



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



demands or background noise.[6]Hans Selye'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 have the potential to mitigate numerous mental 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 coping 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



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 Quran, 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 Quranic 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.



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

Row	Method	Factor	Analysis resources
1.	Cognitive methods	Faith in Allah's justice	<p>يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَجِدُ لَكُمْ أَنْ تُرْتَبُوا النِّسَاءَ كَرَّهَا 19</p> <p>وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا ءَانَبْتُمْ هُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبِينَةٍ</p> <p>وَءَاخِرُوهُنَّ بِالْمَعْرُوفِ فَإِنَّكُمْ هُنَّ مِمَّنْ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَجَعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا</p> <p>قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى 50</p>
2.	Cognitive methods	Guidance of Allah	<p>Surah Taha: Ayah 123</p> <p>قَالَ أَهْبِطْ مَعَهَا جَمِيعًا لِبَعْضِكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَهَا يَأْتِ فَلَا يَضِلُّ وَلَا يَسْتَعْجِلُ</p>
3.	Cognitive methods	Faith in resurrection	<p>Surah Al-Baqarah: Ayah 156</p> <p>الَّذِينَ إِذَا أَصَابْتُم مَّصِيبَةً قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ</p>
4.	Cognitive methods	Insight	<p>Surah Al-Rad: Ayah 11</p> <p>لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُرِيدَ ۚ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِّنْ دُونِهِ مِنْ ءَالٍ ۚ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ</p> <p>Surah Al-Balad: Ayah 4</p>
5.	Cognitive methods	Faith in divine destiny	<p>Surah Al-Tuba Ayah,</p> <p>قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ</p>
6.	Cognitive methods	Faith in bestowal of sustenance of Allah	<p>Surah Az-Zuriyat: Ayah 58</p> <p>إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ</p> <p>An-Nur: Ayah 11</p> <p>إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا نَحْسَبُهُمْ شَرًّا لَّكُمْ بَلْ هُم خَبِيرٌ لَّكُم لَعْنَةُ رَبِّهِمْ لَمَّا كَانُوا يَكْفُرُونَ</p> <p>Surah Al-Baqarah: Ayah 216</p> <p>كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَكَتَبَ عَلَيْكُمُ النِّكَاحَ وَهُوَ كَرْهٌ لَّكُمْ وَأَنْتُمْ لَا تَعْلَمُونَ</p> <p>Surah Al-Kahf: Ayah 80</p> <p>وَأَمَّا الْعُلَمَاءُ فَكَانَ أَبُوهُم مُّؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا</p> <p>Surah Al-Hadid: Ayah 23</p> <p>لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ</p>
7.	Cognitive methods	Faith in divine trials	<p>Surah Al ankabiyat Ayah</p> <p>Surah Al-Qasas: Ayah 54</p> <p>أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَّرْتِينَ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ</p> <p>Qasas ayah 13</p> <p>فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ</p>
8.	Cognitive methods	Faith in the divine knowledge	<p>Surah Qaf: Ayah 16</p> <p>وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعَلَهُمَّا تَعْلَمَ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ</p> <p>Surah Al-Anfal: Ayah 24</p> <p>يَأْتِيهَا الَّذِينَ ءَامَنُوا ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَءَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ يُحْشَرُونَ</p>
9.	Cognitive methods	Faith in the mercy of Allah	<p>Surah Yusuf: Ayah 64</p> <p>قَالَ هَلْ ءَامَنُكُمْ عَلَيْهِ إِلَّا كَمَا ءَامَنُتُمْ عَلَىٰ أَخِيهِ مِن قَبْلُ فَاللَّهُ خَبِيرٌ فَخِطَّ وَهُوَ زَحْمٌ لِّلرَّحِمِ</p>
10.	Cognitive methods	Faith in the omnipotence of Allah	<p>Surah Hud: Ayah 4</p> <p>إِلَى اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ</p> <p>Surah Al-Anam: ayah 59</p> <p>وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ ۚ بَشَرٌ مِّثْلُكُمْ يُخَافُونَ</p>
11.	Cognitive methods	Resurrection and return to Allah	<p>Surah Saba: Ayah 46</p> <p>قُلْ إِنَّمَا ءَعِظُكُمْ بِوَجْدَةِ اللَّهِ تَقُومُوا لِلَّهِ مِثْلُ خَلْقٍ وَأَنْ تَقُولُوا مَا لَا تَفْعَلُونَ وَإِنَّمَا ءَعِظُكُمْ بِوَجْدَةِ اللَّهِ تَقُومُوا لِلَّهِ مِثْلُ خَلْقٍ وَأَنْ تَقُولُوا مَا لَا تَفْعَلُونَ</p> <p>Surah Al-Muminun: Ayah 60</p> <p>وَالَّذِينَ يُؤْتُونَ مَا ءَاتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ</p> <p>Sura AL-Anbiya: Ayah 49</p> <p>الَّذِينَ يَحْتَسِبُونَ رَبَّهُمْ بِالْغَيْبِ وَهُمْ مِنَ السَّاعَةِ مُشْفِقُونَ</p>
12.	Cognitive methods	Faith in hereafter	<p>Surah Al-Nisa: Ayah 77</p> <p>لَمْ تَرَىٰ إِلَى اللَّهِ دَرَجَاتٍ لَّهُمْ كَفَرُوا أَتَدْرِكُهُمْ الصَّلَاةُ وَأَن يَأْتُوا الزَّكَاةَ فَلَمَا كُنْتُمْ عَلَيْهِمُ الْقِيَامَ</p> <p>إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ أُوْءَاخِرُ مَا رَدَّ نَبِيُّ رُبَّمَا كَذَّبَتْ عَلَيْهَا لَقَدْ كُنْتُمْ فِي رَيْبٍ مِّنْهُم يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبُّنَا لَمْ يَلِكْ عَلَيْنَا لِقَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ قُلْ مَتَّعَ اللَّهُ قَلِيلًا وَالْآخِرُ خَيْرٌ لِّمَنْ ءَاتَىٰ وَلَا تظلمون</p> <p>فَتَيَلَّ</p>



	<p>Live a life of righteousness, do good, ponder about Allah, and believe in him.</p>	<p>(Surah An'amAyat:48) وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (Surah An'amAyat:64) قُلِ اللَّهُ يَجْبِلُكُمْ مَتْنًا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ (Surah An'amAyat:82) الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ ٱلْأَمْنُ وَهُمْ مُهْتَدُونَ (Surah TaghabunAyat:11) مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ ٱللَّهِ وَمَنْ يُؤْمِنْ بِٱللَّهِ يَهْدِ ٱللَّهُ لِهَيْدِهِ ٱلْوَجْهَ ٱلَّذِي يَشَاءُ وَيُعْطِيهِ ٱلْحَسْرَةَ ٱلَّذِينَ كَفَرُوا لَهُمْ ٱلْأَسْرَةُ ٱلَّذِي لَا يَنْفَعُهُمْ وَٱلَّذِينَ ءَامَنُوا لَهُمْ ٱلْجَنَّةُ ٱلَّتِي كَانُوا يُوعَدُونَ (Surah fussilatAyat:30) إِنَّ ٱلَّذِينَ قَالُوا رَبُّنَا ٱللَّهُ ثُمَّ اسْتَفْتَمُوا أَنَّا نَحْنُ ٱللَّهُ قَوْمٌ مُّشْرِكُونَ (Surah fussilatAyat:31) نَحْنُ أَوْلِيَ ٱلْأَرْضِ فِي ٱلْحَيَاةِ ٱلدُّنْيَا وَفِي ٱلْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهَى ٱلْأَنفُسُ وَٱلْكُفْرَىٰ مَا تَدْعُونَ (Surah AhqafAyat:13) إِنَّ ٱلَّذِينَ قَالُوا رَبُّنَا ٱللَّهُ ثُمَّ اسْتَفْتَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (Surah NahliAyat:52) وَلَهُ مَا فِي ٱلسَّمٰوٰتِ وَٱلْأَرْضِ وَلَهُ ٱلْدِّينُ وَٱصْبَأْ أَفْعَىٰ ٱللَّهُ تَتَّقُونَ (Surah NahliAyat:99) إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى ٱلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (Surah NahliAyat:100) إِنَّمَا سُلْطٰنُهُ عَلَى ٱلَّذِينَ يَتَوَلَّوْنَهُ وَٱلَّذِينَ هُمْ بِهٖ مُّشْرِكُونَ (Surah Hajj Ayat:31) خُفَّاءٌ لَّهِ غَيْرَ مُشْرِكِينَ بِهٖ وَمَنْ يُشْرِكْ بِٱللَّهِ فَكَأَنَّمَا خَرَّ مِنَ ٱلسَّمَآءِ فَتَخٰطَفُهَا ٱلطَّيْرُ أَوْ تَهْوِي بِهٖ ٱلرِّيحُ فِي مَكَانٍ سَجِيٍّ وَجُهْدًا فِي ٱللَّهِ حَقٌّ جِهَادٌ هُوَ أَجْبَبُكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي ٱلْدِينِ مِنْ حَرِّ جَمَلَةٍ إِيَّكُمْ إِذْ هُمْ هُوَ سَمَنُكُمْ ٱلْمُسْلِمِينَ مِنْ قَبْلِ وَفِي هٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شَهِدًا عَلَى ٱلنَّاسِ فَاَقِيمُوا ٱلصَّلٰوةَ وَءَاتُوا ٱلزَّكٰوةَ وَءَاتُوا ٱلرَّسُولَ بِٱللَّهِ هُوَ مَوْلٰكُمْ فَبِعَمَلِكُمُ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ (Surah Fatir Ayat:15) يٰٓأَيُّهَا ٱلنَّاسُ أَنْتُمْ ٱلْفُقَرَاءُ إِلَى ٱللَّهِ وَٱللَّهُ هُوَ ٱلْغَنِيُّ ٱلْحَمِيدُ (Surah Hadid Ayat:22) مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي ٱلْأَرْضِ وَلَا فِي ٱلْبَحْرِ وَلَا فِي شَيْءٍ مِنْ شَيْءٍ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَ هَآءَا ٱلَّذِينَ تَدْعُونَ (Surah FathAyat:22) هُوَ ٱلَّذِي أَنْزَلَ ٱلسَّكِينَةَ فِي قُلُوبِ ٱلْمُؤْمِنِينَ لِيُذٰذِقُوا إِيمٰنًا مَعَ إِيمٰنِهِمْ وَٱللَّهُ جُنُودَ ٱلسَّمٰوٰتِ وَٱلْأَرْضِ وَكَانَ ٱلْعَلِيمُ ٱلْحَكِيمُ (Surah Ali'imranaAyat:173) ٱلَّذِينَ قَالُوا لَهُمُ ٱلنَّاسُ إِنَّا ٱلنَّاسُ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمٰنًا وَقَالُوا حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ (Surah Ali'imranaAyat:174) فَٱتَّقُوا ٱلَّذِينَ بَيْنَ يَدَيْهِمْ مِنْ ٱللَّهِ وَٱلَّذِينَ هُمْ يُؤْتُونَ ٱلسُّلْطٰنَ وَٱلَّذِينَ هُمْ يُؤْتُونَ ٱلسُّلْطٰنَ وَٱلَّذِينَ هُمْ يُؤْتُونَ ٱلسُّلْطٰنَ وَٱلَّذِينَ هُمْ يُؤْتُونَ ٱلسُّلْطٰنَ (Surah MujadilahAyat:10) إِنَّمَا ٱلشَّيْطٰنُ لِيُحْزِنَ ٱلَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ ٱللَّهِ عَلَىٰ ٱللَّهُ قَلْبٌ مُّكْتَمٌ (Surah YunusAyat:62) أَلَا إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (Surah YunusAyat:63) ٱلَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (Surah AhzabAyat:37) وَإِذْ قَوْلُ ٱلَّذِي أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسَكَ عَيْنَكَ رَوْحَكَ وَٱتَّقَىٰ ٱللَّهَ وَٱللَّهُ مُبْدِيهِ وَتَخَشَىٰ ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَنْ تَخَشَىٰهُ (Surah AhzabAyat:37) فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى ٱلْمُؤْمِنِينَ حَرَجٌ فِي أَرْوَاحِ أَدْعِيَآئِهِمْ إِذْ قَضَوْا مِنْهُنَّ وَطَرًا (Surah QasasAyat:7) وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيْهِ فِإِذَا جَفَتِ عَلَيْهِ فَٱلْقَبِيْهِ فِي ٱلْبَيْمِ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَآدُوهُ إِلَيْكَ (Surah QasasAyat:7) وَجَاعِلُوهُ مِنَ ٱلْمُرْسَلِينَ</p>
	<p>The virtue of perseverance and the practice of a variety of religious traditions are both important.</p>	<p>إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُوا وَٱلنَّصٰرَىٰ وَٱلصَّابِئِينَ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَعَمِلَ صٰلِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (BaqaraAyat:62) وَإِنْ عَزَمُوا ٱلطَّلٰقَ فَإِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ (BaqaraAyat:227) إِنَّمَا يَعْمُرُ مَسَٰجِدَ ٱللَّهِ مَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَأَقَامَ ٱلصَّلٰوةَ وَءَاتَى ٱلزَّكٰوةَ وَلَمْ يَخْشَ إِلَّا ٱللَّهَ (TaubahAyat:18) فَعَسَىٰ أَوْلٰئِكَ أَنْ يَكُونُوا مِنَ ٱلْمُهْتَدِينَ</p>
	<p>Faith and consistent practice helped to alleviate strain.</p>	<p>(Surah A'arafAyat:35) يٰٓبَنِي آدَمَ إِنَّمَا يَبْتَلِيْكُمْ رُسُلٌ مِّنكُمْ يَفْصَلُونَ عَلَيْكُمْ ءَابِيْئِي فَمَنْ أَتَقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (Surah A'arafAyat:49) أَهْلُوا ٱلَّذِينَ أَسْمَنُوا لَا يَبْتَلِيْهِمْ ٱللَّهُ بِرَحْمَةٍ أَدْخَلُوا ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ (Surah Ma'idahAyat:69) إِنَّ ٱلَّذِينَ ءَامَنُوا وَٱلَّذِينَ هَادُوا وَٱلنَّصٰرَىٰ وَمَنْ ءَامَنَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ وَعَمِلَ صٰلِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ</p>



	<p>Financial and social assistance Participating in prayer, undertaking the Hajj pilgrimage, and engaging in acts of charity Adherence, settlement, and harmony</p>	<p>(Surah Baqarah Ayat:276) يَمْحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (Fussilat Ayat:30) إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَفْتَمُوا أَنزَلْنَا عَلَيْهِمُ الْمَلَائِكَةَ أَلَّا تُخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ</p> <p>فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ دُو فَضَّلِعَلَى الْعَالَمِينَ (Surah Baqarah Ayat:251)</p> <p>يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنذَلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (Surah Baqarah aAyat:208)</p> <p>فَإِنَّ زَلَّجْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (Surah Baqarah Ayat:209)</p>
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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 multiple-way strategies. Each of these methods comprises Comprehensive indicators are required to 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 Qur'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 brainwaves, 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



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 task-oriented 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 well-developed 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 items. 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



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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