methods	Servitude in Islamic Tradition	Surah al hashr yah 7 مَّا أَفَاءَ ٱللهَّ عَلَىٰ رَسُولِةٍ مِنِّ أَهْلِ ٱلْقُرَىٰ فَيلَّهِ وَلِلرَّسُولِ وَلِذِي ٱلْقُرْبَىٰ وَٱلْتِثَمَٰنُوٱلْمَسٰكِينِ وَٱبْن ٱلسَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ ٱلْأَغْنِيَاءِ مِنكُمٌّ وَمَا ءَاتَنكُمُٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَنكُمْ عَنْهُ فَٱنتَهُواْ وَٱنْقُواْ ٱللَّهُ إِنَّ ٱللَّهُ شَكِيدُ ٱلْجِقَابِ
16.	Cognitive methods	Acts Of Worship	وَمَا خَلَقْتُ ٱلَّحِنَّ وَٱلْإِنسَ إِلَّا لِيَعْبُدُونِ

The first row. If a woman lacks physical attractiveness or has a trait that makes her undesirable to her husband, it is crucial for him to avoid hastily divorcing her out of wrath or contempt. He should display patience and exemplify forgiveness. At times, a woman may lack physical attractiveness, but she may possess other traits that are more important in the context of marriage. As a result, when a woman of such disposition has the chance to express her thoughts and feelings, her partner, who had previously had a negative opinion of her, becomes enamored with her charm. At times, a husband may acquire an aversion towards a specific part of his wife during the early stages of their marriage, which gradually escalates into a feeling of intense animosity. By exercising patience and granting a woman the opportunity to reach her full potential, one can acknowledge that her abilities exceed her limits. The hasty nature of a man's choice to end a marriage is unwarranted. A man should only seek a divorce in extraordinary situations. According to the teachings of the Prophet (peace be upon him), divorce is considered the most serious permissible action in the sight of God. The sources for the cited hadith are Abu Da'ud, Talag', 3, and Ibn Majah, 1-ed. According to an alternative narrative, the Prophet (peace be upon him) advocated for the institution of marriage as a preferable alternative to divorce. God condemns people who modify relationships according to their personal interests. Ajluni cites al-Tabrani's publication, Kashf al-Khifa, specifically volume 1, page 304, edition.

Humans have hands and feet with a specialised anatomy that is essential for their efficient functioning. Each entity, including humans, animals, plants, minerals, and others, as well as elements like air, water, and light, has a distinct arrangement that allows it to function optimally within the universe. He has efficiently overseen the seamless functioning of all tasks. He is the person who has provided instructions on how to accomplish its stated objective. He has engineered the ear to detect sound and the eye to detect visual stimuli; the fish to propel through water and the bird to traverse through the air; the ground to sustain plant life; and the tree to generate blossoms and fruits. He fulfils the tasks of both the creator and the teacher, supervising and clarifying every phase of creation.

The second row follows the first one. Both of you will go and abandon this location; you will transform into opponents against one another. From now on, those who follow my directions will stay firmly on the right path and be exempt from any kind of hardship. To elucidate, Allah not only granted him forgiveness but also provided him with counsel and instructed him on how to adhere to it.

Row number four. The process of vocalising words encompasses more than simply expressing a statement. The phrase "We belong to Allah" indicates a deep-seated internal conviction. Based on this fact, we can infer that anything offered to God has effectively fulfilled its intended purpose, as it has been used in the worship of the Supreme Being, who genuinely holds everything. The line "And it is to Him that we are destined to return" implies that human existence in this world is finite and will ultimately result in a reunion with God, regardless of the precise timeframe. If it is an indisputable fact that mankind is fated to be reunited with God, then why would they not opt to accomplish this by devoting all their resources and jeopardising their lives in the pursuit of His cause? This alternative is preferable to the pursuit of self-importance and the potential risk of mortality due to illness or accidents.

Allah maintains perpetual watchfulness over individuals, holding comprehensive awareness of their acts. In addition, he has appointed guardians to always accompany them, scrupulously recording their activities. This statement serves as a warning to individuals who mistakenly believe they have complete independence in their actions without experiencing any repercussions in their life on Earth. These individuals are being cautioned that they are facing consequences for their actions. This message serves as a cautionary reminder to individuals not to erroneously believe that any esteemed personality, saint, or celestial being has the ability to shield them from divine retribution. It is important to highlight that no person can shield themselves from Allah's retribution, irrespective of their degree of dedication and contributions paid to these purported guardians. These actions are performed under the mistaken idea that they will evade Allah's assessment on the day of judgement.

The cognitive methods encompass a total of 16 strategies, which include having unwavering belief in the fairness of



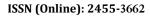


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Allah's justice, seeking divine guidance, gaining deep understanding and perception, acknowledging the divine decree, recognising the bestowal of sustenance, acquiring wisdom, enduring trials and tribulations, seeking knowledge, seeking mercy from Allah, acknowledging His omnipotence, believing in resurrection and eventual return to Allah, contemplating the hereafter, seeking the mercy of Allah, maintaining stability and perseverance, reflecting on the inevitability of death, and living in the present moment. The cognitive approaches that are most effective for stress management are faith in Allah's wisdom with a frequency of 7, stability and perseverance with a frequency of 7, and insight with a frequency of 5. Table 2 enumerates stress-management behaviours. The 17 behavioural methods include blessings, marriage, Zakat, patience or continence, sleeping, praying, Hajj, fasting, family and social relations, gratitude and contentment, adherence to the traditions of the Prophet (PBUH) and his household, assisting those in need, resolving problems, devotion and charity in the name of Allah, obedience to the prophets, and repentance. Patience or continence is valued at 52, blessing at 36, repentance at 14, and reading and following the Quran at 10. The most effective stress-management behaviours are as follows: Table 3 enumerates strategies for managing emotional stress. The 16 cognitive strategies include: maintaining unwavering faith in Allah's mercy; practicing humility; cultivating virtuous qualities; fostering hope; engaging in devoted worship of Allah; seeking His love and forgiveness; maintaining a healthy fear of Allah; recognising that facing difficulties is preferable to living in constant fear of them; actively seeking solutions when faced with challenges; nurturing self-esteem; and fostering self-confidence. The most effective strategies for managing mental stress involve having a deep reverence for Allah [17], demonstrating humility towards Allah, maintaining hope, and seeking solace during times of hardship [5]. Table 4 enumerates many stressmanagement strategies:

Table 4. Multiple methods of stress management according to Quran and Hadith

Table 4. Multiple methods of stress management according to Quran and Hadith							
Row	Factor	Analysis resources					
1	Having	وَ أَنَّا لِمَّا سَمِعْنَا ٱلَّهُدَىٰ ءَامَنًا بِحُ َّ فَمَن يُؤْمِنْ بِرَبِّهَ فَلَا يَخَافُ بَخْسًا وَلَا رَ هَقًا (Surah Jinn Ayat:13)					
	confidence in	إِنَّ ٱلَّذِينَ قَالُواْ رَبُّنَا ٱللَّهُ ثُمَّ ٱسْتَقُمُواْ فَلَا خَوْفُ ّ عَلَيْهِمْ وَلَا هُمْ يَحْرَنُونَ (Surah Ahqaf Ayat:13)					
	Allah and the	ٱلَّذِينَ ءَآمَنُواۚ وَتَطْمَئِنُ قُلُوبُهُم بِذِكِّرٍ ٱللَّهِٓ أَلاَّ بِذِكْرٍ ٱللَّهِ ٱلْاَيْدِ اللَّهِ ٱلْأَالُوبِ (Surah Ar-Ra'd Ayat:28)					
		ٱلَّذِيْنَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّالِحَٰتَ طُوبَىٰ لَهُمَّ وَحُسنَنُ مَـٰابِ (Surah Ar-Ra'd Ayat:29)					
	_	(Surah Ta-Ha Ayat:123)					
		قَالَ ٱهْبِطَا مِنْهَا جَمِيغًا لَبَعْضُكُمْ لِبَعْضِ عَدُقٌّ فَإِمَّا يَأْتِيَنَّكُم مِّنِّي هُدًى فَمَنِ ٱتَّبَعَهُدَايَ فَلَا يَضِلُ وَلَا يَشْقَى					
		وَمَنۡ أَغۡرَضَ عَنۡ ذِكۡرِي فَإِنَّ لَٰهُ مَعِيِّشَةُ صَنْكًا وَنَحۡشُرُهُ يَوْمَ ٱلۡقِيلِمَةِ أَعۡمَىٰ (Surah Ta-Ĥa Ayat:124)					
		(Taha Ayat:130)					
		ِ فَٱصۡبِرۡ عَلَىٰ مَا يَقُولُونَ وَسَبِّحۡ بِحَمۡدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمۡسِ وَقَبْلَ غُرُوبِهَٱ ۖ وَمِنۡءَانَايِ ٱلَّيۡلِ فَسَبِّحۡ وَأَطۡرَافَ ٱلنَّهَارِ					
		لَعَلَّكَ تُرُضَىٰ الله الله الله الله الله الله الله الل					
		وَنْنَزِّلُ مِنَ ٱلْقُرْءَانِ مَا هُوَ شِفَاءً وَرَحْمَةً لِلْمُؤْمِنِينَ وَلا يَزِيدُ ٱلظَّالِمِينَ إِلَّا خَسَارُ الSurah Isra'i Ayat:82)					
		كَيْفُ تَكْفُرُونَ بَاللَّهِ ۗ وَكُنتُمْ أَمُوٰتًا فَأَحْلِكُمْ تُثُمَّ يُمِيتُكُمْ ثُمَّ إِيكُمْ ثُمَّ اللَّهِ عُنُونَ (Surah Baqarah Ayat:28)					
		قُلْنَا ٱهْبِطُو ۗ أُعِنَّهَا جَمِيعًا ۚ فَإِمَّا يَاتِيَنَّكُمْ مَنِّى هُدَّى فَمَن تَبَعِّ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْوَ لَا هُمْ يَحْزَنُونَ (Surah Baqarah Ayat:38)					
		بَلَيْ مَنُ أَسْلَمَ وَجْهَةُ لِلَّهِ وَهُو مُحْسِنَ فَلَةٌ أَجْرُهُ عِندَ رَبِّهَ وَلا خَوْف عَلْيَهِمْ وَلا فَهمَيْحَزَنُولَنَ(Surah Baqarah Ayat:112)					
		فَإَذْكُرُ وَنِيَ أَذْكُرْ كُمْ وَٱشْكُرُواْ لِي وَلَا تَكَفُرُونِ(Surah Baqarah Áyat:152) أَ					
		ٱلَّذِينَ ۚ إِذَآ أَصَٰبَتَهُم مُّصِيبَةٌ قَالُوٓ ا ۚ إِنَّا لِلَّهِ وَ إِنَّا ۗ الَّذِي رَجِعُونَ (Surah Baqarah Ayat:156)					
		(Surah Ankabut Ayat:45)					
		ٱتَّلُ مَاۤ أُوحِيَ إِلَيْكَ مِنَ ٱلْكِتّٰبِ وَأَقِمِ ٱلصَّلَوٰةُ ۚ إِنَّ ٱلصَّلَوٰةُ اللَّهَ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِّ وَٱلْذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ مَّنْ خَشِيَ ٱلرَّحْمُٰنَ بِٱلْغَيْبِ وَجَآءَ بِقَلْبٍ مُنِيبٍ (Surah Qaf Ayat:33)					
		مِّنْ خَشِيَ ٱلرَّ خُمْنَ بِٱلْغَبِيبِ وَ جَاءَ يُقَلِّبِ مُّنِيبٍ (Surah Qaf Ayat:33)					
		(Surah Anfal Ayat:2)					
		إنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ إِذَا ذُكِرَ ٱللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا ثُلِيتٌ عَلَيْهِمْ ءَاليُّهُ زَادَتْهُمْ لِيمَٰنَا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ					
		(Surah Talaq Ayat:3)					
		وَيَرۡ زُفَّهُ مِنۡ حَيۡثُ لَا يَحۡتَسِبُ ۚ وَمَن يَتَوَكَّلۡ عَلَى اللَّهِ فَهُوَ حَسۡبُهُ ۚ إِنَّ اللَّهَ لَٰلِغُ أَمۡرِةً قَدۡجَعَلَ اللَّهَ لِكُلِّ شَـىٓء قَدۡرٗ ا					
		(Surah TaubahAyat:26)					
		ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِةٍ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَبَاًلَّذِينَ كَفَرُوأٌ وَذَٰلِكَ جَزَآءُ ٱلْكُفِرينَ قُلُ هَلِّ تِرَبَّصُونَ بِنَا إِلَّا إِحْدَى ٱلْحُسْنَيْيْنَ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُوبِعَذَابٍ مِّنْ عِندِةٍ أَوْ بِلَيْبِينَٱ قَتَرَبَّ(Taubah52)					
		قُلُ هَلْ ثَرَ بَصُونَ بِنَا إِلَّا إِحْدَى ٱلْحُسْنَيْيَنَّ وَنَحْنُ نَثَرَبُّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُبِعَذَابِ مِّنْ عِنْدِةً أَوْ بِأَيْيِينَ ۖ فَتَرَبُّ وَنَحْنُ نَثَرَبُّصُ بِكُمْ أَن يُصِيبَكُمُ ٱللَّهُبِعَذَابِ مِّنْ عِنْدِةً أَوْ بِأَيْيِنَ ۖ فَتَرَبُّ (Taubah52)					
		, صُوّاً إِنَّا مَعَكُم مُتَرَّبِّصُونَ					
	Row 1	Row Factor 1 Having					





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Live a life of	وَمَا نُرْسِلُ ٱلْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصَلَّحَ فَلَا خَوْفٌ عَلَيْهِم وَلَاهُمْ يَحْزَنُونَ (Surah An'amAyat:48)
righteousness,	قُلِ ٱللَّهُ يُنَجِّيكُم مِّنْهَا وَمِن كُلِّ كَرِّبِ ثُمَّ أَنتُمْ تُشْرِّرُ كُونَ (Surah An'amAyat:64)
do good, ponder	ٱلَّذِينَ ءَامَنُواْ وَلَمْ يَلْسِسُواْ إِيمُنَهُم بِظُلْمٍ أَوْلَلَاِكَ لَهُمُ ٱلْأَمِّنُ وَ هُم مُّهَتَدُونَ (Surah An'amAyat:82) (Ayat:122
about Allah, and believe in him.	أَوْمَنِ كَانَ مَيْنًا فَأَحْيَيْنَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهَ فِي ٱلنَّاسِ كَمَن مَّثَلُهُ فِيٱلظُّلُمٰتِ لَيْسَ بِخَارِج مِنْهَا كَذَٰلِكَ زُيِّنَ لِلْكَغِرِينَ مَا
	كَلُّواً يَعْمَلُونَ مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بإِذْنِ ٱللَّهِ وَمَن يُوْمِنُ بِٱللَّهِ يَهْدِ قَلْبَةً وَٱللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (Surah TaghabunAyat:11) Surah
	usuan) إِنَّ الَّذِينَ قَالُواْ رَبُّنَا اللَّهَ ثُمَّ اسْتَقَٰمُواْ تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُواْ وَلَا تَحْزَنُواْوَأَبْشِرُواْ بِالْجَنَّةِ الَّتِي كُنتُمْ(fussilatAyat:30 تُوعَدُونَ
	نَوْ َ الْوَالَوْلُوْ كُمْ فِي الْكَيْوَاةِ اَلْمُنْيَّا وَفِي الْأَخِرُ ۚ أَوْلَكُمْ فِيهَا مَا تَشْنَهِيَ أَنْفُسُكُمْ وَلَكُمْفِيهَا مَا تَدَّعُونَ (Surah AhqafAyar:13) اِنَّ الَّذِينَ قَالُواْ رَبِّنَا اللَّهُ ثُمَّ اَسْتَقُمُواْ فَلَا خَوْفٌ عَلَيْهِمْ وَلا هُمْ يَحْزَنُونَ (Surah AhqafAyar:13) وَلَهُ مَا فِي السَّمُوٰتِ وَ اَلْأَرْضِ وَلَهُ الدِّينُ وَاصِبَا أَفَغَيْرَ اللَّهِ تَتَقُونَ (Surah NahliAyat:52) إِنَّهُ اللَّهِ مُنْ اللَّهُ لَيْنِينَ عَامَنُواْ وَعَلَىٰ رَبِّهِمْ يَتَوَكُّلُونَ (Surah NahliAyat:93) إِنَّمَا مِنْلُطُنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُم بِهِ مُشْرِكُونَ (Surah NahliAyat:100) إِنَّمَا مِنْلُطُنُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُم بِهِ مُشْرِكُونَ (Surah NahliAyat:100)
	حُنفَآءَ لِلَّهِ عَيْرَ مُشْرِكِينَ بِهِ وَمَن يُشْرِكَ بِاللَّهِ فَكَانَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُالطَّيْرُ أَوْ تَهُوي بِهِ الرِّيحُ فِي مَكَانِ سَجِي وَجُهدُواْ فِي اللَّهِ حَقَّ جِهلاقًا هُوَ اَجْتَبَنكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي اللَّيْنِ مِنْ حَرَجَّمَلَةَ أَبِيكُمْ اِبْرُ هِيمٌ هُوَ سُمَّلكُمُ الْمُسْلِمِينَ مِن قَبْلُ وَفِي هُذَا لِيَكُونَ الرَّسُولُ شَهِيدًاعَلَيْكُمْ وَتَكُونُواْ شُهَدَآءَ عَلَى النَّاسَ فَأَقِيمُواْ الصَّلُوةَ وَءَاتُواْ الرَّكُوةَ وَأَعْتَصِمُواْ بِاللَّهِهُوَ مَوْلَئكُمْ فَيْعَمَ الْمَوْلَىٰ يَنَائِيُّهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُ الْحَمِيدُرُقِ (Surah Fatir Ayat:15) يَنَاتُهَا النَّاسُ أَنتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُ الْحَمِيدُرُقِ (Surah Hadid
	مَا أَصَابَ مِن مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِيَ أَنْفُسِكُمْ إِلَّا فِي كِتُٰبٍ مِّن قَبْلِ أَن نَبْرَا هَأَ إِنَّـٰكِكَ ٱللَّهِ يَسِيرٌ (Ayat:22 Surah
	هُوَ الَّذِيَ أَنزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلْمُؤْمِنِينَ لِيَزِّ دَادُواْ إِيمِّنَا مَّعَ إِيمَٰنِهِمُّ وَلِلَّهِ جُنُودُٱلسَّمَٰوٰتِ وَٱلْأَرْضِّ وَكَانَ ٱل (FathAyat:22 لَّهُ عَلِيمًا حَكِيمًا Surah
	ٱلَّذِينَ قَالَ لَهُمُ ٱلنَّاسُ إِنَّ ٱلنَّاسَ قَدْ جَمَعُواْ لَكُمْ فَاَخْشَوْ هُمْ فَرَادَهُمْ إِيمُنَا وَقَالُواْحَسَبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ (Surah Ali'imranaAyat:174) فَٱنْظَلُبُواْ بِنِعْمَةٌ مِّنَ ٱللَّهِ وَفَصْلًا لَمْ يَمْسَسُهُمْ سُوَءَ وَٱلنَّبُعُواْ رِصْعُونَ ٱللَّةٍ وَٱللَّهُ ذُو فَصْلَاعِطَيم (Surah Ali'imranaAyat:174)
	إِنَّمَا ٱلنَّجْوَىٰ مِنَ ٱلشَّيْطُٰنِ لِيَحْرُٰنَ ٱلَّذِينَ ءَامَنُواْ وَلَيْسَ بِضَارَ هِمْ شَيْئًا إِلَّا بِإِذْنِ ٱللَّهِّوَ عَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱ (MujadilahAyat:10 لَمُؤْمِنُونَ
	أَلَا ۚ إِنَّ أَوۡلِيۡآءَ ٱللَّهِ لَا خَوۡفٌ عَلَيْهِمۡ وَلَا هُمۡ يَحۡزَنُونَ (Surah YunusAyat:62) ٱلَّذِينَ ءَامَنُواْ وَكَانُواْ يَتَّقُونَ (Surah YunusAyat:63)
	وَإِذْ تَقُولُ لِلَّذِيْ َ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكَ عَلَيْكَ زَوْجَكَ وَاتَّقِ ٱللَّهَ وَتُخْفِيفِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّ اسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَلُهُ
	فَلَمَّا قُضَىٰ زَيِّدٌ مِّنْهَاوَطَٰزَا زَوَّجُنَٰكُهَا لِكَيِّ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِيَ أَزْوَٰجٍ أَدْعِيَائِهِمْ إِذَا قَضَوَاْمِنْهُنَّ وَطَرَأَ وَكَانَ أَمْرُ ٱللَّهِ مَفْغُولًا (Surah AhzabAyat:37) Qasas
	وَأُوۡحَٰئِبَاۤ إِلَىٰٓ أُمۡ مُوسَىٰٓ أَنۡ أَرۡضِعِيةً ۚ فَإِذَا خِفْتِ عَلَيْهِ فَٱلۡقِيهِ فِي ٱلۡيَمَ وَلَا تَخَافِي وَلَا تَحۡزَيٰٓؿُۤإِنَّا رَآدُوهُ اِلۡیّکِ ﴿Ayat:7 وَجَاعِلُوهُ مِنَ ٱلْمُرۡسَلِینَ
The virtue of	14世 含まっ種 対抗 がんない ひょうげんしき 難されなる 難さしむ の難を
perseverance and the practice	إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلَّذِينَ هَادُواْ وَٱلنَّصَٰرَىٰ وَٱلصَّائِينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرُ وَعَمِلَ صَلِّاحًا فَلَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (BaqaraAyat:62) وَإِنْ عَزَمُواْ ٱلطَّلِّقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ (BaqaraAyat:227)
of a variety of religious traditions are both important.	إِنَّمَا يَعْمُرُ مَسْٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَأَقَامَ ٱلصَّلَوٰةَ وَءَاتَى ٱلزَّكَوٰةَ وَلَمْيَخْشَ إِلَّا ٱللَّهُۚ وَفَعَسَىٰٓ أُوْلَـٰ إِنِّكَ أَن يَكُونُواْ مِنَ ٱلْمُهَّدِينَ وَفَعَسَىٰٓ أُوْلَـٰ إِنِّكَ أَن يَكُونُواْ مِنَ ٱلْمُهَّدِينَ
Faith and consistent practice helped to alleviate	Surah A'arafAyat:35) لِيَنِنِيَ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلُلَ مِنكُمْ يَقُصُونَ عَلَيْكُمْ ءَالِيِّنِي فَمَن ٱتَّقَىٰ وَأَصَلَحَ فَلَاخَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ⁽ أَهْنَوُلَاءِ الَّذِينَ أَفْسَمَتْمَ لَا يَنْالُهُمُ اللَّهُ بِرَحْمَةً الدَّخُلُوا ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْتَحْزَنُونَ (Surah A'arafAyat:49) إِنَّ ٱلَّذِينَ ءَامَنُواْ وَٱلْذِينَ هَادُواْ وَٱلصَّابِونَ وَٱلنَّصَارَىٰ مَنْ ءَامَنَ بِاللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ وَعَمِلَ صَلْلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (Surah Ma'idahAyat:69)
strain.	



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Financial and social assistance Participating in prayer, undertaking the Hajj pilgrimage, and engaging in acts of charity Adherence, settlement, and harmony

يَمْحَقُ اللّهُ الرّبَوٰا ْ وَيُرْدِي الصَّدَقُٰتِّ وَاللّهُ لَا يُحِبُّ كُلَّ كَفَّارِ أَثِيمِ (Surah BaqarahAyat:276) إِنَّ الَّذِينَ قَالُواْ رَبُنَا اللّهَ ثُمَّ اسْتَقَمُواْ نَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَّخَافُواْ وَلَا تَحْزَنُواْوَأَبْشِرُواْ بِالْجَنَّةِ الَّتِي كُ (FussilatAyat:30) نتُمْ تُوعَدُونَ

> فَهَزَمُوهُم بِإِذْنِ ٱللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتُنَاهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُ مِمَّايَشْمَآةً وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ ٱلْأَرْضُ وَلَٰكِنَّ ٱللَّهَ ذُو فَضَاْلِعَلَى ٱلْعَلْمِينَ (Surah Baqarah Ayat:251)

يَـٰ آيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱدۡخُلُواْ فِي ٱلسِّلْمِ كَاقَةً وَلَا تَتَّبِعُواْ خُطُوٰتِ ٱلشَّيَطَٰنَّ إِنَّهُ لَكُمۡعَدُوَّ مُّبِينَ (Surah Baqarah aAyat:208)

فَإِن زَلَلْتُمْ مِّنُ بَعْدِ مَا جَآءَتَكُمُ ٱلْبَيَّنَٰتُ فَٱعْلَمُوٓا أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ (Surah Baqarah Ayat:209)

DISCUSSION

The purpose of our work was to establish a stress management paradigm using Islamic materials. Based on the analysis of the verses of the Qur'an and Islamic traditions, the findings indicate that stress management strategies can be categorised into four main methods: cognitive, behavioural, emotional, and multiplestrategies. Each of these comprises.Comprehensive indicators are required successfully address and manage stress. The cognitive methods consist of 16 strategies, which include having faith in Allah's justice, being guided by Allah, having insight, having faith in divine destiny, having faith in Allah's bestowal of sustenance, having faith in Allah's wisdom, having faith in divine trials, having faith in divine knowledge, having faith in Allah's mercy, having faith in Allah's omnipotence, believing in resurrection and return to Allah, having faith in the hereafter, having faith in Allah's mercy, maintaining stability and perseverance, remembering death, and being in the presence of Allah. Among these strategies, having stability and perseverance, insight, and faith in the wisdom of Allah are considered the most effective cognitive strategies for managing stress. The behavioural methods consist of 17 strategies, namely: blessing, marriage, Zakat, practicing patience or continence, sleeping, praying, Hajj, fasting, maintaining healthy family and social relations, expressing gratitude and contentment, adhering to the traditions of the Prophet (PBUH) and his household, assisting others in times of difficulty, resolving problems, demonstrating devotion and charity in the path of Allah, obeying the prophets, and seeking repentance. Practicing patience, self-control, gratitude, remorse, and engaging in Qur'an recitation and adherence to its teachings are seen as the most effective behavioural strategies for managing stress. The cognitive techniques encompass a total of 16 strategies:Remaining steadfast in one's reliance on the compassion of Allah, displaying humility towards Allah, embodying virtue, maintaining hope, seeking solace in Allah, fearing His punishment, valuing the experience of hardship over the fear of encountering it, striving to regain composure during times of adversity, nurturing self-worth, and fostering self-assurance. The most effective cognitive strategies for managing stress include cultivating a profound love for Allah, maintaining a humble attitude towards Him, fostering hope, and actively seeking solace in times of distress. The various

approaches consist of 10 techniques, encompassing belief in Allah and the Our'an, reliance on Allah, remembrance of Allah and a commitment to piety, faith and virtuous conduct, adherence to the tenets of religion and patience, endurance in times of adversity and resistance against worldly desires, faith in Allah, striving in the path of Allah, prayer and charitable acts, and ultimately obedience, reconciliation, and unity. Placing reliance on Allah, maintaining mindfulness of Allah, and engaging in acts of devotion such as prayer and charity are seen as the most effective and comprehensive approaches to managing stress. These findings align with the results of prior research [11], [20], [21], [22], [23], [24], and [25]. Research has demonstrated the therapeutic efficacy of several spiritual interventions, including religious contemplation, invocations, and meditation. People use the Islamic mantra to achieve tranquility and modify their mental states. We can consider it a self-regulation strategy to manage stress and its consequences. This technique is a cognitive ability that has a significant impact on psychological and physiological processes within the body. It results in decreased respiration, decreased heart rates, reduced blood lactate levels, and an elevation in alpha brainwayes, all of which indicate a state of relaxation.

This type of meditation leads to enhanced cerebral blood flow, elevated serotonin levels, reduced cortisol levels, and synchronised electrical activity throughout all brain regions. Through consistent practice, individuals can gradually eliminate ingrained patterns of thoughts and emotions while simultaneously cultivating and enhancing a newfound sense of visual and subjective control. Repeating Islamic mantras can prevent the occurrence of troubling thoughts, thereby promoting long-lasting muscle relaxation [25]. Religion and spirituality can serve as effective primary and secondary means of control. Additional spiritual practices within the realm of secondary control that mitigate cognitive responses to stress include meditation, prayer, and ritual. Studying the sacred text is a beneficial activity [21]. Several researchers have found that prayer is more beneficial than progressive relaxation or no treatment in reducing anxiety and nervousness. Vafai Boor Boor conducted a study examining the relationship between religious orientation (internal and external) and coping with stress. He has determined that instructors who possess an intrinsic religious orientation experience lower levels of



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professional stress compared to those with an extrinsic religious orientation. There is a significant correlation between the collective occupational pressures experienced by teachers and their use of religious coping mechanisms. Furthermore, there were distinctions between the experience of job-related stress and the use of religious coping strategies among teachers who possess internal and external religious orientations when faced with stress. Instructors with an internal religious orientation use resources such as mention, repentance, and forgiveness, as well as engage in night prayer. On the other hand, instructors with an external religious orientation primarily engage in obligatory praying, vowing, and reading of the Holy Quran. Teachers with both external and internal orientations have different stress resources. Religion significantly influences the perception of job stress [24].

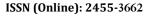
The current study's findings indicate that the current stress management model is a complete one, derived from an analysis of Islamic resources. This model encompasses a wider range of domains compared to earlier models. Several earlier models possessed a psychological and clinical character. Individuals, based on their unique personality traits, choose a certain approach to cope with and manage stress. These concepts and studies seem to link to specific strategies. Various stress management techniques and methods may not offer effective coping strategies for individuals facing varied circumstances. The present study provides a thorough examination of stress, encompassing its fundamental aspects and resulting effects, while also presenting comprehensive stress management techniques. We can regard this study as exemplary for all future research and models in this field. Andler and Parker [1990] classified coping mechanisms into three distinct types. A taskoriented method necessitates acquiring information regarding stressful circumstances and their potential ramifications. Practitioners of this approach strive to prioritise their activities based on their significance and practice effective time management while carrying them out. An oriented strategy involves acquiring techniques to manage and regulate emotions and maintain a positive outlook when confronted with stressful circumstances. Individuals employing this approach typically exercise emotional regulation, as they may exhibit emotions such as rage or disappointment. The final approach is a strategy that focuses on avoiding stressful situations. This strategy requires individuals to actively reject or minimise stressful situations. Individuals employing this tactic have the ability to eliminate anxiety-inducing ideas and substitute them with alternative ones [5].Lazarus and Folkman have categorised coping methods into two distinct types: The focus is on problem-solving and addressing specific challenges. cognitive strategies and affective strategies. We define problem-oriented strategies as responses aimed at achieving a specific goal or objective. The goal is to modify or eliminate the circumstances that induce anxiety. The emotion-oriented techniques pertain to situations that induce stress, wherein the individual possesses limited or no agency over these conditions. In such instances, individuals frequently prioritise the emotional components.

Mokhtari et al. conducted a study that revealed a significant correlation between internal religious inclination and stress levels. Internal religious orientation can play a significant role in mitigating stress. Individuals who possess an intrinsic religious orientation experience lower levels of stress compared to those with an extrinsic religious orientation, highlighting the influence of religion in regulating stress. Religious ideas have the potential to guide individuals towards achieving perfection and maintaining good mental health. Individuals with an external religious orientation appear to experience faith deficits due to the limitations of the religious tools they rely on. As a result, those without an internal religious orientation lack welldeveloped characteristics and a sense of peace and harmony. Only Allah's existence causes sadness. Individuals who possess an internal religious orientation firmly believe that all events and occurrences happen solely with the consent and authorization of Allah. Put simply, genuine belief in Allah instills in the individual a feeling of fearlessness towards the unknown and future occurrences, as long as they have unwavering trust in Allah. Indeed, the individual eradicates the sources of tension and anxiety from their character. Belief in Allah and its various dimensions, including cognitive, value, attitudinal, behavioural, and emotional elements, contribute to the development of additional qualities in people. These qualities include self-esteem, internal control, and self-efficacy, which in turn make individuals more resilient to negative events and stress [23].Gall conducted a study on the relationship between spirituality and the ability to cope with stress in adults who were victims of childhood sexual abuse. He has determined that spiritual resilience can forecast outcomes more accurately than other elements. Moreover, the negative aspects of spiritual conquering are associated with increased levels of spiritual dissatisfaction and displeasure.

While stress can play a role, studies have linked beneficial spiritual practices like spiritual protection to lower levels of stress. For example, a heightened state of depression is associated with the coping strategy of spiritual dissatisfaction, while a reduced state of depression is associated with the coping strategy of religious submission and forgiveness, such as seeking solace in Allah to alleviate unpleasant emotions [11]. We advise future researchers to formalize training programmes based on the present study's findings to address stress. The current study's disadvantage is the lack of complete consensus among the codifiers in the categorization process. The current study also recognizes the limitations of comprehensive analytical resources, time, and financial investment required for content analysis.

CONCLUSION

The purpose of our work was to develop and formalise a stress management model using the teachings of the Qur'an and Hadith. The examination of Qur'anic verses and Islamic traditions has revealed four overarching methods for stress management solutions: cognitive, behavioural, emotional, and multi-faceted strategies. Each of these item. Methods incorporate more intricate signs to effectively address and regulate stress. The cognitive techniques include having faith in the knowledge of Allah, maintaining stability, perseverance, and insight. The behavioral strategies include being patient, practicing continence-blessing, repentance, and engaging in reading and executing the Qur'an's precepts. The mental strategies encompass fear. The most effective ways for





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managing stress are devotion to Allah, submission to Allah, seeking solace and guidance from Allah during times of distress, relying on Allah's wisdom and might, constantly remembering Allah, and engaging in acts of piety like prayer and charity. Therefore, the extensive and innovative results of this study can serve as a benchmark for future research on stress, both within the field and outside. The practicality of the study's findings can offer health and mental health professionals valuable tools to assist in providing coping methods and effective treatments for stress reduction and management. These findings specifically focus on stress management using the religion model. Furthermore, what distinguishes this study from previous similar efforts is its unique use of Islamic resources to develop an original model with practical applications in stress management. Previous research has examined the association between stressful situations, diverse variables, and coping techniques for stress management.

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