Stress Management Model Pattern According to Quran and Hadith

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Abstract

Introduction: Today, many psychologists have confirmed the effective role of religion and its impact on mental health. Therefore, the present study has been performed to develop a religious model of stress management according to Quran and Hadith.
Method: The methodology of the study, due to usual framework, is the qualitative method used the conventional content analysis of the verses of Quran and Hadith. In the content analysis method, the term "the selection of analysis resources" has been used instead of the research population. The analysis resources in this study include the Holy Quran, Mizan al-Hekmah, Usul –alKafi and Thematic Interpretation of the Holy Quran by Javadi Amoli. First of all, according to the experts of Quranic sciences, the analysis resources are merely used to extract the statements and their types. Then, the key words of the word "stress" have been determined in Arabic in the religious resources (including warn, painful, dire, liver, alboads, adversity, fear, sin, sorrow, tax, purchase, regret, sadness, joyless, abject.) . In the next step, by interviewing and providing the expert panel based on the extracted categories, they were referred to 20 experts and psychologists who were familiar with religious and psychological resources. They have been asked to state their opinions about the categories of statements and specific items and their prioritization. Then, after giving the clear definition about the items and training three experts in order to code the items and categories, the agreement (reliability) level has been evaluated 76% between the codes in order to achieve the reliability between codes. Finally, according to the opinions of the experts, a conceptual pattern has been extracted.
Results: According to the analysis of the verses of Quran and Islamic traditions, stress management strategies are divided into four general methods: cognitive, behavioral, emotional and multiple-way strategies. Each of these methods include more detailed indicators. Among the cognitive methods: belief in the wisdom of Allah and having stability with insight; among behavioral methods or strategies: patience, praying, repentance, forgiveness, reading the Quran and being obedient to the commands of Allah in the Quran; among emotional strategies: fear of Allah, humbleness before Allah, having hope when involvement and among the multi-way methods: stress management and the strategies to trust in Allah, remembrance of Allah, virtue, praying and charity are respectively the best strategies for stress management.
Conclusion: This study, with a local pattern, can increase the mental health of the community. Also, therapists can create health packages based on this model in order to manage stress optimally.

Keywords: Religious Model, Stress Management, Holy Quran, Islamic Hadith

Introduction

Some psychologists believe that real daily life is made up of repetitive sets of threatening events, finding the ways to deal and finally the compatibility with the threats. Although, in most cases, adaptation is unconsciously formed but it takes a lot of effort especially when long-term stress continues. The efforts, finally, to overcome stress can cause physiological and psychological responses leading to health problems (1). Stress includes physical, mental, psychological and behavioral responses that the human organism exhibits against

the internal and external stimuli which undermine the balance and stability of the body's natural and internal function. The main objective of these reactions is to restore the lost balance of the organisms and compatibility of individuals with the environment (2).

In order to deal with stress and its adverse effects, there are different models and theories. Many of these methods have psychological and medical natures. Individuals vary due to their personality traits, so they choose different ways to confront and manage their stress. These methods can focus on responsible behaviors including removing problems, attracting social and emotional supports of others, turning to spiritual and religious resources, emotional behaviors, escaping from problems or aggression and turning to inappropriate methods such as drug abuse (3),(4). The use of appropriate coping strategies helps people cope with stress and its effects (5) and if the person applies better ways when confronting stress, the damages caused by stress decrease. In 1978, Cox divided the coping models and stress definitions into three groups: 1- The model based on the stimulus: such models have been defined due to the stimulus. According to this pattern, stress is a factor leading to tension. In this group, stress is considered as a factor causing tension such as high work pressure or the ambient noise (6), (7). The general adaptation theory (overall adaptation) of Hans Selye has been provided due to this model. In this theory, the first step is the alarm reaction or warning that the body shows the initial response against stress. In the second step, the initial responses of the first step take place in the reactions which may create a longer adjustment (resistance step). The third step is the exhaustion step which is characterized by the loss of resistance to stress and exhaustion (collapse) which may even lead to death (2). However, the views of Selye are considered reasonable and acceptable, but it has been stated that there should be a relationship between stressful factor and severity and the nature of stress. It means that the body's response to various factors is different which is related to the type of stress. Another criticism considered for the model of Selye is that different people show different reactions not only for the various factors but also for equal factors. As a result, they cannot be subject of the stress and its effects equally. 2- The model based on the response or reaction: according to this model, stress is considered as a non-specific response to stressful factors. This response or reaction can be a physiological or psychological response. These models have defined stress by using the responses of the person to the stressful factors (8). 3- Transactional model: in this model, the stimulant factors such as the stressful factors and the responses of people and also the signs of stress and the intervention factors such as the personal characteristics of people have been noted. This model considers stress as a flow of communication between the person and the environment. According to the transactional model, the individual assessment of his/her relationship with the environment plays an effective role in creating stress. If the person considers the environment too stressful and thinks that he/she has no ability to deal with difficult situations, his/her stress will increase but if the person has the ability to cope with stressful events, he/she feels less stress. Today, there has been considered more interactive models (6),(7). As it can be observed, these models focus on the mental and physical aspects of stress.

Nowadays, many psychologists have confirmed the healing role of religion and spirituality and its impact on mental health (9). Religion and the need to worship Allah is an expression of the human necessity for perfection and escape from duality. Today, in most societies, it has been proven that families who have religious beliefs, compared to families with weak faith, have more individual, family and social tranquility. Religious beliefs can prevent many mental illnesses (4). Also, people with religious beliefs can easily overcome problems (10). In a study performed by Gall, spirituality and overcoming stress in the life of some adults who had experienced sexual abuse during childhood has been investigated. He has concluded that spiritual overcoming can predict the issues beyond other factors. Also, the negative forms of spiritual overcoming (such as spiritual dissatisfaction and displeasure) are associated with higher stress but the positive forms of spiritual overcoming (such as spiritual protection) are associated with lower stress. For example, the coping strategy of spiritual dissatisfaction is associated with a more depressed mood while the coping strategy of the religious submission and forgiveness (such as searching Allah to release the negative emotion) are associated with a less depressed mood (11). Also, the results of the study of Jafari have shown that the students with intrinsic religious orientation use the problem-oriented coping strategies more than the students with extrinsic religious orientation. The students with extrinsic religious orientation use the emotion-oriented coping strategies more than the students with intrinsic religious orientation (12).

According to Islam, the list of man's spiritual needs offered by psychologists is not based on a proper understanding of it. In the field of religious and monotheistic knowledge, the range of needs has been extended from the man and its relationships with himself and others through the extent of Allah and the universe (13). According to Islam, the needs have been originated from the conditions of human existence. The man is an existent who needs due to his existence and survival. In the Islamic insight, the man and throughout human existence needs and only Allah is needless (14). According to the Islamic ontology, all creatures and the universe have been formed due to obvious, identified and unchangeable rules and principles, not by chance (14). According to the Holy Quran, all the universe and human beings are integrated. Everything comes from Allah and everything returns to Him (15). The Holy Quran knows the genuine peace and security in the light of belief and right conception of Allah. Accordingly, in the context of Islamic teachings, there are many mentioned ways to deal with stress and coping with hard times in the verses of Quran.

Four major factors to prevent and reduce mental stress are as follows: 1. Faith in Allah, 2. faith in the hereafter, 3. righteous deeds, 4. forgiveness. Faith in Allah is the most original and most fundamental concept underlying throughout life and thought which is required for both knowledge and wisdom. Faith in Hereafter is in the sense of the eternal nature of man and his return to Allah. Good and righteous deeds have extensive concepts and aspects and are totally good, useful, valuable and ethical deeds. Forgiveness and charity are considered as valuable practices which are included in all psychological effects associated with good deeds (4). So, the World Health Organization has considered health with different physical, psychological, social and spiritual aspects. Therefore, paying attention to all aspects is essential for the treatment of stress and diseases related to stress. As mentioned before, each proposed model has investigated the stress issue and the ways to deal with it due to certain aspects. Among various aspects, the psychological and physical aspects of stress have been investigated. This is while the spiritual aspect, as a strategic method, proved its performance in the stress management through various studies but has not yet been widely considered. So, it is necessary to pay attention to the spiritual aspects of stress and the use of the spiritual and religious resources to cope with stress. Also, according to the results of the before mentioned studies, most people use the spiritual and religious resources in stressful situations to soothe themselves. So, due to such problems, and the fact that one of the important missions of the seminaries and universities is the knowledge production and innovation of advanced efficient models based on Islamic-Iranian culture and civilization, it is necessary to introduce a model for stress management due to Islamic and religious resources based on the rich Iranian culture. Therefore, the purpose of the current study is to design and codify the stress management model based on Islamic resources.

Methods

The method used in this study is a qualitative method. In the conventional content analysis method, the researchers avoid using the predetermined categories and instead, they ensure that the categories are resulted by data. In this case, the researchers are floating on the waves of data in order to achieve novel recognition. After on, data collected by interviews and association of ideas have been analyzed and the pre-existing theories have not been found. Finally, the encoding and categorization of the topics have been performed in this method regardless the theoretical background along with studying the text in order that the general concept is achieved (which are the conclusion of the categories)(16). In the content analysis method, due to this matter 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 categorize the extracted statements, the views of experts and

psychologists who were familiar with the religious and psychological resources have been 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 –alKafi and Thematic Interpretation of the Holy Quran by Javadi Amoli (14, 17-19). The analysis units are the topics and words related to stress selected by the experts. Also, the opinions of 20 experts and psychologists who were familiar with the religious and psychological resources have been used to categorize the exerted statements. They have been asked to provide their opinions about the categorization of statements in obvious topics and prioritization of the items. So, the coded content analysis method has been used. Accordingly, the key words of the word "stress" in Arabic in the religious resources (including warn, painful, dire, liver, alboads, adversity, fear, sin, sorrow, tax, purchase, regret, sadness, joyless, abject) and hereafter, the information have been coded into sheets by open coding of the analysis units. In the next step, after interviewing and providing the expert panel based on the extracted categories, they were referred to 20 experts and psychologists who were familiar with religious and psychological resources. They have been asked to give their opinions about the categories of statements and specific items and their prioritization. In order to achieve reliability between encodes, after giving a clear definition of the items and training three experts to code the items and categories, the agreement (reliability) level has been evaluated to be 76% between the codes. Finally, according to the items and categories of the experts, a conceptual mode has been extracted from them.

Given that the purpose of this study is to codify the stress management model based on the religious resources, the researcher, firstly, has provided a list of resources related to the topic and among them, the Holy Quran, Mizan al-Hekmah, Usul –alKafi and Thematic Interpretation of Holy Quran by Javadi Amoli have been selected as the analysis resources. At first, the views of the experts in Quranic sciences have been used to extract the types of statements and the way of extraction of the statements. Then, the key words of the word "stress" have been determined in Arabic in the religious resources (including warn, painful, dire, liver, alboads, adversity, fear, sin, sorrow, tax, purchase, regret, sadness, joyless, abject.) . After on, the information got coded into sheets by open coding of the analysis units. In the next step, after interviewing and providing the expert panel based on the extracted categories, they were referred to 20 experts and psychologists who were familiar with religious and psychological resources. They have been asked to give their opinions about the categories of statements and specific items and their prioritization. In order to achieve the reliability between encodes, after giving the clear definition of the items and training three experts to code the items and categories, the agreement (reliability) level has been evaluated to be 76% between the codes. Finally,

according to the items and categories of the experts, a conceptual mode has been extracted from them.

Results

In the following tables, the main methods of the stress management and the subheadings of each method have been mentioned. As the findings show, according to the analysis of the verses of Quran and Islamic traditions, the stress management strategies are divided into four general methods: cognitive, behavioral, emotional and multiple-way strategies. Each of these methods include more detailed indicators in order to deal with stress and to manage it.

In table 1, the cognitive methods of stress management have been mentioned.

Table 1. The cognitive methods of stress management according to Quran and Hadith

Method	Row	Factor	Analysis resources
Cognitive methods	1	Faith in Allah's justice	Holy Quran: (Al-Nesa:19, TaHa: 50)
	2	Guidance of Allah	Holy Quran: (TaHa: 123)
	3	Faith in resurrection	Holy Quran: (Al-Baqarah:156)
	4	Insight	Holy Quran: (Al-Rad:11, Al-Balad:4, Al-Baqarah:155-157, Al-Nisa:19)
	5	Faith in divine destiny	Holy Quran: (Al-Tuba, 51)
	6	Faith in bestowal of sustenance of Allah	Holy Quran: (Az-Zuriyat:58)
	7	Faith in the wisdom of Allah	Holy Quran: (An-Nur:11, Al-Baqarah:216, Al-Kahf:80, Al-Hadid:23); Mizan al-Hekmah: (Vo.1, page 253); thematic interpretation: (Vo,15, Al-Emaran, the interpretation of the 140th verse; Vo.12, Baghara, the interpretation of 269th verse)
	8	Faith in divine trials	Holy Quran: (Ankabut: 2; Al-Qesas: 54 and 13)
	9	Faith in the divine knowledge	Holy Quran: (Qaf: 16; Al-Anfal:24)
	10	Faith in the mercy of Allah	Holy Quran: (Yusuf: 64)
	11	Faith in the omnipotence of Allah	Holy Quran: (Hud:4; Al-Anam: 59)
	12	Resurrection and return to Allah	Holy Quran: (Saba:46; Al-Muminun: 60; AL-Anbiya: 49)
	13	Faith in hereafter	Holy Quran: (Al-Nesa: 77; Al-Father: 35; Hashr: 18)
	14	Faith in merciful Allah	Holy Quran: (Vo.4, interpretation 3, P.180; Vo.4, interpretation 10, P.182)
	15	Having stability and perseverance	Usul –alKafi: (Vo.3, P.633)
	16	Remembering death and being in the presence of Allah	Mizan al-Hekmah: (Vo.3, P.1201)

The cognitive methods have 16 strategies including: faith in Allah's justice, guidance of Allah, insight, faith in divine destiny, faith in bestowal of sustenance of Allah, faith in the wisdom of Allah, faith in divine trials, faith in divine knowledge, faith in the mercy of Allah, faith in omnipotence of Allah, resurrection and return to Allah, faith in hereafter, faith in merciful Allah, having stability and perseverance and remembering death and being in the presence of Allah. The faith in the wisdom of Allah has a frequency of 7, having stability and perseverance has a frequency of 7 and insight has a frequency of 5) which are considered the best cognitive strategies of stress management.

In table 2, the behavioral methods for stress management have been mentioned.

The behavioral methods are 17 strategies including: blessing, marriage, Zakat, being patient or continence, sleeping, praying, Hajj, fasting, family and social relations with others, thanksgiving and contentment, compliance and adherence to the traditions of the Prophet (PBUH) and his household, helping others in time of trouble, remedy and solving problems, devotion and charity in Allah's way, obeying the prophets and repentance. Being patient or continence has a frequency of 52), blessing has a frequency of36), repentance has a frequency of 14) and reading Quran and obeying the commands of Quran has a frequency of 10) are considered the best behavioral methods of stress management.

In table 3, the emotional methods for stress management have been mentioned.

The mental methods include 16 strategies: not despairing the mercy of Allah, humility to Allah, virtue, hope, resorting to Imams (AS), waiting for the appearance of Imam Mahdi, seeking love and friendship of Allah, fear of Allah, having troubles is better than fear of trouble, seeking back when trouble, self-esteem and self-confidence. Fear of Allah has a frequency of 17, humility to Allah, hope and seeking back when trouble all have a frequency of 5 and are considered as the best mental methods for stress management.

In table 4, multiple methods for stress management have been mentioned.

Table 2. Behavioral methods of stress management according to Quran and Hadith

Method	Row	Factor	Analysis resources
	1	Blessing	Holy Quran: (An-Naml:62, Al-Baqarah:45, Yunus:22 and 12, Al-Ankabut: 65, Loqman:32, Al-Ghafer:60, Al-Anbiya:88); Usul –alKafi: (Vo.3, interpretation 7, P.150, Vo.4, interpretation 44, P.215, Vo.4, interpretation 55, P.216, Vo. 4, interpretation 66, P.216, Vo.4, interpretation 77, P.216, Vo. 4, interpretation 88, P.216, Vo. 4, interpretation 99, P.216, Vo. 4, interpretation 11, P.338, Vo. 4, interpretation 22, P.338, Vo. 4, interpretation 33, P.338, Vo. 4, interpretation 44, P.339, Vo. 4, interpretation 66, P.340, Vo. 4, interpretation 77, P.340, Vo. 4, interpretation 88, P.341, Vo. 4, interpretation 99, P.342, Vo. 4, interpretation 1010, P.342, Vo. 4, interpretation 1313, P.344; Mizan al-Hekmah: (Vo.2, P.314, Vo.3, P.661)
	2	Marriage	Holy Quran: (Al-Araf:189, Ar-Room,:21, Al-Baqarah: 187, Al-Nesa: 25)
	3	Zakat	Holy Quran: (Al-Baqarah:247 and 262, Al-Tuba:103
	4	Being patient or continence	Holy Quran: (Al-Baqarah:45 and 153, 155, 157, 177; Al-Imran: 200,186; Muhammad: 31, Balad:12-18; Al-Asr; Haqah: 48; Nahl:127); Usul –alKafi: (Vo.2, interpretation 10, P.165, Vo.3, interpretation 6, P.83, Vo.3, interpretation 6, P.101, Vo.3, interpretation7, P.143, Vo.3, interpretation 9, P.143, Vo. 3, interpretation 11, P.144, Vo. 3, interpretation 16, P.146, Vo. 3, interpretation 17, P.146, Vo. 3, interpretation 18, P.146, Vo. 3, interpretation 19, P.146, Vo. 3, interpretation 20, P.147, Vo.3, interpretation 21, P.147, Vo. 3, interpretation 1, P.148, Vo. 3, interpretation 9, P.171; Mizan al-Hekmah: (Vo.1, P.247 and 248, Vo.1, P. 275, Vo.2, P.346, Vo.3, P.304, Vo.3, P.1146, Vo.3, P.1203; thematic Interpretation : (Vo.16, Al-Imran, interpretation of the verse 200; Vo.7, Baqarah, interpretation of the verse 156; Vo.15, Al-Imran, interpretation of the verse 120
	5	Sleeping	Holy Quran: (Al-Imran, 194; Forqan, 193); thematic Interpretation : (Vo.16, Al-Imran, interpretation of the verse 154)
Behavioral methods	6	Praying	Holy Quran: (Baqarah, 45; Ghafer, 60; Baqarah, 186)
	7	Reading Quran and obeying its commands	Holy Quran: (Foselat, 44 and 216; Asra, 9 and 82; Yunus, 57; Jasiah, 20; Zomar, 55; Ya Sin, 11; Zoriat, 45) Usul –alKafi: (Vo.3, interpretation 2, P.306)
	8	Hajj	Holy Quran: (Baqarah, 197)
	9	Fasting	Holy Quran: (Baqarah, 183)
	10	Family and social relations with others	Holy Quran: (An-Nesa, 1; Fath, 29; Al-Qesas, 34), Usul –alKafi: (Vo.3)
	11	Thanksgiving and contentment	Holy Quran: (Tur, 18)
	12	Compliance and adherence to the traditions of the Prophet (PBUH) and his household	Usul –alKafi: (Vo.2, P.96; Vo.2, interpretation 1, P.253)
	13	Helping others in time of trouble	Usul –alKafi: (Vo.4, interpretation 1, P.258; Vo.3, interpretation 5, P.286)
	14	Remedy and solving problems	Mizan al-Hekmah: (Vo.3, P.552)
	15	Devotion and charity in Allah's way	Mizan al-Hekmah: (Vo.3, P.637)
	16	Obeying the prophets	Holy Quran: (An-Nesa, 65)
	17	Repentance	Holy Quran: (Zomar, 53 and 54; An-Nesa,110, 48, 17; Maedeh 39; Anam, 54; Anam, 54; Araf, 153; TAhA, 82; Al-Imran, 135 and 136; Ghafer, 7; Shura, 44; Anfal, 33)

Table 3. The emotional methods of stress management according to Quran and Hadith

Method	Row	Factor	Analysis resources
Emotional methods	1	Not despairing the mercy of Allah	Holy Quran: (Anbia, 83 and 84)
	2	Humility to Allah	Holy Quran: (Al-Baqarah, 112; Araf, 205; Fater, 34); Usul –alKafi: (Vo.1, P.55)
	3	Virtue	Holy Quran: (Talaq, 3; Zomar, 61); Usul –alKafi: (Vo.2, interpretation 19, P.188)
	4	Hope	Holy Quran: (Hajr, 53; Zoriyat, 28; Al-Imran, 139; AlQesas, 7)
	5	Resorting to Imams (AS)	Holy Quran: (Maedeh, 232)
	6	Waiting for the appearance of Imam Mahdi	Usul –alKafi: (Vo.2, interpretation 16, P.140; Vo.2, interpretation 1, P.127)
	7	Seeking love and friendship of Allah	Mizan al-Hekmah: (Vo.3, P.410)
	8	Fear of Allah	Mizan al-Hekmah: (Vo.3, P.631; Vo.3, P.636 and 637)
	9	Having trouble is better than fear of trouble	Mizan al-Hekmah: (Vo.3, P.639)
	10	Seeking back when trouble	Mizan al-Hekmah: (Vo.3, P.1201)
	11	Self-esteem and self-confidence	Mizan al-Hekmah: (Vo.3, P.1998)

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

Method	Row	Factor	Analysis resources
	1	Faith in Allah and the Holy Book	Holy Quran: (Jin, 13; Ahqaf, 13)
	2	Trust in God, remembering Allah and a vocation of piety Trust in Allah, remembering Allah and a vocation of piety	Holy Quran: (Rad, 28, 29; TaHa, 130,123, 124; Asra, 82; Al-Baqarah, 152, 156, 112, 28, 38; Ankabot, 45; Qaf, 33; Anfal, 2; Talaq, 3; Tubah, 52, 26, 40; Anam, 82, 122, 48, 64; Taqabon, 11; Fosselat, 30, 31; Ahqaf, 13; Nahl, 99, 100,52; Haj, 31,78; Fater, 15; Hadid, 22; Fath, 4; Al-Imaran, 139, 173, 174; Mojadeleh, 10;Yunus, 62, 63; Ahzab, 37; Al-Qesas, 7) Usul –alKafi: (Vo.3, interpretation 4, P.106; Vo.1, P.76) Mizan al-Hekmah: (Vo.1, P.248), (Vo.3, P.638), (Vo.1, P.1101) thematic Interpretation : (Vo.10, Baqarah, interpretation of the verse 214), (Vo.15, Al-Imran, interpretation of the verse 126 and 127), (Vo.16, Al-Imran, interpretation of the verse 151)
Multiple methods	3	Practicing branches of religion and patience	Holy Quran: (Loqman, 17; Baqarah, 62, 227; Tuba, 18)
	4	Faith and good practice	Holy Quran: (Araf,, 49, 35; Maedeh, 69)
	5	Financial and social support	Holy Quran: (Baqarah, 276) Usul –alKafi: (Vo.3)
	6	Faith in Allah Jihad in Allah's way	Holy Quran: (Fosselat, 30)
	7	Patience in troubles and stability against sensuality	Usul –alKafi: (Vo.2, interpretation 29, P.345)
	8	Praying and Haj	Holy Quran: (Baqarah, 251) Usul –alKafi: (Vo.3, interpretation 11, P.187)
	9	Praying and charity	Mizan al-Hekmah: (Vo.3, 1168)
	10	Obedience and reconciliation and solidarity	thematic Interpretation : (Vo.10, Baqarah, interpretation of verse 208 and 209)

The multiple methods are 10 strategies including: faith in Allah and the Holy Quran, trust in Allah, remembering Allah and a vocation of piety, faith and good practice, practicing branches of religion and patience, patience in troubles and stability against sensuality, faith in Allah, Jihad in Allah's way, praying and charity and finally obedience and reconciliation and solidarity. Trust in Allah, remembering Allah and a vocation of piety have a frequency of 61, praying and charity have a frequency of 6 and are considered as the best multiple strategies of stress management.

Discussion

The current study has been performed to codify the stress management model based on the Islamic resources. The findings have shown that, according to the analysis of the verses of Quran and Islamic traditions, the stress management strategies are divided into four general methods: cognitive, behavioral, emotional and multiple-way strategies. Each of these methods include more detailed indicators in order to deal with stress and manage it. The cognitive methods have 16 strategies including: faith in Allah's justice, guidance of Allah, insight, faith in divine destiny, faith in bestowal of sustenance of Allah, faith in wisdom of Allah, faith in divine trials, faith in divine knowledge, faith in mercy of Allah, faith in omnipotence of Allah, resurrection and return to Allah, faith in hereafter, faith in merciful Allah, having stability

and perseverance and remembering death and being in the presence of Allah, faith in the wisdom of Allah, having stability and perseverance and insight are considered the best cognitive strategies of stress management. The behavioral methods are 17 strategies including: blessing, marriage, Zakat, being patient or continence, sleeping, praying, Hajj, fasting, family and social relations with others, thanksgiving and contentment, compliance and adherence to the traditions of the Prophet (PBUH) and his household, helping others in time of trouble, remedy and solving problems, devotion and charity in Allah's way, obeying the prophets and repentance that being patient or continence blessing, repentance and reading Quran and obeying the commands of Quran are considered the best behavioral methods of stress management. The mental methods include 16 strategies: not despairing the mercy of Allah, humility to Allah, virtue, hope, resorting to Imams (AS), waiting for the appearance of Imam Mahdi, seeking love and friendship of Allah, fear of Allah, having trouble is better than the fear of trouble, seeking back when trouble, self-esteem and self-confidence. Fear of Allah, humility to Allah, hope and seeking back when trouble are considered as the best mental methods for stress management. The multiple methods are 10 strategies including: faith in Allah and Holy Quran, trust in Allah, remembering Allah and a vocation of piety, faith and good practice, practicing the branches of religion and patience, patience in troubles and stability against sensuality, faith in Allah, Jihad in Allah's way, praying and charity and finally obedience and reconciliation and solidarity that trust in Allah, remembering Allah and a vocation of piety, praying and charity are considered the best multiple strategies of stress management. These findings are consistent with the findings of previous studies (11), (20), (21), (22), (23), (24) and (25).

The studies have shown that there is healing power in many spiritual interventions such as religious thoughts, mentions and meditation. Also, Islamic Mantra has been used as a method to provide peace and change the mental moods and can be considered as one of the self-regulation seeking ways to deal with stress and its consequences. This method is some kind of mental skill which is effective in psychological and physiopathology processes in the body. It leads to slow breathing, slow heart rates, low blood lactate levels, and increase in alpha brainwaves, which are all signs of relaxation.

The increase of blood flow in the brain, the increase of serotonin levels, the decrease of cortisol levels and the coordination of electrical activity in all the areas of the brain are the consequences of this kind of meditation.

With continuous practice, the person takes the habitual patterns of thoughts and emotions away and makes and expands a new sense of visual and subjective control. Islamic mantra repetition (mention) keeps the person away from the disturbing thoughts which lead to sustainable muscle relaxation (25). Also, religion and spirituality can play effective roles as both primary and secondary controls. Other spiritual activities in the field of secondary control which reduce mental reactions to stress include: meditation, praying of thinkers and the ceremony

of reading the holy book (21). Some researchers have even found praying more effective compared to progressive relaxation or the lack of any treatment to reduce anxiety and nervousness.

In another study performed by Vafai Boor Boor, the role of religious orientation (internal and external) and coping with the stress have been investigated. He has concluded that the teachers with internal religious orientation have less job stress than the teachers with external religious orientation. There is a meaningful relationship between the job stresses of teachers, as a whole, and the use of religious coping among them. Also, there are differences between job stress and the use of religious coping methods among the teachers with internal religious orientation and external religious orientation when confronting stress. The teachers with internal religious orientation use the mentioning, repentance and forgiveness resources and night praying, respectively but the teachers with external religious orientation use the obligatory praying, vowing and reading the Holy Quran. Some stress resources of the teachers with external and internal orientations are different with each other. Generally, it can be stated that religion has an important role in the perception of job stress (24).

In explanation of the findings of the current study, it should be mentioned that the current model of stress management is a comprehensive model based on the analysis of Islamic resources including more fields compared to the previous models. Many previous models have a psychological and clinical nature. Different people, according to their personality characteristics, select one way to deal with stress and stress management. Then, it seems that these models and studies related to strategies and methods of stress management cannot provide suitable coping ways for t stress management among people through different situations. The current study has a comprehensive look to stress, its basics and consequences and provides complete strategies for stress management which can be considered as a model for all studies and models.

According to Andler and Parker (1990), the coping strategies can be divided into three categories: task-oriented strategy requires obtaining information about the stressful situations and its possible consequences. Those using this strategy attempt to prioritize their activities due to the importance of the activities and have time management when doing their activities. Emotion-oriented strategy requires obtaining the methods in order to control excitements and emotions and be hopeful when facing stressful situations. Those using this strategy tend to control their emotions because they may show feelings such as anger or disappointment. The last strategy is the avoidance-oriented strategy. It requires denying or minimizing stressful situations. Those using this strategy can remove stressful thoughts and replace them with other thoughts (5).

Lazarus and Folkman have divided coping strategies into two types of strategies: the problem-oriented strategies and emotion-oriented strategies. The problem-oriented strategies refer to the reactions that their aim is

to change or remove the stressful situations. The emotion-oriented strategies refer to stressful situations and the person has no control on it or a little control on it. In such cases, the person often focuses on the emotional aspects.

The results of a study performed by Mokhtari et al. showed that there is meaningful relationship between the internal religious orientation and the stress level. The internal religious orientation can have an effective role in moderating stress. It means that the people with internal religious orientation have less stress than the people with external religious orientation indicating the role of religion in moderating the stress level. It can be concluded that religious beliefs can lead people to perfection and mental health. So, it seems that those with external religious orientation suffer from deficiencies in their faith because of the tools orientation to the religion. Therefore, they do not have developed characters nor calmness and peace unlike those with internal religious orientation. Nothing causes sorrow (except the existence of Allah) in the people with internal religious orientation because they believe everything occurs only with the permission of Allah. In other words, the true faith in Allah creates a sense in the individual that, with trust in Allah, has no fear on the uncertainties and eventual events. In fact the individual removes the areas of stress and anxiety in his personality. The faith in Allah and its other aspects such as cognitive, value, attitude, behavioral and emotional aspects lead to grow other characteristics including self-esteem, internal control, and self-efficiency in individuals leading them to be resistant to the unpleasant events and stress (23).

In a study performed by Gall, spirituality and overcoming stress in the life of some adults who had experienced sexual abuse during childhood has been investigated. He has concluded that spiritual overcoming can predict the issues beyond other factors. Also, the negative forms of spiritual overcoming (such as spiritual dissatisfaction and displeasure) are associated with higher stress but the positive forms of spiritual overcoming (such as spiritual protection) are associated with lower stress. For example, the coping strategy of the spiritual dissatisfaction is associated with a more depressed mood while the coping strategy of the religious submission and forgiveness (such as searching Allah to release the negative emotion) are associated with a less depressed mood (11).

The future researchers are recommended to codify the training programs due to the results of the current study to deal with stress. One of the limitations of the current study is the lack of full agreement between the codifiers in categorization. Also, the extensive analysis resources and using time and cost to perform the content analysis resources are considered as the other limitations in the current study.

Conclusion

The current study has been performed to design and codify a stress management model based on the Holy Quran and Hadith. Findings have shown that, according to the analysis of the verses of Quran and Islamic traditions, the stress management strategies are divided into four general methods: cognitive, behavioral, emotional and multiple-way strategies. Each of these methods include more detailed indicators in order to deal with stress and to manage it. From the cognitive strategies, faith in the wisdom of Allah, having stability and perseverance and insight; from the behavioral strategies, being patient or continence blessing, repentance and reading the Quran and obeying the commands of the Quran; from the mental strategies, fear of Allah, humility to Allah, hope and seeking back when trouble and from the multiple strategies, trust in Allah, remembering Allah and a vocation of piety and praying and charity are considered the best strategies to manage stress. Thus, the findings of this study, due to its comprehensive and novelty, can be considered as a model for future researches in the field of stress internally and externally. The results of this study, due to its practicality, can provide the facilities to health and mental professionals in order to provide coping strategies and proper treatment for the reduction and management of stress using the religious model of stress management. Also, the distinguishing feature of this research compared to other similar projects is that this study by providing an innovative model due to Islamic resources has a practical aspect for stress management. This is while in previous studies, stressful factors or the relationship of different variables have been investigated with the coping styles of stress and its management.

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