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NEGATIVE EFFECTS OF MENTAL STRESS: ITS POSSIBLE SOLUTION IN THE CONTEXT OF ISLAMIC SHARI'AH

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ABSTRACT
Stress is a natural psychological and physiological response to the demands of everyday life. Feeling overwhelmed by mental or emotional stress can turn into stress when you feel out of control. While a certain level of stress may motivate one person, the same level of stress may depress another. When you're under a lot of stress, your body's defense system, called "fight or flight," kicks in. Human has been created as a mixture of two basic essential parts i.e. soul and body, of which the spiritual aspect is of great importance in human life, through which man is connected with his creator and owner and he By knowing Him, one strives to become His perfect servant - If a person knows his Creator and lives his life according to the will of Allah, such a person will not be overwhelmed by fear, anxiety and depression - if he were to neglect it. And if he does not fulfill the purpose of his master by utilizing the requirements of the soul, then he will be subject to inner restlessness, anxiety and conflict, which may result in mental stress, as Allah says: "Those who follow my guidance will have no fear, nor will they grieve." This mental tension usually increases due to intolerance, so much so that it has recently swallowed nine lives in a single household in Pakistan *Malakand* Division. Conflicts can be seen everywhere nowadays. You can see its scenes from the riots of your neighborhood to national, regional and international riots. Our test in this age is what attitude we choose. Lest we be among the instigators of riots by importing or exporting them and suffer the punishment for the atrocities of others. In this article, the negative effects of mental stress and the role of Islamic law in its solution have been discussed.

1.   INTRODUCTION

Stress is a non-specific reaction. It is unbiased and such that the answer varies in its classification. It depends on the context of the individual and what they think about the situation. Seeley defines stress as "the non-specific (i.e. general) result that arises from a demand on the body, whether mental or physical. There is also a medical definition of stress as a physical demand and Stress is also defined colloquially as a psychological demand. Stressors are said to be neutral in nature, which means that they can be either positive or negative, depending on individual discretion. Stress is a reaction that can cause serious health problems. Various chronic conditions, psychological and mental health disorders (heart problems, anxiety, depression, etc.) have been reported to be closely related to stress. Although the term stress seems to be very modern, the relation of this word to caste is very old. It has not only negative effects physically, but also social effects, There are negative effects.
In the middle Ages it was already used to describe endless negative experiences. But it is in the eighteenth century that the concept spread among engineers and physicists with the aim of describing certain properties of solid bodies. This characteristic refers to the internal force in a given region acted upon by an external force that can change that solid state, defined as having no a priori relation to the current concept of stress. When we are suffering we anticipate a negative situation and believe that something is going wrong, which creates an anxiety that completely paralyzes us.

Negative stress throws us off balance and neutralizes the resources we normally have, leading to sadness, anger, etc.

2.   *Problem statement*

If the social problems of man are examined, the biggest problem of biological survival of man since ancient times is the social problem of today. In the modern era, man has solved the problem of his survival to some extent by developing technology. Today's man has better social needs than the man of the past, i.e. bread, cloth and house. But man is facing numerous social problems related to the problem of survival. In which the top is mental stress. The intensity of this mental tension is not limited only to the human being, but social peace has been destroyed by it. Every day, news is published in the newspapers that some people have been killed due to minor incidents or family conflicts. Apart from this, in educational institutions such as pure and clean places, apart from students, there is hatred and jealousy against each other, which affects innocent children. And in this way, there is no space left as a result of the negative effects of stress. In going ahead of others, one is also suffering from mental stress and others are suffering as well. Another problem of survival is the aggressive behavior of humans.

In this regard, the important and fundamental questions have been put and this research has been completed:

1.   What are the problems arising as a result of mental stress?
2.   What is the role of social psychology in this regard?

3.   Is there any solution in Islamic law for mental stress and psychological problems?

3.   Hypothesis

Depression is currently a rapidly growing disease in the world due to which people are becoming mentally and psychologically paralyzed - psychologists and medical experts recommend medication and prayer to combat this disease. (Meditation) are using both methods - while the Holy Qur'an grasps this problem at its root and affects the soul of a person by descending into his soul - the Qur'an is the owner of everything and everything. But if he is assured of omnipotence, then that person worships Allah Almighty for the pleasure of Him and searches for his real creator by taking help from the Qur'anic method of meditation, i.e. remembrance of Allah and prayer. In Islamic Shari'ah, the applied aspect has a significant role in solving the negative effects of mental stress.

4.   Goals of the Study

This study achieved the following Goals:

1.   To A review of the negative effects of mental stress
2.   Reviewed Social effects of mental stress
3.   To An applied review of mental stress in the context of Islamic law
4.   Its solution in the present context

5.   LITERATURE REVIEW

A few articles related to this have been published, for example:

"*Islamic Perspectives On Stress And Coping Strategies Amongst Primary School Teacher*" by Puan Hajah Azizah Binti Abdul Majid, This article discusses the post-Covid-19 mental stress in the Malaysian education system.(*Islamic Perspective in Stress Management - IslamiCity*, n.d.-a)

Leila Mohammadinia and Raheleh Samouei, Article: titled : "*Stress management in disasters based on holy Quran*" (Mohammadinia, n.d.) in this article discussed Disasters and accidents usually have adverse and serious consequences. Psychological problems such as stress are among these consequences.

*Sri Wahyun*i. Article: "*Stress Management Islamic Perspective: Systematic Literature Review*"(*Islamic Perspective in Stress Management - IslamiCity*, n.d.-a)

Abidah Ayu, Suhendar, Article titled : "*Coping Stress in Islamic Perspective*" (*Coping Stress in Islamic Perspective - Google Search*, n.d.)

Apart from this, there are some subjects, but they are not directly related to this subject. This article is of great importance and no work has been done on it

6.   METHODOLOGY OF RESEARCH

This research is basically qualitative because it is mostly based on personal observation and interviews, people's thoughts and emotions that affect their actions can be conveyed by a qualitative research but it is also quantitative research. The negative effects of mental stress were first tested by personal observation and then the material obtained as a result of interviews with people was also analyzed. In an article, the narrative is generally presented in a comprehensive rather than lengthy manner, on the basis that it is a comprehensive study. When the news of an incident was published in the media, the relevant persons were contacted to confirm it and reach the source of the news.

7.   DISCUSSION

7.1.   Types of Stress, Their Characteristics and Effects

Stress is a reaction that can cause serious health problems. Various chronic conditions, psychological and mental health disorders (heart problems, anxiety, depression, etc.) have been reported to be closely related to stress. Although the term stress seems very modern, the word's relation to caste is very old. In the middle Ages it was already used to describe endless negative experiences. But it is in the eighteenth century that the concept spread among engineers and physicists with the aim of describing certain properties of solid bodies. This characteristic refers to the internal force in a given region acted upon by an external force that can change that solid state, defined as having no a priori relation to the current concept of stress.(Saab et al., 2007)

In the 1920s, the renowned Dr. Hans Sell coined the term in health sciences to refer to our body's global response to stress. But stress doesn't always have to be something harmful, because there is a positive stress that helps us face a task with our full strength (an adaptive stress, present in animals including humans). However, when these emotions exhaust us in addition to being able to perform psychologically and physically, this pressure does not help us cope with the work.(*Islamic Perspective in Stress Management - IslamiCity*, n.d.-a) Stress can be related to an environment and can also be caused by external factors. But behind its occurrence there may be internal thinking that causes a person to experience anxiety or negative emotions around a situation, such as stress, anxiety, etc. The reason for which can be the state of stress.(Jones et al., 2001)

7.1.2. Types of Stress

An often under-considered aspect of stress is its positive aspects.(*Stress, Positive Psychology and the National Student Survey". Psychology Teaching Review - Google Search*, n.d.) Positive stress can be productive on motivation and can help rise above stressors rather than anxiety. Positive stress in English is called eustress. It is the antidote to negative stress. Although all these tensions are referred to together in common discourse, their differences should be seen as distinct concepts. *Selye, Hans*, proposed 4 different types of stress. While on one hand it holds positive stress and negative stress, on the other

hand it holds excess stress (hyper stress) and lower stress (hypo stress). *Selye* advocates a balance in all of these: the ultimate goal should be a perfect balance between overstress and under stress, with as much positive stress as possible. Stress is extremely useful for a productive lifestyle because it makes work more enjoyable than the daily routine, as can be seen from negative stress.(Selye, 1974)

The English term for positive stress, "eustress," comes from the Greek root eu-, meaning good, as can be seen in another word, "euphoria."(*Implications of Stress Concept". New York State Journal of Medicine - Google Search*, n.d.) Positive stress occurs when a person perceives the stressful elements as positive. The word "distress" used for negative stress comes from the Latin root dis-, which is used in words with negative connotations, such as the word "disagreement" for disagreement. Clinically, negative stress is a threat to quality of life. It occurs when a demand exceeds a person's capabilities.(Selye, 1974)

Before stress was coined psychologically in 1955, people had identified a number of related concepts that both described and contrasted with these emotions, such as anxiety, sadness, concern, obsession, fear, and excitement, anxiety, negative stress, pain and suffering. Stress has often become a feature of popular psychology(Carr, 2012)

7.2.   Causes of Mental Stress

Stress is a non-specific reaction. It is unbiased and such that the answer varies in its classification. It depends on the context of the individual and what they think about the situation. Seeley defines stress as "the non-specific (ie general) result arising from a demand on the body, whether mental or physical". There is also a medical definition of stress as a physical demand and a colloquial definition of stress as a psychological demand. Stressors are said to be neutral in nature, meaning they can be both positive and negative. These appear at individual discretion.

7.2.1.   Fear (to be afraid)

Fear an unpleasant often strong emotion caused by anticipation or awareness of danger. Fear is the psychological behavior that arises in the mind due to the awareness of a danger and as a reaction at its most basic level creates the desire to escape or hide from the danger. . Although it is considered a basic and important reaction for the survival of the organism, it is also said to be a factor involved in several psychological diseases, including anxiety and depression. ; In general, the background of such fear (which leads to psychological disorders) is the role of future anxiety and past guilt. On this occasion, the question arises that what is the difference between "fear" and "grief"? Therefore, many commentators say that "fear" and fear are related to the dangerous affairs and feelings of the future and "sorrow" and anger are related to the unpleasant situations of the past. So, in this way, the angels say to them that neither you fear the future events in this world, nor at the time of death and the Day of Resurrection, nor do you grieve over your past sins, nor

are you about to leave your children in this world be.(*Qur'an 11: 97*, n.d.) Some commentators say that "fear" is caused by "punishment" and "grief" by the loss of "reward". And God's angels give them hope of the Lord's pleasure and grace for both of them.

Social phobia is a disorder in which people act based on the perception of what other people think of them. This fear of what other people think of you can be so deep that you completely avoid any social situation in which you feel afraid. They can be anything from dinner parties, training courses or office or school events. Anxiety about being the object of unwanted attention from others can cause people with social phobia to develop a certain type of behavior that makes them appear very withdrawn, withdrawn, or withdrawn. If the symptoms are severe, the disease can cause people to completely ignore others and isolate themselves. Social phobia is a common mental illness. In most cases, social phobia is the result of genetic, psychological and social factors.

Overall fear manifests itself in the following forms:

1.   Fear of critical/negative attention from others or of embarrassing yourself .
2.   Trying to avoid situations where you will be the subject of attention from other people or where you feel it Feel like you're going to get yourself into trouble

According *Abidah Ayu* and *Suhenda*r: Coping behavior involves efforts to manage burdensome situations and expand efforts to achieve problem solving with the aim of reducing and overcoming stress, they mention that human success in coping is related to a number of characteristics, including personal control, positive emotions, and personal resources. Santrock also continues, the success of coping also depends on the strategy used according to the context

7.2.2. Types of fear

Not all people fear the same stimuli, nor do all fears have the same content. Different types of fear:

According to the existence of the stimulus, Depending on whether or not the fear-inducing stimulus is present, it can be:

1.   **Real fear**: It is a pattern of physical and emotional activation that has adaptive value, as it prompts us to immediately avoid danger, often regardless of our conscious intentions.
2.   **Unreal or irrational fear**:   Unrealistic fear has its origin in an imaginary, distorted and destructive thought. For example, fear of public speaking or fear of flying. They are maladaptive fears, with no real threat.
3.   **Common fear**: Generalized fear is one that has an adaptive character, and is preceded by a stimulus that may be harmful to the person. It is short

lived, does not interfere with the routine of daily life and keeps the individual alert. For example, seeing a snake.

4.   **Pathological fear**: Such fear occurs even when there is no danger and it can last indefinitely. His level of intervention in day-to-day affairs is high. It causes psychological distress to the sufferer and sometimes affects third parties as well (due to its effects on social behavior).

5.   **Social Fear**: This type of fear occurs in response to an external stimulus that is socially integrated. It is characterized by situations in which the person feels that they can be ridiculed and thinks that they will be judged and ridiculed by others. Therefore, what creates fear is the anticipation of this humiliation and its consequences in the future.

6.   **Metaphorical fear:** Postural fear is a fear that has an internal origin and is not based on experiential sources. It can be associated with pathologies such as specific pressure.

7.   **Fear of uncertainty**: Fear of uncertainty is a fear that occurs when we have a hard time seeing the future. It is also called the fear of the unknown, and is closely related to personal development. When a person is afraid of uncertainty, he does not step out of his comfort zone. In this uncertainty situation, the following fear occurs:
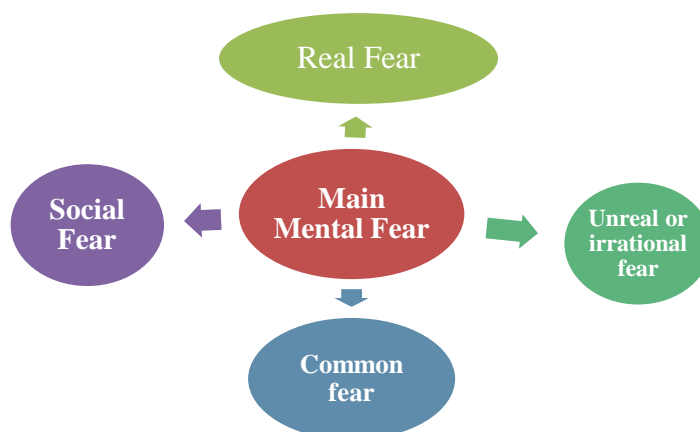
1.   *Fear of poverty and bankruptcy*:

According to the recent research of the famous international journal "Science", the increasing poverty and malnutrition in the world, which is increasing after the effects of the corona virus, is affecting the mental health of the person(Ridley et al., 2020). It is present - due to which diseases like mental stress are increasing to an astonishing extent among the people - malnutrition, poverty and poverty are really Muslim facts which are not only impossible to hide but also cause more problems. It turns out - these problems are solved by using both the power of action and the power of thought of a person - if a person only thinks about where he will eat and from whom he will ask for help in these unfavorable conditions, then surely such thoughts will help him. It will paralyze practically and mentally resulting in depression. That is why the Holy Qur'an first inculcates faith in God to remove the fear of poverty and poverty of man: "There is no living thing that walks on earth whose sustenance is not under the responsibility of Allah and about whom He does

not know where it lives and where it is entrusted, everything is recorded in a clear book".(*Qur'an 11: 97*, n.d.)

Further, Allah says: "Do not kill your children out of fear of poverty. We provide for them and for you. Killing them was a great mistake.".(*Qur'an 11: 97*, n.d.) This style of the Holy Qur'an is actually quite psychological and analytical, which shows in a good way the matters that happen in the depths of the human personality and incites his nature to take him out of the vortex of these useless thoughts that he believes in Allah. Keep it perfect - When a person believes that the responsibility of his sustenance lies with the Perfect One who is giving sustenance to the insects in the stones, then he is blessed with courage - the Qur'an then blesses such a person with the power of action as That Allah Almighty says: "That is because God will not change a blessing which He bestowed upon a people until they change what is in themselves, and God is Hearing, Knowing."(*Qur'an 11: 97*, n.d.)

In this way, a person brings both his powers in their right direction and works hard, then Allah gives him more courage saying: "And those who strive for Us, We shall surely guide them to Our paths, and indeed, God is with the doers of good."(*Qur'an 11: 97*, n.d.) "Those who believed and emigrated and struggled in the cause of God with their wealth and their lives are greater in rank with God, and they are the winners." (*Qur'an 11: 97*, n.d.)

1.   *Fear of life*

In every era, man has been making countless efforts to protect his life, for his protection, man is making new protective weapons from big safe forts and palaces so that no one in the world can harm his life. In the same way, some people put the safety of life on the mind so much that they start to fear the thought of death, which is called Death Anxiety or Thanatophobia in psychology - according to the research of the American research institute National Institute of Health. , Death Anxiety is also a major cause of depression and other mental disorders.(Menzies et al., 2019)

This struggle of life and death has been presented in different places in the Holy Quran in a very unique way, the main purpose of which is to remove the human being from the fear of death and bring him to the shelter of this noble person who is free from death and annihilation. And there is who neither sleeps nor drowses - The Holy Qur'an introduces this entity like this: "Blessed is He in whose hand is the kingdom, and He has power over all things, Who created death and life to test you as to which of you is best in deed, and He is the Mighty, the Forgiving." (*Qur'an 11: 97*, n.d.) an another: "GOD - there is no deity save Him, the Ever-Living, the Self-Subsistent Fount of All Being. Neither slumber overtakes Him, nor sleep"(*Qur'an 2: 255*, n.d.)

Similarly, the Holy Quran presents the philosophy of life and death in such a way that the life of man in this world is temporary, while the real life is the hereafter, for which man is being prepared in this world - similarly, death here is also temporary. - Death here does not mean eternal death, but passing away from this temporary world to an eternal world where death will also come to

death and man will be blessed with survival - so every soul must taste the taste of death in this place. Therefore, instead of fearing death, he should live his life with bravery and high courage and when death comes, he should face it manfully. In the Holy Qur'an, Allah says: "Every human being is bound to taste death: but only on the Day of Resurrection will you be requited in full [for whatever you have done] - whereupon he that shall be drawn away from the fire and brought into paradise will indeed have gained a triumph: for the life of this world is nothing but an enjoyment of self-delusion."(*Qur'an 3: 185*, n.d.) Similarly, regarding the irrevocable and finality of death in the Holy Qur'an, Allah says: "Wherever you may be death will overtake you - even though you be in towers raised high."(*Qur'an 4: 78*, n.d.)

The Holy Qur'an has said that death is not a sudden accident or a random natural process, but a system set by Allah Almighty so that a person can be sure that after death he will go to the presence of his Lord, who is the Most Merciful and the Most Merciful. Is it the joy of meeting him, that the sorrow of accidental death continues to consume him moment by moment and he cannot even enjoy the blessings of life - Allah says: "He is the Irresistible (watching) from above over his worshippers and He sets guardians over you. At length when death approaches one of you Our angels take his soul and they never fail in their duty., Then are men returned unto Allah their Protector the (only) reality: is not His the Command? And He is the swiftest in taking account" (*Qur'an 6: 61-62*, n.d.)

2.   *Grief of Wealth and Children*

After the protection of life, a person is most worried about his children under the country and his accumulated wealth - he takes many protective measures to protect his life as well as his children and his property, so wealth and children Negative thoughts related to children, which include the fear of their loss or any harm, begin to dominate the person - in the protection of children, not only their protection from any harm, but also the concern for their good education, upbringing, etc. It affects the parents, due to which many people suffer from depression due to overthinking and worrying, and it also affects their children, due to which this disease is hereditary in the next generation also moves.(Rao et al., 2021)

While according to the Holy Quran, Allah Ta'ala has presented them both as a test to free man from the psychological and emotional burden related to his wealth and children - so that man considers them as the purpose of his life. He should not be worried about them, but he should use his abilities and his wealth and children in the way of God - because according to the Quranic teachings, the creator and owner of everything is Allah Almighty - in the Holy Qur'an, the Almighty says: "Your riches and your children may be but a trial: but in the Presence of Allah is the highest Reward" (*Qur'an 11: 97*, n.d.) Rather, addressing the believers, he praised: "Let neither their wealth nor their children dazzle you: in reality Allah intends to punish them with these things in this life and that their souls may depart while they are still unbelievers." (*Qur'an 11: 97*, n.d.)

According to the Holy Qur'an, the Abrahamic way of dealing with wealth and children is as Abraham prayed to Allah:" "And let me not be in disgrace on the Day when (men) will be raised up, the Day whereon neither wealth nor sons will avail, But only he (will prosper) that brings to Allah a sound heart;" (*Qur'an 26: 87-89*, n.d.) While describing the attitude of those who consider wealth and children as the trust of Allah Almighty, Allah Almighty has said in the Holy Qur'an:" Who say when afflicted with calamity: "To Allah we belong and to Him is our return."(*Qur'an 2: 156*, n.d.)

In fact, such people are those who are free from all kinds of sorrows, worries and fears, i.e. they are free from all kinds of mental anguish and mental stress and are at peace: "Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve."(*Qur'an 2: 262*, n.d.)

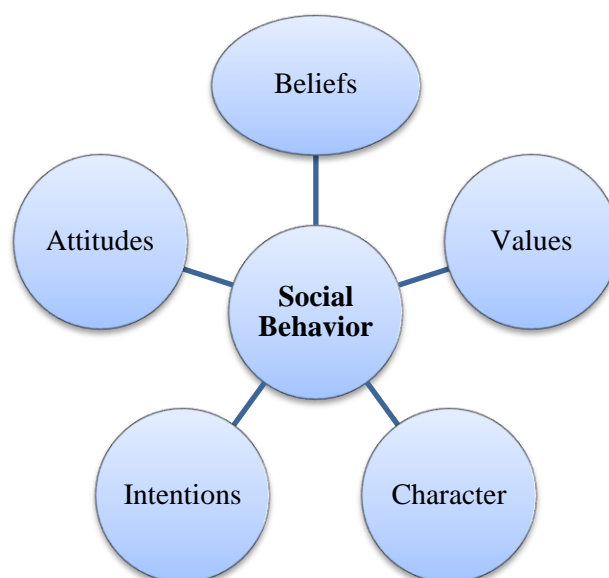## 8.   SOCIAL BEHAVIOR IS THE MAIN CAUSE OF MENTAL STRESS

8.1.   *Meaning of Behavior*

Those levels of mental and nervous readiness that are organized under the influence of our personal experience and under which we perform our response actions in a dynamic manner are called "attitudes".(Mughal, 2007) Mughal has described Hollander's idea that there is an acquired system of our beliefs about various objects of the social environment, according to which our preferred responses are matched and our matches are called attitudes.(Mughal, 2007) In the opinion of some experts, the logic of attitude cannot be understood correctly and clearly only through the definition of some phrases. According to these experts, in order to fully understand the definition of behavior and its meaning, two theories have to be used, the first of which is the structural theory of behavior and the second is the functional theory of behavior.

1.   *Structural theory of attitudes*

The structural theory of attitudes describes attitudes based on some other related reasoning, ie, beliefs, values, intentions, and behavior. According to the structural theory, there are three components of attitudes, i.e. attitude component, emotional component and practical component. Attitude consists of our beliefs and beliefs are our knowledge about the world. Beliefs are of two types, the first type is called central beliefs. These beliefs completely influence and define our attitude structure, For example: Our belief in the existence of Allah is the central belief and this belief influences and determines many other beliefs about our world.(Mughal, 2007) In this way, people have beliefs about the world or the things and events of the world. Values can also be of central and peripheral types. The difference between beliefs and values is that with the help of beliefs we know the world spread around us, while with the help of values we feel about the world spread around

us and associate emotions. The practical component refers to our attitude toward an object or event based on our attitude.

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2.   Functional theory of attitudes

According to the behavioral function theory, behaviors perform the functions of the individual for better survival in his environment, in which there are four types of functions:

1.   Adaptive function
2.   Knowledge Function
3.   Self-Expressive Function
4.   Ego- Defensive Function

1.   **Adaptive function**: Adaptive function means that behaviors enable the individual to achieve desirable goals and abandon undesirable goals and better adapt to the environment. In this way, behaviors perform the function of adaptive function to suit the individual. In fact, the theory of pleasure is employed in the application of function, according to which a person adopts such behaviors with the help of which he can get happiness or pleasure and abandons such behaviors that cause pain, sorrow, and grief.

2.   **Knowledge Function**: Function of knowledge means that a person keeps information about his material and social world with the help of attitudes. Thanks to this stipulation of attitudes, the world becomes more familiar, more predictable and less alien to the individual. For example, alloys defines that they play an important role in making our social environment simple and easy. Because the alloys determine which things the people of our society accept and which things they ignore. Therefore, by adopting alloys, our social world becomes simple and easy for us and according to our expectations.

3.   **Self-Expressive Function**: Self-Expressive Function means that our self-identity and personal values are expressed through our personal attitudes.

That is, a person's behavior is a reflection of his feelings, beliefs and values, and knowledge about his personality can be obtained based on his behavior.

4.   **Ego- Defensive Function**: Ego- Defensive Function means that the behavior also serves to protect our ego from being hurt, that is, when we are faced with unpleasant facts, we protect our ego by changing our behavior. According to this duty, our attitudes perform our external duties as well as our internal duties. For example, a person who is afraid and depressed about his sexual deficiency has a negative attitude towards sex education. Kar protects his ego and thus overcomes his internal conflict and chooses to protect himself from external threats.(Mughal, 2007)

8.2.   Formation of attitudes

Attitudes are not innate but are part of social learning, people form or learn attitudes. Children form their attitudes by observing the beliefs, feelings and tendencies of their parents and peers. Here, elements such as feelings of friendship and group acceptance are included in the process of shaping how others behave. Apart from this, people form their attitudes even after being influenced by the conversation of others, for example, due to the eloquence of a politician or following the instructions of a teacher, attitudes are also formed. **Factors of attitude formation**: Attitudes are not static and static but active. With the passage of time and due to the changes in the circumstances, the process of their formation continues. There are several other factors in the formation of attitudes:

1.   **Sociality:** After his birth, through the process of his socialization, the child forms a balanced system of attitudes in his personality according to his social context and lessons, and thanks to these attitudes, he can be passed on to his society and proves to be useful.

2.   **Personal experiences:** Attitudes are also formed on the basis of personal experiences, that is, people form their attitudes on the basis of their daily experiences and solving daily problems. Attitudes are formed through this process in two ways. First, attitudes are formed by getting direct experience from an object or event. If the experience is of a negative nature then a negative attitude is formed and if the experience is of a positive nature then a positive attitude is formed. Secondly, attitudes are formed by gaining indirect experience from an object or event, which are called dispositions. People form stereotypes when there is no direct experience of an object or event, but pre-existing stereotypes are adopted, for example, considering women to be less intelligent, considering every doctor to be sincere and sympathetic, etc.(Mughal, 2007) There are different types of alloys. According to the research done about the formation of alloys, alloy has little relation to reality. For example, it is generally found that people who are criminals belong to the poor and uneducated class. However, with the help of research, it has been proved that fraud and embezzlement are mostly committed by rich and educated people.

3.   **Satisfaction's Needlessness:** The process of attitude formation is done by people while satisfying their needs. Those things or people who satisfy people's needs are adopted a positive attitude towards them and to some extent their other attitudes are also related to these things or people. For

example, laws are obeyed because laws play an important role in pacifying people, or attention is paid to studies for the sake of pleasing parents.

4.   Group Affiliation: Group affiliation also plays an important role in shaping people's attitudes. In order to keep himself associated with the group to which the individual is associated, he forms his behavior like the members of this group or the group to which the individual wants to be associated. In order to be associated with this group, he chooses his behavior like the members of this group. On the authority of *Abu Huraira*, may Allah be pleased with him, the Prophet, may God bless him and grant him peace, said: "The Prophet (ﷺ) said: A man follows the religion of his friend; so each one should consider whom he makes his friend.."(Sijistānī, 2001)

5.   Utilization of Past: On the basis of their past experiences, their present and future attitudes are formed, for example, family conflicts, negative attitude is formed about someone who has caused trouble. It is this attitude that creates negative mental tension.

6.   Racial prejudice: Racial prejudice is formed on the basis of physical attributes, beliefs, customs and traditions. Racial prejudice is the source of fulfilling the needs of the ethnic group. In the society where racial prejudice is found more intensively, the people there are mostly the cause of fights because of these attitudes.

7.   Unique events: Sometimes attitudes are formed due to bitter and serious events. For example, in case of an accident while traveling in a bus, a negative attitude towards traveling by bus is adopted and travel is done by train.

8.   Self-Regard: Due to these levels of self-regard that different people have, their behavior is formed on the basis of these levels of self-regard. Those people who show themselves to be higher than others and socially superior, i.e. they have a high respectable caste status, they adopt a special behavior and specific attitudes and the formation of their attitudes is their respectable caste level. It is according to the definition. With such attitudes, they themselves suffer from mental stress and also cause mental stress to others.

9.   Immoral factors: The role of immoral factors in the formation of attitudes is also very important. Unethical factors are those factors which are undesirable from moral and social point of view. Unethical factors play an important role in the formation of unethical and socially undesirable behaviors of individuals. Due to these factors, the mental stress increases so much that the distinction between good and bad is lost, and from individuality to social life, there is deterioration.

10.   Attribution: The way people think and know about each other is called attribution, under which people explain each other's role, but it should be clear that it gives rise to negative attitudes. It is a form of backbiting. In it, people form their own behavior by explaining the behavior of others. Backbiting is one of the dangerous illnesses in Islamic society; its law has prohibited and forbidden it in the legal texts mentioned in the Holy Qur'an and the noble Prophet's *Sunn'ah*. The opinions of the jurists are clear that backbiting is forbidden, as it is one of the fatal lessons in destroying and separating the Islamic community. The Islamic religion and its tolerant Sharia (law) call for respecting the human being, preserving his honor, and not wronging him by speaking among others and trying to diminish and reduce his own humanity features(Al-Jubouri & Haloob, 2020)

8.3.   Behavioral Change

In the modern social world, the process of changing attitudes through promotion is very important. If we watch TV or social media, read newspapers and various articles, we are encouraged to change our attitudes from all sides, through various types of advertisements; we are encouraged to buy different types of things. Politicians want to change our attitudes towards their policies. Various types of organizations want to change our behavior towards smoking, fast food and eating too much. In short, in today's social world, we have to face attempts to change our attitudes at every turn. Sometimes these efforts are successful and sometimes they fail. For a long time, social psychologists have been studying the reasons for the success and failure of behavior change through motivation. If these changes are done in a positive way, in the way given by Islam, then they create positive mental stress, but negative changes create negative mental stress. This creates instability in the society. And as a result of which murders and various crimes spread.

 Experts are more likely to encourage behavior change than non-experts. Of the arguments of two persons, the arguments of one person prove to be weightier when that person shows that he is aware of all the facts. People are more engaged when they feel that the message is not intended to persuade them or impose their ideas on them. Those people in whom self-respect is found at a low level, their behavior is easily changed compared to those people in whom self-respect is found at a high level. In order to bring about positive changes in oneself, it is necessary for oneself to understand this, for example, Allah Ta'ala said: "*Surely God does not change the condition in which people are until they change that which is in themselves*"(*Qur'an 13: 11*, n.d.)

8.4.   Prejudice

A major cause of negative mental stress is prejudice in the present age. Prejudice is usually defined as an attitude that prejudice refers to a pre-established attitude of a person under which that person thinks, perceives and acts in favor or against another person or group. However, prejudice is generally understood in the sense of thinking, perceiving and acting in opposition to another person or group. Some social psychologists define prejudice in their own way, apart from behavior. For some, prejudice is a preconceived opinion. Prejudice in the opinion of others is an aggressive style. And in the opinion of some others, prejudice refers to the sum of the perceptions of others about a suitable character. However, it is the root of most social evils. Describing prejudice in the form of behavior is considered better because prejudice can be analyzed under the structural theory of behavior considering it as a form of behavior. The structural theory of attitudes has been discussed earlier.

The emotional component of prejudice consists of strong negative feelings and with these feelings are associated emotions of aggression, fear and hatred. The more emotions are present in the emotional component, the more difficult it will be to change it. These negative feelings provide the motivational basis for prejudice and provide strong defenses when situations arise to reduce

prejudice.(Mughal, 2007) The practical component of prejudice consists of behavioral tendencies. That is, this component leads to appropriate reactions of the members of the prejudiced group, and these reactions are necessary for the members of this group. Under this, the members of a group show harsh behavior and aggressive behavior towards the members of another group, For example, the prejudice that is found in some western countries about Muslims. Prejudice and Discrimination are distinguished in such a way that prejudice is a specific attitude of a group or group of people, which is usually of a negative nature, and is related to another group or group of people. That is, when prejudice is evident in practical form, it is called discrimination. Regarding attitudes, it is understood that it is not necessary that attitudes should always be manifested in the form of actions in every situation. It is possible that people's thoughts and actions are opposite to each other. For example, in many social situations, it is possible that a person who has a negative attitude towards another group or members of the group can freely express his thoughts, cannot obey the law or face social pressure.

Prejudice in a group may have one cause or source or many causes. There is no room for doubt that in the world in which we are crying today, prejudice and divisions are far away. Prejudice between different nations of the world is considered an international problem. The issue of prejudice at the national level is no less important. The prejudice found in such societies, which are in the developing stages, is digging its roots like a termite. A clear example of this is the prejudices found in Pakistani society. A beautiful city like Karachi is facing serious problems due to mortgage biases. Apart from this, provincial, regional, political, religious, sectarian, group and gender prejudices are creating important obstacles in the flourishing of Pakistani society.

8.5. *Combating the Prejudice:*

Social psychologists describe some techniques and methods with the help of which prejudice can be gradually reduced and eliminated completely. In this regard, some theories can be discussed which offer an explanation as to how prejudice can be gradually reduced and eliminated completely. These theories include the contact theory, the Cognitive theory and the educational theory:

1. **Cognitive theory**: The technique of preaching is an ancient technique. This technique is used a lot to eliminate prejudice. Under this technique, apart from preaching and preaching against prejudice, various public demonstrations and street rallies are organized and people are attracted against prejudice. It is based on the idea that people's behavior can be changed towards the end of oppression by showing values like democracy, freedom and individual rights.

2. **Educational Theories**: The type of Combating prejudice theory emphasizes that people should be directly educated about anti-prejudice. It is thought that it is possible to educate people in such a way that they can be more positive and accepting of people belonging to different groups. Educational theories basically emphasize that it is possible to educate people in such a way that they can develop more positive attitudes towards people belonging to different groups.

3.   **Islam's Perspective on the Elimination of Social Prejudices**: After the arrival of _Madīnah_, the Prophet's establishment of relationship between the people of faith was a declaration of the end of social prejudices. Among the emigrants and wiser were people of different status from different families, but now they were all given a new reference point of identity. The majority of the emigrants are _Quraish_, and the same way the Quraish tribes used to talk about their ethnic pride in all Arabs, a clear example of this is also revealed in the Battle of Badr(Ibn al-Jawzī, 1986) The Prophet (peace and blessings of Allah be upon him) himself lived in this society and not only saw their behavior closely, but was also well aware of its motives, that's why he established brotherhood. The external aspect was based on establishing tolerance and mutual aid, while the internal aspect was the end of family supremacy and nationalism. The Madina Treaty is not only a law but also a comprehensive manifesto of the social and political order. Among them was the official announcement of the end of all prejudices. The Prophet, peace and blessings be upon him, said: "He who called to Prejudicely is not from us, and he who killed because of usabit is not from us, and he who died because of usabit is also not from us."(Dehelvi, 2007)

9, Jealousy

The literal meaning of envy is to wish for another person's good fortune or quality to fall or to wish for his loss. For example, when a person sees that his brother has got a car, he wishes that it could be taken away from him, that his car should be damaged in order to increase his comfort Difference between emulation and jealousy: The meaning of envy wants to spoil or take away someone's blessing or virtue. While emulation involves being impressed by a person's virtue and trying to be like him, The meaning of envy is wanting to spoil or take away someone's blessing or virtue. While emulation involves being impressed by a person's virtue and trying to be like him, envy does not involve the desire to be deprived of the blessing of , envier (which is to be envied) or to harm that blessing. So envy is a negative emotion while jealousy is a positive emotion. Does not involve the desire to be deprived of the blessing of Jealousies (which is to be envied) or to harm that blessing. So envy is a negative emotion while jealousy is a positive emotion. _On the authority of Abdullah bin Masoud, he said:" I heard the Prophet (peace and blessings of Allah be upon him) saying that jealousy is only permissible for two things: one is a person to whom Allah has given wealth and he spends it on the right path. And the second is the person whom Allah Almighty has given wisdom (knowledge) and He judges by it and teaches it"._(Bukhārī, Hadith 1324 n.d.)

Hazrat Abu Huraira (may Allah be pleased with him) said that the Prophet (peace and blessings of Allah be upon him) said: Avoid suspicion because suspicion is the most false thing and do not look for the faults of anyone and do not be jealous of one another and do not Do not backbite and do not hold grudges and be brothers and servants of Allah.(Bukhārī, Hadith 1002 n.d.)

Anas bin Malik reported that the Messenger of Allah, may God bless him and grant him peace, said, "Do not hate one another, do not be jealous, and do not backbite, and be servants of Allah as brothers, and it is not permissible for a

Muslim to treat his brother as a brother." Be separated for more than three days (break ties)(Bukhārī, n.d.) On the authority of Abu Hurairah, the Messenger of Allah, may God bless him and grant him peace, said, "Beware of suspicion, because suspicion is the most false thing, and neither should you look for external or internal faults in each other, and do not be greedy, and do not be jealous, and do not hold grudges." Do not do and do not turn away from each other and become servants of Allah and brothers.(Nawawī, 1392) On the authority of *Anas*, may Allah bless him and grant him peace, the Prophet, may God bless him and grant him peace, said, "Envy consumes good deeds like fire consumes wood, and charity extinguishes sins, and prayer is the light of a believer, and fasting is a shield from hell."(Ibn Mājah, 2001)

9.1. Causes of jealousy

Maulana Syed Sulaiman Nadwi describes the seven causes of jealousy:

1.   Hatred and enmity: An enemy wishes that his enemy is caught in some trouble, then his heart is happy, that is envy.
2.   The idea of self-pride: It is usually among peers (people of the same age). If one of them is promoted, then his other companions will not appreciate it.
3.   A person wants to keep someone bound in his circle of will. But if he leaves his circle because of some privilege, he gets jealous.
4.   To regard someone as insignificant and contemptible in your eyes, then to be jealous of him if he gets any honor.
5.   There is a common cause between two men. If one of them gets success, the other gets jealous. Jealousy of *Hazrat Yusuf's* brothers was of the same type. Or if a husband has multiple wives, this is the reason for their jealousy.
6.   Jealousy and state-seeking, Jews are jealous of Muslims on this basis.
7.   Malice and maliciousness: There are some people whose nature is perverted. They do not wish anyone well.(Nadwī;, 1955)

9.2.   Elimination of Jealousy

There is no gain except in envy, and the gain of the one who is envious is gain. A jealous person is his own enemy. Jealousy clearly means that Allah has given a blessing to someone and another person is afraid of this decision of Allah, so how bad is this? In the world, the envious person is always trapped in pain and suffering. The one who is envious of him is enjoying himself and he himself is burning in the fire of envy. The blessing of the blessed one remained with him and the enemy kept burning in the fire of jealousy, so where is the wisdom of a man to take such trouble upon himself. (Siddique, 2019)

It was narrated that az-Zubair bin al-`Awwam (رضي الله عنه) said:
The Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the `shaver` (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love

one another. Shall I not tell you something which, if you do it, you will love one another? Spread (the greeting of) salam amongst yourselves(Tirmidhi, 1998). Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Beware of suspicion. Suspicion is the most untrue speech. Do not spy and do not eavesdrop. Do not compete with each other and do not envy each other and do not hate each other and do not shun each other. Be slaves of Allah, brothers."(Bukhārī, n.d.)

Pray to Allah for the blessings you are envious of, that they may be given to you too, if they are possible under the law of causes and effects, that is, the mind may be more distracted by desiring impossible things, to avoid mental stress. Be patient with your wishes. Consider the material things that make you jealous as temporary and inferior, and remember the blessings of heaven. Stop the self from desiring the blessings of others and keep a special eye on these whispers.

Al-Qur'an views stress as a trial from Allah. this is because stress can cause negative emotions, such as fear, sadness and anger ranging from mild to severe stages.(*Coping Stress Dalam Perspektif Al Qur'an | Spiritualita*, n.d.-a) The concept of tests and trials is also emphasized by Allah. In Al-Baqarah verse 214: "Do you think that you will enter heaven, but it has not come to you (trial), so that the apostle and those who believe with him say: "When will help come from Allah?" Remember that help is near. This shows that the heavier and higher the goals achieved, the greater the obstacles and trials that will be experienced. To achieve the pleasure of Allah SWT and get heaven, it is not an easy and simple thing, but you have to go through a persistent struggle that is full of obstacles and trials.

Islam teaches several strategies for managing stress, namely with sincere intentions, patience and prayer, gratitude, and surrendering to Allah This strategy is also used by psychologists to relax, think positively, and manage time.(*Coping Stress Dalam Perspektif Al Qur'an | Spiritualita*, n.d.-b) Thus, the purpose of coping with stress in an Islamic perspective is to be able to live happily, as stated by *Jalaluddin Rahmat*, namely the commandment of Allah. In the Qur'an meant for us to live happily. In Al-Baqarah verse 189, which means: "and fear Allah so that you will be happy (lucky)" Religion has an important role in managing stress, because religion can provide direction and guidance, support, and hope to people. This can be obtained through prayer, as well as religious rituals that can help someone when they are experiencing life problems. Subandi in Rosmanah suggests that one of the factors that influence a person's ability in coping strategies is religion, namely a good and correct understanding of religion. Several studies have found that an increase in one's religious understanding will influence strategies in understanding the problem(*Moraref*, n.d.)

10.0.   Mental Tension /Stress In Case of Conflict

What is meant by conflict? "تنازع" is an Arabic word and is derived from "نازع". نازع means to pull.(Ibn Mandhur, 1988) So two or more people pulling something towards themselves is called conflict, while in common parlance,

conflict is called disagreement, quarrel or conflict. Terminologically, it can be said that "conflict refers to a relationship between at least two individuals or groups whose interests, goals, ideals or needs are actually or conceptually conflicting or incompatible.

Parties to a conflict react against each other based on a clash of interests or ideologies". Conflict is generally considered to be the opposite of peace, although the opposite of peace is fear and conflict is a major cause of fear. Approaches or styles of handling any conflict situation may vary. Coping styles may vary according to the situation and the outcome of the conflict may also vary according to them. Various methods and techniques of conflict resolution are described below:

1.   **Conflict Management**: First, it is important to manage the conflict to avoid violence and harm. Legal, social and moral barriers should be created between warring individuals and groups to prevent them from attacking each other, resulting in temporary peace. At one point, there was a quarrel between the people of *Quba*. When the Messenger of Allah (peace and blessings of Allah be upon him) was informed about this, he said:" Come with us so that we may make peace between them"(al-Mawsili, 1984) Thus, the Prophet (PBUH) went there to control an ongoing conflict, to avoid harm and violence, Which would later become mental stress.

2.   **Conflict Resolution**: After the temporary control of the conflict, some temporary solution of the conflict can be found. The goal of conflict resolution is to help the parties understand each other's needs, problems, and causes of conflict to find a lasting solution. The objective of this phase/procedure is to get the parties to agree to an agreement or solution that is satisfactory to both parties so that the dispute can be permanently resolved. A good example is the dispute between the tribes of Quraysh over the issue of installing the black stone in the Kaaba before the Prophet's (PBUH) mission and the solution offered by the Prophet (PBUH). All the tribes were eager to get this blessing for themselves and were ready to do anything for it. The Prophet (peace and blessings of Allah be upon him) proposed to settle the dispute in the best way that the black stone should be placed in the middle of a sheet and the chief of each tribe would take one corner and carry it to the desired place where it should be installed. It was intended. So this was done and the dispute was settled, thereby averting the danger of a dangerous fight. In this way, the Prophet (peace and blessings of Allah be upon him) brought forth different and effective solutions for various conflicts.

3.   **Conflict Prevention**: Conflict prevention is also a strategy to protect society from conflict. In order to prevent conflict, it is necessary to examine in advance the reasons that can cause conflict, that is, to adopt such a strategy that conflict does not arise. In order to prevent conflict, efforts and measures can be taken between people within the society to prevent conflict and avoid the stage of conflict and violence. Conflicts can be avoided by promoting social values like mutual respect, justice, equality, mutual understanding, good company and good manners etc. In Islamic teachings, it has been ordered in the form of "sudd means" (blocking the path of evil). Barriers to conflict avoidance illustrate this strategy. Messenger of Allah (ﷺ) said, "It is one of the gravest sins to abuse one's parents." It was asked (by the people): "O

Messenger of Allah, can a man abuse his own parents?" Messenger of Allah (ﷺ) said, "He abuses the father of somebody who, in return, abuses the former's father; he then abuses the mother of somebody who, in return, abuses his mother"(Al-Qushayrī, 1997) Here, the Messenger of Allah (ﷺ) taught the sources that if you want to protect the honor of your parents, then do not insult the parents of others..

4.   **Possible Cases of Solution Conflicts**: The parties, whether they are individuals, groups or countries, a conflict between them can end in four different ways:

1.   **One sided win** (win. Lose): One side wins and the other loses because it is physically stronger or more financially powerful or because it is supported by a powerful institution or country. It is quite possible that the loser will not be satisfied and will have to face violence and loss. Various wars are examples of this. In the Battle of Badr, the Muslims were victorious and the polytheists were defeated, and in the Battle of Uhud, on the contrary, the Muslims were defeated and the polytheists were victorious.

2.   **Abandonment** (Lose /win): Another way to end a conflict, at least temporarily, is by giving up, whereby one or both parties withdraw, although neither party is truly satisfied. In the year 6 Hijri, the Holy Prophet (peace and blessings of Allah be upon him) decided to perform Umrah with his Companions (may Allah be pleased with them) and left for Makkah. When the tribes and chiefs of Makkah came to know about this decision, they decided that they would not allow Muslims to perform Umrah under any circumstances. Quraysh Makkah stopped the Muslims outside Makkah at the place of Hudaybiyyah. On this occasion, the Holy Prophet (peace and blessings of Allah be upon him) made an agreement with the Quraysh. This agreement is known as Peace of Hudaybiyah. Some of the Companions apparently disagreed with some of the terms of this agreement, but the Prophet (peace and blessings of Allah be upon him) approved these terms. In the Peace of Hudaybiyyah, the Holy Prophet (peace and blessings of Allah be upon him) gave up his position (to perform Umrah) and instead of going to Makkah, he returned to Madinah.

3.   **Compromise** (Lose /win): This is the beginning of conflict resolution. Both sides agree to more or less minor changes, such as sharing resources over which they have a dispute, or avoiding direct combat. The compromise may not be completely fair to the parties, but it is at least temporarily satisfactory. In the Treaty of Medina, the Holy Prophet (peace and blessings of Allah be upon him) granted all civil rights to the Jewish tribes of Medina in exchange for loyalty to the state.

10.1.   Three Types of Behavior During Conflict

During conflicts and riots, human behavior is exposed to different types. If an overall assessment of these attitudes is taken, they are of three types:

1.   **Flammability Behavior**: Some people inflame conflicts and riots. He either becomes part of a side himself or stays away and helps out with someone taking an offensive or defensive position. Perhaps some people gain their own interest from this behavior, but in the case of loss of human life and

other life resources, the loss of this behavior has to be borne by the human society.

2.　　**Sort out Behavior**:　Some people try to resolve the conflict. They try their best to persuade both parties to a solution while keeping themselves neutral and without becoming a party to the conflict so that the conflict moves towards a solution and the resulting losses are minimized. Sometimes it is also possible that by virtue of their moral, political and social strength, they can prevent both sides and one of the parties from abusing each other by force.

3.　　**Attitude of detachment**: Some people do not participate in both inciting and solving. This behavior can be very painful and harmful in some cases. Especially when the conflict is based on relationships, an attitude of detachment can be just as damaging as aggression. These are the three behaviors that influence the outcome of a conflict. The Holy Prophet (peace and blessings of Allah be upon him) said: Help your brother whether he is oppressor or oppressed. The companions said, O Messenger of Allah, it is understandable for us to help the oppressed, (to save him from oppression), but how can we help the oppressor? He (peace and blessings of Allah be upon him) said, "Stop his hand from oppression." (That is, in fact, it is his help that he will be protected from the evil end of oppression).(Bukhārī, 1994)

11.　　Frustration

In psychology, despair is also called depression. *Hamir Hashmi* defines frustration as follows: "Frustration or depression is the feeling that a person feels as not being satisfied with any of his happiness." For example, if a student wants to pass the exam but fails, then he will suffer from depression or despair, or if an athlete wants to win the competition in the sports field but loses, then he will be a victim of despair.　After that, he writes: "Now if we examine ourselves and the people around us in this definition, we will know that every person in the world has been a victim of disappointment in his life and when a person Breathing, he will continue to suffer from despair. The reason for this is that it is not possible to satisfy all the desires of a person according to his will and there are some people in whom this feeling is found to an extreme extent.(Hashmi, 2001)

In simple words, if a person desires something and for some reason that desire cannot be fulfilled, then as a result of this, the bitter feeling that arises in his heart and mind is called disappointment.

If we examine the daily newspapers, we will see the news of someone's suicide every day. According to an estimate, 10 million people commit suicide worldwide every year and 1 to 200 million people attempts it. The rate of suicides is relatively high in poor and underdeveloped countries. If we examine the reasons for suicide, only one reason is seen which is called "Frustration". This is something that almost every human being is a victim of. In some people, this despair reaches such intensity that they prefer to end their life.(*Islamic Perspective in Stress Management - IslamiCity*, n.d.-b)

11.1.   Types of Frustration

Frustration is basically of two types, one is that which is beyond our control and the other is that which is within our own control. An example of uncontrollable Frustration is when a person wants his child to live and grow up to serve him. If the child dies due to some reason and the person's wish cannot be fulfilled, it is called uncontrollable Frustration. In this way, when we see people dying in natural disasters like floods, earthquakes and storms, the grief, sadness or Frustration that arises in our hearts is uncontrollable. These are the matters in which man cannot do anything. Regarding this kind of Frustration, Allah Almighty has instructed in His religion that man should take refuge in Allah in such cases and reduce this despair with the help of patience and prayer. So it is said: "And seek aid in steadfast patience and prayer: and this, indeed, is a hard thing for all but the humble in spirit"(*Qura'an 4:129*, n.d.)

In this verse, this fact has also been explained that these calamities are not a big thing because one day everyone has to leave this world to meet their Lord. If a person is realistic and accepts this great reality of the universe, then he gets patience and thus the wounds of his despair are healed. Because after a few days of life, there is an unlimited life in front of him where there will be no sorrow and no sorrow.

At some point, everybody faces disappointment. How you deal with that disappointment can either build you up or break you down. This past year has held a lot of disappointment for many people; loss of loved ones, challenges with stay at home orders and kids being home; marital stress, etc(M.A, 2021) People can be disappointing. You can be disappointed by your parents, your children, your spouse, teachers, leaders, just about anybody because nobody is perfect. Most of us try our best, but we often fall short in one way or another. How you choose to deal with these disappointments will determine whether you are a survivor or if you are going to be stuck in a victim mentality.(M.A, 2021)

11.2.   Reasons for Frustration:

1.   **Impossible wishes**: One of the biggest reasons for disappointment is that we make wishes that cannot be satisfied, for example, if a person wishes that the sun and moon come in his cradle and he asks them, or someone thinks that he Get rice from wheat crop. Obviously, such ridiculous wishes cannot be fulfilled.

If we take a critical look at our inner self, we will realize that each one of us must have many such desires. The only cure for this kind of despair is that instead of living in our imaginary world, we become realists and accept the truth with an open heart.

2.   **Intensity of desire**: Another major cause of despair is too much intensity of something. The more intense the desire, the more happiness will be its satisfaction. But if it cannot be fulfilled, then the disappointment will be

so much more intense. Every realist who wants to get rid of despair should reduce the intensity of his desires to a minimum. Be it a matter of love with someone, or the desire to pass the exam, to be a good athlete, or to become a great officer, know the fact that everything in the world and every person is not bound to us. Therefore, if he considers both the possibilities of success and failure, then there will be a significant reduction in the intensity of his desire.

3.   **Placing Unreasonable Expectations on Others**: One of the major causes of disappointment is having unrealistic expectations from others. We people have high expectations from our relatives, dear ones, elected representatives and the government, for example, we think that if we express our love, then the beloved will immediately put his head at our feet. When any calamity befalls us, let our friend also take this calamity on his head. If we need money, then all relatives and acquaintances should cut the bellies of their children and fulfill our need. If we have a fight, every friend will fight manfully on our side. Our place of work should be such where the salary is good, but we do not have to do more work, etc.

4.   **Negative Mindset:** Some people have a negative mindset. If they have to face a few failures in their life, they make it a disease of their whole life. After that, their only purpose in life is to transfer their frustration to others. When they sit in a gathering, they talk about disappointment. If you see someone happy, you try to make him sad. They represent the negative side of everything.

5.   **Contradiction between Intellectual Stagnation and Thought-Action:** Perhaps the biggest cause of frustration is the rigidity in our thinking and the contradiction between our thoughts and actions. Stagnation in thinking occurs when people do not bother to critically evaluate their thoughts and actions in the light of experience and observation. He should consider his every thought and action right and consider others as wrong. Instead of learning from your mistakes, blame them on others and continue on your own path. If a little consideration is given, it will be clear that this despair is not only limited to us, but as a nation we have become a victim of it. We believe that the reason for our national downfall is only the conspiracies of foreign countries.

6.   **Economic reasons:** The causes of despair that we have mentioned above are mostly those that a person can control by making appropriate changes in his mind and behavior if he wants to. Apart from all these, there is a type of despair spread in our society which is the most intense and its effects are so clear that everyone can feel them. It is the desperation caused by lack of means of livelihood and unemployment. Desperation is the root cause of most suicides across the country.

7.   **Indulging in sins:** Another type of despair arises in those who commit many sins and then realize that they have become so sinful that they cannot be forgiven. This way of thinking is completely wrong. The doors of Allah's mercy are open for you in death. Allah has declared for you: Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful'(*Qur'an 11: 97*, n.d.)

In the analysis that has been done regarding the different forms of mental stress and its practical application, frustration is the most common factor that causes mental stress.

12.   CONCLUSION

Various aspects of mental stress have been discussed, that is, the negative effects of mental stress affect individual and collective life and as a result, no society can develop.

Picture Show: the worst Jealousy, Prejudices, social Behavior, and Frustration

Stress is a normal reaction to changes in the body, resulting in physical, emotional and mental reactions. Stress relievers can help restore calm in your chaotic life. One of the biggest causes of mental stress is social norms. It cannot be denied that the problems faced by man in the world today are of his own making. These human problems are social problems by nature. These social problems of man did not arise due to human negligence or human indifference, nor were they imposed on man by nature as a punishment, but they are such social problems that are a challenge for the man of the present day. They hold the status of And man is ready to solve his problems. According to Islam, a person can get rid of mental stress by making changes in his social behavior and building his social institutions better. In the context of mental stress, it is stated that the main reason for this is desires. From the Islamic point of view, do not let desires control you, because the beginning of these desires is bad and the end is very harmful. And if you are not able to control it by intimidation, then try to bend it by means of hope and encouragement, because if encouragement and encouragement are gathered together, the soul becomes weak and bends. Self-care is essential for every human being. There is no doubt that every human being is responsible for his own actions, he cannot be harmed by the misguidance of others, but this is possible only if he holds himself accountable and protects him from negativity. The name of this effort is self-training. Research has proven that it controls negative mental stress. There is no limit to worldly desires and

physical desires. As much as you get them, you want more and more. And it becomes an unstoppable cycle.

One of the reasons for this is fear which becomes the cause of mental stress as research has shown that fear is the main factor causing negative mental stress. There are several types of fear that have been described. Apart from this, jealousy, bigotry and despair are factors that have individual as well as collective effects. Because of which various criminal crimes are happening day by day. But if the Islamic perspective and law are adopted, there are possibilities to avoid negative mental stress.

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