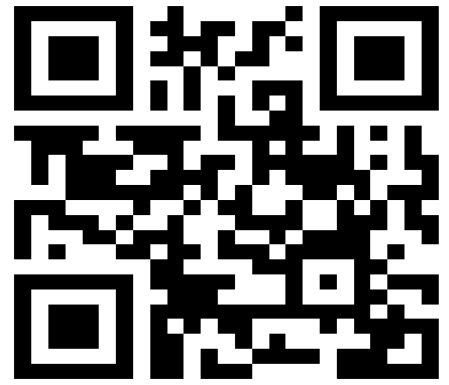


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Stress management strategies in the traditions of Prophet (ﷺ) and stories of other Prophets (عليه السلام)

Abstract

Stress is a situation which is a fact of life for every human being, and so this situation cannot be ignored instead everyone has to face it and deal with it. It is a psychological and mental phenomenon related to the mind. It is a complicated phenomenon that depends on moods, circumstances of surroundings, occurrences and conditions in which human beings spend their life. As stress is a kind of mental illness so there are natural, religious and medical techniques to treat and diminish it. All religions of the world regardless of any discrimination preach tranquility of mind and positive thought. Similarly, Islām as a guide in all areas of life, provides Muslims a system of actions, moral values, and social ethics that assists them in making adjustable and flexible stress management strategies to fight with stressful life happenings. Hence present research discusses strategies of managing stress present in Islām . In this way Prophetic traditions and techniques used by past prophets and companions from existing literature on stress management and Islām are discussed in detail. The research is analytical in nature and employs qualitative method for the collection of data. Content analysis has been utilized. This research concluded that Islām gives solutions and strategies for management of stress, anxiety, depression and such mental illnesses in the form of strategies in Prophetic traditions and techniques used by past prophets and companions.

Key words: *Stress, Islam, Management, Strategies, Prophetic Tradition, Prophets.*

Stress management strategies in Prophetic Traditions

As in Qurān there are strategies to manage stress, anxiety and such mental illnesses and for the development of mental health so side by side Prophetic traditions also give guidance and cognitive and behavioral techniques for the development of mental wellbeing and to minimize stress, anxiety, and depression.

Asking Forgiveness

When an individual is faced with a stressful situation then it is a sign and indication that Allah eliminates some bad acts of a believer, and he should call for forgiveness from Allah for removal of major and minor sins.¹ As in the tradition of Prophet Muḥammad (ﷺ),

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ خَلِيفَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَعَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أذى وَلَا غَمٍّ حَتَّى الشُّوْكَةِ يُشَاكَهَا، إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ " .²

In *Fīd al Bārī Sharah Ṣaḥīḥ Al Bukhārī*, it is stated that whenever any tension or distress befalls on Muslim due to hardships then it is a sign that Allah will expiate his sins.³

In *Sharah Sunan Abī Dawud*, it is stated that this shows the significance of asking pardon from Allah constantly.⁴ In *Sharah Sunan Ibn i Mājah*, it is stated that due to the blessing of asking forgiveness, all hardships and stresses go away, livelihood increase, children and wealth are given, and blessings are revealed.⁵

Ruqyah

Ruqyah is the one of the recommended cures that are practiced by Muslims suffering from mental and physical diseases. *Ruqyah* is a type of healing method based on Qurān and *ḥadīth* in which seeking refuge of Allah and *zikr* is involved in addition to reading and recitation of special verses and chapters of Qurān, names of Allah, supplications read and taught by Prophet Muḥammad (ﷺ) and taking of medicine for treatment of suffered and affected individual. In English it is translated as an incantation or exorcism. In some Muslim countries including Bangladesh, India and Pakistan, *Manzil* a collection of some Qurānic verses and chapters, is also a form of *Ruqyah* recited by Muslims for treating illnesses. Prophet Muḥammad (ﷺ) advised of practicing *Ruqyah* for many illnesses, which consisted of reciting some chapters or verses from Qurān or taking some medicine.⁶

حَدَّثَنِي أَحْمَدُ بْنُ أَبِي رَجَاءٍ، حَدَّثَنَا النَّضْرُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْقِي يَقُولُ " اَمْسَحِ الْبَاسَ رَبِّ الْتَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ " .⁷

In *Taīsīr al Bārī Sharah Ṣaḥīḥ Al Bukhārī*, it is stated that when none but only Allah prevents, reduces and eliminates all anxieties, pains, sorrow, and hardships then it is foolishness and absurdity to call other than Him.⁸

Supplicate plentifully

Prophet Muḥammad (ﷺ) guided and highly recommended that anyone who faces grief, sorrow, depression then one should pray lots of supplication to Allah for making oneself happy and satisfied. By supplicating more and more person is connected with Allah and feel light and relaxed from within.⁹

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْزُوقٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ وَقَّادٍ، حَدَّثَنَا سَعِيدُ بْنُ عَطِيَّةَ اللَّيْثِيُّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ وَالْكَرْبِ فَلْيَكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ " .¹⁰

In the explanation of this tradition, it is stated that those who supplicate all the time either in ease, in hardship, then their link with Allah is strong, and they trust in His mercy, so they supplicate with belief, and He accepts their supplication.¹¹

Recite Du'ās

Prophet Muḥammad (ﷺ) advised particular supplications that are to be recited when a person encounters any worry, distress, hardship, grief, sorrow, anxiety and depression. As in the traditions of Prophet Muḥammad (ﷺ),

In this tradition particular supplication is recommended by Prophet Muḥammad for the refuge from worry and grief.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ، قَالَ حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، قَالَ سَمِعْتُ أَنَسًا، قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُشَوِّلُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجْزِ وَالْكَسَلِ، وَالْجُبْنِ وَالْبُخْلِ، وَصَلَعِ الدِّينِ، وَعَلَبَةِ الرِّجَالِ. " 12 " وَسَلَّمَ يَقُولُ

In another tradition,

حَدَّثَنَا مُسْلِمٌ بْنُ أَبِإِبْرَاهِيمَ، حَدَّثَنَا هِشَامٌ، حَدَّثَنَا قَتَادَةُ، عَنْ أَبِي الْعَالِيَةِ، عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو عِنْدَ الْكُرْبِ " لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ، رَبُّ الْعَرْشِ الْعَظِيمِ " . 13

In *Fīḍul Bārī Sharah Ṣaḥīḥ al Bukhārī* ,it is stated in explanation of this tradition that whenever anyone faces stress or tension due to difficulty or calamity then one should recite this supplication. 14

Helping others

Helping those who are in trouble minimizes stress and the person will feel very happy and satisfied and also Allah eases difficulties of that person and also becomes happy with that person. 15

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا أَبُو مَعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ نَفَسَ عَنْ مُؤْمِنٍ كَرْبَةً مِنْ كَرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كَرْبَةً مِنْ كَرْبِ يَوْمِ الْقِيَامَةِ " . 16

In the explanation of this tradition, it is stated that this *ḥadīth* is a kind of motivation for righteous actions such as helping others in time of any suffering or stress .Hiding mistakes and failures of fellow Muslim is recommended by Islām for the creating easiness for fellow Muslim . Purpose of all this is to develop positive relationships and harmony among Muslims on the basis of mutual love. 17

Perform Prayers

One more strategy in relieving stress and depression of everyday life problems is performing prayers. Prayers not only eases all tense muscles but also relaxes the mind , links a believer with Allah and helps relieve a person from every stress. 18As illustrated in prophetic tradition,

حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى، حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الدُّوْلِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حُدَيْفَةَ عَنْ خَدِيفَةَ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَزَنَهُ أَمْرٌ صَلَّى " . 19

In *Sharah Sunan Abī Dawud* , it is interpreted in explanation of this tradition that Prophet Muḥammad (ﷺ) prayed at nighttime in such moments. So, one should also perform prayer when one is confronted with situations of distress and tragedy. The Prophet Muḥammad (ﷺ) exhibited a perfect example in every such situation. In hours of any danger, stress and tragedy a Muslim should pray to Allah for calmness in any calamity or stressful situation.²⁰

Focus on the Hereafter

The worries of life are overwhelming, but if hereafter becomes the prime concern of Muslim, then he or she becomes more satisfied and determined because this will develop the thinking that all difficulties and stresses of this worldly life are temporary and come to an end soon.²¹ As illustrated in prophetic tradition,

حَدَّثَنَا هَنَّادٌ، حَدَّثَنَا وَكَيْعٌ، عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ، وَهُوَ الزَّقَائِنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ عِزَّهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ شَمْلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ " .²²

In the explanation of this tradition, it is stated that whoever focuses only on the goal of achieving success for hereafter then Allah makes him peaceful and satisfied. He will not find himself engrossed in so many problems nor will be stressed out.²³

Focusing on the hereafter and understanding the nature of worldly life should be an important objective for a Muslim and he should struggle hard to accomplish this goal. This approach of thinking can be very helpful for the individuals who are occupied with many worries and stress.²⁴

Look upon the inferiors to us

One of the major reasons for the stress among the people in the modern world is due to comparing oneself with others or comparing one's blessings with others.²⁵ In the tradition,

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فَضَّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلَ مِنْهُ " .²⁶

Comparing ourselves and our blessings with others not only induces stress but also it destroys happiness, and it develops a sense of inferiority too. Therefore, we should be thankful for what we are and what we have.²⁷

Sending greetings and blessings on Prophet Muḥammad (ﷺ)

By sending greetings and blessings on Prophet Muḥammad (ﷺ) , stress is relieved to large extent and by doing so person feel relaxed. As it is illustrated in the prophetic tradition and also its importance is illustrated in Qurān,

وعن أبي بن كعب رضي الله عنه: كان رسول الله صلى الله عليه وسلم: إذا ذهب ثلث الليل، قام فقال: " يا أيها الناس اذكروا الله، جاءت الراجفة، تتبعها الرادفة، جاء الموت بما فيه، جاء الموت بما فيه " قلت: يا رسول الله إني أكثر الصلاة عليك، فكم أجعل لك من صلاتي؟ قال: " ما شئت " قلت: الربيع؟ قال: " ماشئت، فإن زدت فهو لك " قلت:

فالنصف؟ قال: ما شئت فإن زدت فهو لك قلت "فالثلثين؟ قال: ما شئت فإن زدت فهو خير لك" قلت: أجعل لك صلاتي كلها؟ قال: "إذا تكفى همك، ويغفر لك ذنبك."²⁸

In the commentary of this tradition, it is stated that this tradition encourages the believers to send greetings to Messenger of Allah (ﷺ). It also reflects the high importance of such acts.²⁹ The Qurān itself encourages believers to do this act,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.³⁰

In *Tafsīr Ibn i Kathīr*, it is stated in the explanation of this verse that sending greetings on Prophet (ﷺ) will be enough to relieve distressed person.³¹ In *Tafsīr Mazhari*, it is stated that believers should supplicate for Prophet (ﷺ) and plea from Allah for sending His blessing for Prophet (ﷺ) and believers should give a gift of salutation to Prophet (ﷺ). It is obligatory on Muslims to send greetings and salutation on Prophet (ﷺ) whenever his name is uttered.³² In *Tadabbur i Qurān*, it is stated that Allah send blessings on his Prophet (ﷺ) and His angels also supplicate for blessings on Prophet (ﷺ). Due to this, believers like angels and Allah should send lots of blessings and salutations on Prophet (ﷺ). Sending blessings and salutations on Prophet (ﷺ) is a treatment for disease of hypocrisy. That is why people who send blessings and salutations on Prophet (ﷺ) then hypocrisy do not develop a way in them.³³

Building social relations

Building social ties keeps stressed people away from economic problems, mental pressures and prevents the sense of loneliness that creates stress and anxiety. The approach of building social ties is so important that in Islāmic teachings, it has been referred to as one of goals of Prophet Muḥammad's (ﷺ) teachings.³⁴ As illustrated in the traditions of Prophet Muḥammad (ﷺ)

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْكِرْمَانِيُّ، حَدَّثَنَا حَسَّانُ، حَدَّثَنَا يُونُسُ، حَدَّثَنَا مُحَمَّدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ رِزْقُهُ أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَجْمَهُ ".³⁵

In this tradition Prophet Muḥammad recommended to keep good relations with friend and relatives as a source of relieving stress.

Having close relations with people in addition to meet the material needs can save a person from depression and feelings of loneliness and make him patient and hopeful in the face of the problems.³⁶

Spending time in leisure activities

Although Islāmic teachings promote hard working but the necessity of taking a break is also not neglected.³⁷ As in Prophetic traditions involvement in leisure activities like playing games and training is emphasized and illustrated for keeping mind and body healthy,

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ لَيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ الْجَنَّةِ صَانِعَهُ "

يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهِ وَالْمُمِدَّ بِهِ " . وَقَالَ " اذْمُوا وَازْكَبُوا وَلَا تَنْزَمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَزْكَبُوا كُلُّ مَا يَلْهُو بِهِ الرَّجُلُ الْمُسْلِمُ بَاطِلٌ إِلَّا زَمِيَهُ بِقَوْسِهِ وَتَأْدِيبُهُ قَرَسُهُ وَمُلَاعَبَتُهُ أَهْلُهُ فَإِنَّهُمْ مِنَ الْحَقِّ " .³⁸

In the explanation of this tradition , it is stated that Muslim should seek entertainment in those activities as mentioned above which have advantage in this life or Hereafter.³⁹ In the explanation of this tradition , it is stated that a believer who does not pay attention to leisure activities suffers from many mental and physical illnesses.

⁴⁰ In *Tashrīḥāt i Tirmidhī* , in the explanation of this tradition it is stated that these sports are good for health and by playing these sports , one cannot become lazy, and mind become relaxed and happy.⁴¹

Ways of Prophets and Companions for stress management

Many Prophets of Allah and pious companions exercised different strategies when they were in stressful situations . So here is the discussion of stressful situations they faced and the solutions they used for managing stress and anxiety.

Prophet Y‘aqūb (عليه السلام)

This is a story of Prophet Yusuf (عليه السلام) and his younger brother, Binyāmin. At a young age, older brothers of Prophet Yusuf (عليه السلام) had planned to kill him because of their jealousy of him but decided instead to throw him in a well and a caravan of travelers found him and took him to Egypt. His father, Prophet Y‘aqūb (عليه السلام), was intensely upset by this loss and questioned the story of brothers that a wolf had eaten Prophet Yusuf (عليه السلام) . Years later, Binyāmin was also taken away. Prophet Y‘aqūb (عليه السلام) was exhausted by grief to such an extent that he lost his sense of seeing. He did not communicate the intensity of his grief or anger but was patient and relied on Allah for help.⁴²

As in Qurān it is illustrated as ,

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ⁴³
 قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُرِّيَّ إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ⁴⁴ .

In *Study Qurān* ,in the explanation of these verses it is stated that Prophet Y‘aqūb (عليه السلام) counsels himself to have patience in which one complains only to Allah about one’s suffering and not to other human beings.⁴⁵ In *Tafsīr al Tustarī* , it is stated in the explanation of these verses that Prophet Y‘aqūb (عليه السلام) complained his anxiety and sorrow to Allah and to no one else.⁴⁶ The Qurān tells us that he practiced patience and belief in Allah only and supplicated to Allah for relief from his sorrow and distress of his lost sons.

Prophet Ayyūb (عليه السلام)

Another story is of Prophet Ayyūb (عليه السلام). He was afflicted with disease, and lost his family, friends, and livelihood but he endured all this with patience, and turned to Allah. As in Qurān,

وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً
مِّنْ عِنْدِنَا وَذَكَرِي لِلْعَالَمِينَ⁴⁷

In *Tafsīr Ibn i Kathīr*, it is stated about Prophet Ayyūb (عليه السلام) , that the many trials affected him including loss of wealth, loss of children and loss of physical health. He had with him huge livestock, crops, lots of children and many houses, and he was tested in these things from Allah, in a way that he lost everything. Also a disease afflicted him , and he was left alone in the city except his wife. Due to this loss, he indulged into the remembrance of Allah and supplicated Him and remained patient.⁴⁸

Prophet Yūnas(عليه السلام)

Another story is of Prophet Yūnas(عليه السلام) as illustrated in Qurān ,
وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمَمِ ، وَكَذَلِكَ نُصَيِّحُ الْمُؤْمِنِينَ⁴⁹

It is stated in *Tafsīr Ibn i Kathīr* that Allah sent Prophet Yūnas (عليه السلام) to people of Nineveh, in northern Iraq. He called them to Allah, but they rejected him and continued their disbelief. So, he left them angrily. He then traveled with some people on a ship, which rolled in the sea. The people were scared that they would immerse in water , so they cast lots to choose a man whom they would throw from the ship. The lots fell to Prophet Yūnas (عليه السلام). he was thrown in the sea by men .Then a large fish swallowed Prophet Yūnas(عليه السلام). Allah inspired fish to not eat him . And he remained in the fish for a long time. He supplicated due to distress in the darkness in the abdomen of the fish .So, Allah responded to his supplication and brought him out from the abdomen of the fish. This story concludes that when believers face difficulty and they call Allah for help and repent to Allah at the time of distress then Allah listened to their call and pulls them out of that situation.⁵⁰

Aṣḥāb i Kahf

Another story is about the companions of cave that how they came in cave with fear and in distress, so they supplicated to Allah for help and mercy.

إِذْ أَوْىءَ الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا حُنَّ نَفْصُ عَلَيكَ يَا حَقُّ إِنَّهُمْ فِتْيَةٌ
أَمْنُوا بِرَبِّهِمْ وَزِدْنَهُمْ هُدًى وَرَبِّطْنَا عَلَي قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبَّنَا رَبِّ السَّمُوتِ وَالْأَرْضِ لَنْ نَدْعُوكَ مِنْ دُونِهِ الْهَلَّا لَقَدْ قُلْنَا إِذًا
شَطَطًا⁵¹

In *Study Qurān* , it is stated that Allah tells the story of the Companions who were pious young men hiding their faith out of fear of persecution took refuge in the cave from a king named Daqyanus or Daqyus or Decius in the Christian account, who tried to force his people to worship idols . The youths prayed for mercy from Allah expressing their hope that Allah would

grant them guidance , provision, patience in their trial, security from enemies, and relief.⁵²

Prophet Nūḥ (عليه السلام)

Now here is the story of Prophet Nūḥ (عليه السلام) that how he invoked Allah for help as illustrated in Qurān ,

وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ
53

In *Tafsīr Ibn i Kathīr* , it is stated that Prophet Nūḥ (عليه السلام) remained among his nation for nine hundred and fifty years, calling them to Allah and no one believed him except for a small number of people. His nation plotted against him and opposed him. In this situation Prophet Nūḥ (عليه السلام) invoked Allah for help and prayed to Allah against his nation for their disbelief in him. Allah in response sent a great flood to the people and Allah saved him and his followers and helped him against the people and relieved him from the great distress.⁵⁴

Ḥaḍrat Abū Bakr (رضي الله عنه)

Another story is of Ḥaḍrat Abū Bakr (رضي الله عنه) and Prophet Muḥammad (ﷺ) when they hide in stressful and fearful situation from Makkans in the cave of *Thaūr* during the migration from Makkah to Madīnah . As in Qurān,

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ۚ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ
55

In *Tafsīr Ibn i Kathīr* , it is stated in the explanation of this verse that in the year of migration, makkans followed and tried to kill Prophet Muḥammad (ﷺ) but he escaped with his companion, Ḥaḍrat Abū Bakr (رضي الله عنه) to cave *Thaūr* . They stayed in the cave for 3 days due to the terror of Makkans who were sent in their search. During their stay in the cave, Ḥaḍrat Abū Bakr (رضي الله عنه) was very scared that Makkans might find them and harm the Messenger (ﷺ). Prophet (ﷺ) kept comforting Ḥaḍrat Abū Bakr (رضي الله عنه) saying that Allah is with us ,keep trust on Allah for help and do not be worried. Then Allah sent down His mercy upon him.⁵⁶

Conclusion

Hence this research proved and concluded that Islām gives guidance and provides solutions and strategies for management of stress , anxiety, depression and such mental illnesses from prophetic traditions , past prophets and companions including asking forgiveness from Allah, practicing *ruqyah*, offering lots of supplication, reciting particular *du'ās*, helping others, performing prayers, focusing on hereafter , looking on inferior to us, sending greetings on Prophet Muḥammad (ﷺ), belief in Allah , having patience ,building social relations and spending time in leisure activities.

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