

Enhancing Psychological Resilience through Expansion of the Chest: A Theoretical Analysis Based on Qur'anic and Hadith Teachings

Farhad Mohamadi Nejad

Department of Education, Payam Noor University, Tehran, Iran.

ORCID: 0000-0002-0341-7001

Ahmad Mohamadi Nejad Pashaki

Department of Arabic Language and Literature, Faculty of Literature and Humanities, University of Guilan, Rasht, Iran.

ORCID: 0000-0002-2120-0932

Abstract

A significant idea in the Qur'an and hadith is the expansion of the chest, which symbolizes inner openness, truth acceptance, and the ability to endure hardships. The expansion of the chest mentioned in Islamic teachings is not an emotional condition or a momentary sense of peace, but a deep spiritual and psychological capacity that can significantly improve the threshold of tolerance of the individual and promote resilience. The importance of resilience in the midst of individual and social stresses is undeniable. Therefore, analyzing the foundations and mechanisms behind expansion of the chest in the Qur'an and hadith provides a spiritual framework for strengthening human adaptive capacity. This research explains the epistemological underpinnings and causes that increase the growth of the chest in the Holy Qur'an and the narrations of Ahl al-Bayt (AS). It examines its function in building tolerance, patience and mental resilience. The research is based on primary sources comprising the verses of the Qur'an, the authoritative commentaries and the narrations of the Ahl al-Bayt (AS) with a descriptive-analytical technique based on the conceptual analysis. The research begins with the identification of the idea of

chest expansion and its epistemological bases. It investigates the cognitive and behavioral elements that contribute to the development of chest expansion and the relationship of this concept with patience and psychological resilience. The results show that the growth of expansion of the chest in Islamic teachings is based on cognitive and volitional elements. At the cognitive level, knowledge of divine unity, divine light, piety as a basis for discernment, and awareness of divine laws are among the most significant contributors to developing Expansion of the chest. At the volitional and behavioral levels, mechanisms such as supplication and seeking assistance from God, piety and moral determination, divine guidance and belief in the Hereafter, reflection on the Qur'an, and attention to the rewards of patience strengthen expansion of the chest and increase the tolerance threshold. Conversely, moral afflictions such as narrow-mindedness, hostility, fault-finding, and uncontrolled anger can diminish the capacity for expansion of the chest and resilience.

Keywords: Expansion of the Chest, Psychological Resilience, Holy Qur'an, Islamic Narrations, Islamic Psychology.

Introduction

In a world filled with psychological and social challenges, psychological resilience, understood as the ability of individuals to cope with stressors and return to psychological equilibrium, has gained increasing importance (Luthar, ۲۰۰۶: ۷۴۲). A major role in enhancing this capability is the concept of the expansion of the chest, as interpreted in the Islamic culture, through divine illumination and the capacity to acquire pure knowledge (Ṭabāṭabā'ī, ۱۹۹۶ AD/۱۴۱۷ AH: ۲۰, ۴۵). The Holy Qur'an, in verses such as 'Have We not expanded for you your chest?' (Inshirāḥ:۱), and the narrations of the impeccable Imams (PBUH), present expansion of the chest as a

divine gift that enhances psychological tranquility, the ability to endure hardships, and the capacity to receive guidance (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ٢, ٥٢). In psychology, this capacity overlaps with concepts such as "Stress Tolerance," "Emotion Regulation," and "Cognitive Flexibility."

Unlike the common conception that regards expansion of the chest as synonymous with passive tranquility, it represents a form of conscious, meaning-oriented tranquility: "A state that enables an individual, under stressful conditions, to reconstruct the meaning of suffering and regulate emotional responses. For this reason, expansion of the chest can function as a supportive factor. This role corresponds precisely to the function resilience theories attribute to constructs such as spirituality and hope."

Accordingly, the relationship between expansion of the chest and resilience is not merely a verbal similarity but a causal-functional relationship:

Divine guidance → cognitive and emotional openness → increased stress tolerance → restoration of psychological equilibrium.

This analysis indicates that expansion of the chest constitutes the internal foundation for activating the psychological constructs of resilience rather than merely being a consequence of resilience.

Nevertheless, few studies have systematically examined the relationship between expansion of the chest and psychological resilience. To address this scholarly gap, the present study analyzes theoretical approaches to strengthening resilience through expansion of the chest, drawing on Qur'anic and hadith teachings.

The notion of psychological resilience which has been discussed and refined by scientists such as Masten (Masten, ٢٠٠١: ٢٢٧-٢٢٨) highlights protective characteristics such as spirituality, self-efficacy and social support. Within Islamic culture, expansion of the chest can function as a protective system that, through knowledge of God and awareness of divine laws, such as the simultaneous presence

of hardship and ease in the verse, "Indeed, with hardship comes ease," (Inshirāḥ:٥) strengthens individuals in the face of challenges (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ١٠, ٦٧٨). Nevertheless, expansion of the chest as a psycho-spiritual system has received comparatively little attention.

١. Research Method

This study employs a descriptive-analytical method. Primary research data were collected from library sources, focusing on verses of the Holy Qur'an, authoritative Qur'anic commentaries, and narrations of the Ahl al-Bayt (AS), and were subsequently examined analytically. The study first extracted the concept of expansion of the chest and its epistemological foundations from religious texts. The analysis then addressed strengthening factors at two levels: cognitive and volitional-behavioral. The study further elucidated the relationship between this concept, tolerance threshold, patience, and psychological resilience. Finally, it identified and analyzed barriers and afflictions that weaken this capacity in Islamic teachings.

The research questions are as follows:

١. What is the concept and what are the foundations of expansion of the chest in the Holy Qur'an and the narrations of the Ahl al-Bayt (AS), and what are its epistemological and psychological dimensions?
٢. What cognitive, volitional, and behavioral factors in Qur'anic and hadith teachings contribute to strengthening expansion of the chest and increasing an individual's tolerance threshold?
٣. How can the relationship between expansion of the chest, patience, and psychological resilience be explained, and what factors may weaken this inner capacity?

٢. Review of the Literature

Psychological resilience and similar notions have been investigated in various religious and psychological investigations. Moghaddasi in ۲۰۱۵ AD/۱۳۹۴ SH described resilience as a process of successful adaptation to stressful conditions and studied the effect of religious beliefs on emotional regulation. But the study did not specifically consider enlargement of the chest in Islamic teachings. In Islamic studies, Ahmadzadeh (۲۰۱۹ AD/۱۳۹۸ SH: ۲۳), in the "Encyclopedia of Islam," examined expansion of the chest and introduced it as a factor contributing to submission to and acceptance of Islam. Motahhari (۱۹۹۹ AD/۱۳۷۸ SH: ۲۸, ۶۲۸) divided expansion of the chest into two types: praiseworthy expansion of the chest (in the service of guidance) and blameworthy expansion of the chest (in the service of disbelief), regarding the latter, based on *al-Nahl*: ۱۰۶, as a factor contributing to deviation.

Jamal Farzand Wahy and Maliheh Qaseminejad, in their article published in the *Quranic Knowledge Research Paper* (۲۰۱۲ AD/۱۳۹۱ SH), examined the factors that strengthen expansion of the chest and its outcomes. Likewise, Muhammad Ya'qub Bishvi, in his article "An Examination of the Views of the Two Schools Regarding the Verse on Expansion of the chest," published in the *Islamic Philosophy and Wisdom Research Paper* (۲۰۰۶ AD/۱۳۸۵ SH), examined and assessed the authenticity of relevant narrations.

Despite these studies, relatively few researchers have addressed the relationship between expansion of the chest and psychological resilience from a Qur'anic and hadith-based perspective. The significance of spirituality in resilience has been underlined in psychological research like those of Luthar (۲۰۰۶: ۷۴۲), but religious ideas such as expansion of the chest have been ignored in this context. The present work fills this gap through studying the theoretical approaches to resilience strengthening through chest expansion based on the verses of the Holy Qur'an and

the narrations of the infallible Imams (PBUH) and presenting an interdisciplinary model for Islamic education and counseling.

۳. Conceptualization of Expansion of the Chest and Its Relationship to Resilience

Expansion of the chest is a compound expression consisting of the two words "*Sharḥ* and *Ṣadr*." "*al-Sharḥ: al-Sa'ah*" (Farāhīdī, ۱۹۸۸ AD/۱۴۰۹ AH: ۳, ۹۳); "*al-Sharḥ: al-Kashf; Taqūl: Sharaḥtu al-Ghāmiḍa; idhā Fassartahu*." (Jawharī, ۱۹۸۳ AD/۱۴۰۴ AH: ۱, ۳۷۸) *Sharḥ* denotes spaciousness and expansiveness, as well as revealing and explaining; *Ṣadr* refers to one of the parts of the human body and is also used to denote the beginning or foremost part of something: "*al-Ṣadr: al-jāriḥah. Wa jam'uhu: Ṣudūr...Thumma stu'ira li muqaddam al-shay'*." (Rāghib Iṣfahānī, ۱۹۹۱ AD/۱۴۱۲ AH: ۴۷۷)

"God expanded his chest for accepting goodness; He expands it, and thus it becomes expanded: He made it spacious for accepting the truth, and so it became spacious." (Ibn Manẓūr, ۱۹۹۳ AD/۱۴۱۴ AH: ۲, ۴۹۷)

The Holy Qur'an introduces expansion of the chest in the verse, "Have We not expanded for you your chest?" (Inshirāḥ:۱) as a divine gift bestowed upon the Prophet (PBUH) that provides the capacity to receive revelation, convey the prophetic mission, and endure hardships (Ṭabrisī, ۱۹۵۲ AD/۱۳۷۲ AH: ۱۰, ۶۷۸).

Praiseworthy expansion of the chest in the Qur'an is accompanied by divine guidance and leads to psychological tranquility, increased tolerance, and acceptance of divine teachings (Makarem Shirazi, ۱۹۹۵ AD/۱۳۷۴ SH: ۲۷, ۱۲).

Indeed, in light of verses such as "O! You, who believe, seek help through patience and prayer. Indeed, Allah is with those who are patient," (al-Baqarah:۱۵۳) expansion of the chest provides the individual with the capacity necessary to accept teachings such as patience and endurance in the face of hardship. Also, "Had you been harsh

and hard-hearted, they would have dispersed from around you" (Āli ‘Imrān:١٥٩) indicates that expansion of the chest is a fundamental component in creating attraction and strengthening of social relationships which is something essential to resilience at both the individual and group levels.

However, the Qur’an also speaks of blameworthy expansion of the chest, as in the verse, "But whoever opens his heart to disbelief," (al-Naḥl:١٠٦) which refers to the acceptance of disbelief and misguidance (Motahhari, ١٩٩٩ AD/١٣٧٨ SH: ٢٨, ٦٢٨). Similarly, in Surah *al-Qalam*, the verse "They wish that you would compromise so that they would compromise" (al-Qalam:٩) refers to *Mudāhanah* (compromise with those who reject the truth) as a form of blameworthy expansion of the chest that distances a person from divine guidance (Ṭabāṭabā’ī, ١٩٩٦ AD/١٤١٧ AH: ١٩, ١٢٣). In fact, this runs counter to constructive resilience, directing the individual toward value-based rigidity and acceptance of deviation rather than the cognitive flexibility that underpins resilience; therefore, distinguishing between these two forms of expansion of the chest provides a clear analytical framework for understanding its moderating role in resilience.

By offering an active, meaning-oriented form of tranquility, expansion of the chest enables individuals, rather than collapsing under pressure, to use adversity as an opportunity for growth and to manifest moral virtues such as patience, forgiveness, and forbearance, virtues that directly strengthen resilience. Within Islamic psychology, expansion of the chest can be understood as a protective construct in psychological resilience theory. Psychological resilience is the ability to cope with stress and to reestablish psychological homeostasis (Masten, ٢٠٠١: ٢٢٨).

A commendable chest expansion leads to resilience by promoting inner peace, improving spiritual self-efficacy, and raising the threshold for tolerance. For instance, the acknowledgment of divine laws such as "Indeed, with hardship comes

ease," (al-Inshirāḥ:٥) informs individuals that the hardships are temporary. This is consistent with the notion of optimism in resilience theory (Snyder, ٢٠٠٢: ٢٥٠).

In the same vein, narrations such as the hadith "Supplication is the weapon of the believer" (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ٢, ٤٦٨) highlight prayer's function in increasing expansion of the chest and resilience. Therefore, the enlargement of the chest is not only a spiritual notion but also a psycho-spiritual construct that can be included in the programs of Islamic education and counseling.

٤. Cognitive Strategies for Developing Expansion of the Chest in the Qur'an and Hadith

An examination of Qur'anic verses and narrations shows that, from the perspective of the Qur'an and the teachings of the Ahl al-Bayt (AS), expansion of the chest is not merely a transient emotional state but the result of a profound transformation in the human perceptual system and one's attitude toward life. Expansion of the chest emerges from the interaction of epistemological insight, a hopeful attitude toward divine laws, and human spiritual action. The following sections address these epistemological and perceptual dimensions.

٤,١. Knowledge of Divine Unity and Divine Light: The Epistemological Foundation of Expansion of the Chest

True knowledge, understood as recognizing the realities of existence as they actually are, is regarded as one of the most fundamental factors in the formation of expansion of the chest within the human being (Muhammadi Reyshahri, ٢٠١٠ AD/١٣٨٩ SH: ١, ١٥٠). From the perspective of Islamic teachings, expansion of the chest is not merely an emotional state or a form of psychological tranquility; rather, it results from a transformation in the human perceptual system through which the individual understands of God, the world, suffering, and the purpose of life is transformed. This relationship between knowledge and expansion of the chest is explicitly stated in the

Holy Qur'an in al-Zumar:٢٢: "Is he then who Allah has expanded his chest for Islam and he is upon a light from his Lord..." This passage describes the expansion of the chest as the effect of being placed in heavenly "Light."

The Qur'anic notion of "Light" is not simply a reference to sensory illumination, but to a kind of epistemological insight by which truth is disclosed to the human person. Qur'anic exegetes, including Allamah Ṭabāṭabā'ī, understand light as a form of epistemological guidance that enables a person to distinguish truth from falsehood and the right path from the path of misguidance (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ٢٠, ٤٥). Accordingly, expansion of the chest is a state in which the human cognitive structure is liberated from doubt and fragmentation and attains coherence and clarity. The aforementioned verse demonstrates that the expansion of the chest is, in reality, the consequence of a "Transformation at the level of perception." When a person, in the light of divine illumination, attains a profound understanding of truth, the world acquires a new meaning for that individual. Indeed, a person who has attained divine light views life from a broader perspective and is liberated from the constraints of limited and anxiety-provoking ways of thinking. Such a perspective enhances the individual's psychological capacity and prepares them to confront difficulties. Another example of the connection between expansion of the chest and the capacity to confront difficult responsibilities can be found in the supplication of Moses in Surah Ṭāhā: "My Lord, expand for me my chest." (Ṭāhā:٢٥) This supplication occurs at the beginning of Moses' great mission to confront Pharaoh. It demonstrates that expansion of the chest is a prerequisite for undertaking weighty responsibilities. After asking for the expansion of his chest, Moses also asks God to make his task easy and to loosen the impediment in his speech: "And ease for me my task and untie the knot from my tongue." (Ṭāhā:٢٦-٢٧) This conceptual continuity suggests that expansion of the chest is an inner capacity that underpins practical effectiveness.

The fact that a prophet of exceptional rank asks for expansion of the chest demonstrates that even at the highest levels of faith, human beings require an expansion of their inner capacity to perform demanding responsibilities. This inner capacity, the ability to bear psychological pressures, to be patient in the face of opposition and to remain focused in tough circumstances, therefore frees the individual from being constrained by instant emotional reactions.

٤,٢. Piety as a Basis for Knowledge and Discernment

Alongside the connection between knowledge and expansion of the chest, the Holy Qur'an points to another factor that creates the conditions for realizing this knowledge: "Piety." *al-Anfāl*:٢٩ states: "O! You who believe! If you are mindful of Allah, He will grant you a criterion." Qur'anic commentaries interpret the term *Furqān* as the ability to distinguish between truth and falsehood. A conceptual analysis of this verse demonstrates that piety is not merely an ethical injunction but also an epistemological mechanism for purifying human perception. The verse indicates that many human cognitive errors have their roots in an individual's moral condition. Self-serving attachments and prejudices can distort human perception and prevent a person from recognizing the truth. By reducing these factors, piety creates an inner clarity the Qur'an describes as *Furqān*.

Expansion of the chest → Insight → *Furqān* → Piety

The same relationship between piety and knowledge is emphasized in another verse: "And be mindful of Allah, and Allah teaches you." (*al-Baqarah*:٢٨٢) This verse clearly indicates that piety creates the conditions for receiving divine instruction. Divine teaching is not merely the transmission of information; rather, it constitutes a form of inner guidance that emerges as a result of a person's spiritual preparedness; when an individual purifies the heart of impurities through piety, their capacity to receive truth increases, resulting in deeper knowledge. This knowledge does not

remain merely theoretical; it also influences the individual's attitudes and behavior and leads to a form of inner coherence. In psychology, genuine knowledge is consistent with self-awareness and spirituality, both of which contribute to resilience (Pargament, ۲۰۰۷: ۶۵).

The same connection between piety, knowledge, and the expansion of the chest is emphasized in the hadith literature. In the "*Munājāt al-ʿĀrifīn*," attributed to Imam *Zayn al-ʿĀbidīn* (AS), it is stated: "O! God, include us among those whose hearts' eyes have had the veils removed and who have attained expansion of the chest through attaining true knowledge." (Majlisī, ۱۹۸۲ AD/۱۴۰۳ SH: ۹۱, ۱۲۰)

This expression indicates that expansion of the chest results from the removal of perceptual veils from the human heart. When these veils are lifted, the truth becomes plain to the individual, and a great and lasting sense of serenity comes over him. In the same way, *Amīr al-Muʿminīn* (AS) describes the function of piety in this matter: "Indeed, the fear of Allah is the remedy for the diseases of your hearts and the sight for the blindness of your hearts." (Nahj al-Balāghah, Sermon ۱۹۸: ۳۱۲)

In this statement, piety is presented as a remedy for diseases of the heart and as a means of granting spiritual sight. This expression demonstrates that piety produces a form of inner purification whose outcomes include enhanced insight and an expanded chest.

۴,۳. Awareness of Divine Laws: A Meaning-Making Framework for Suffering and Hardship

Awareness of divine laws, such as the simultaneous presence of hardship and ease, contributes to the development of expansion of the chest and resilience. Indeed, with difficulty comes ease. Indeed, with suffering comes ease (Inshirāḥ: ۵-۶) emphasizes the divine law that relief is always associated with hardship (Ṭabāṭabāʾī, ۱۹۹۶ AD/۱۴۱۷ AH: ۲۰, ۵۲۳). This awareness provides the individual with the confidence

that the difficulties are transient, and is congruent with the idea of hope in resilience theory (Snyder, ٢٠٠٢: ٢٥٠). *Zamakhsharī*, in his commentary on this verse, refers to this divine law, and states that by this reminder of this divine law, God stops the Prophet (PBUH) from slipping into despair and enhances his expansion of the chest (*Zamakhsharī*, ١٩٨٦ AD/١٤٠٧ AH: ٤, ٧٨٠). The statement, therefore, is not only a source of consolation; it expresses regularity in reality which is the basis of that regularity.

From a psychological perspective, believing in the patterned nature of events reduces "Learned Helplessness" and increases cognitive predictability, which directly strengthens resilience. The repetition of the verse (verses ٥ and ٦) places additional emphasis on the point that ease is not something that will appear at an unknown time in the future; rather, it is present simultaneously with hardship. This meaning transforms the individual's perceptual system from a catastrophic perspective to a process-oriented one. Such a transformation is one of the principal mechanisms of emotional regulation under psychological stress. An individual who is aware of this divine law regards suffering as temporary and meaningful, and this meaning-making provides the foundation for expansion of the chest. This function corresponds to the concept of "Maintaining realistic hope," a form of hope based not on denying hardship but on understanding its structure and dynamics.

Furthermore, the verse "So when you have finished [your duties], then stand up [for worship], and turn your longing toward your Lord" (*Inshirāḥ*:٧-٨) emphasizes the role of worship and supplication in the expansion of the chest (*Ṭabāṭabā'ī*, ١٩٩٦ AD/١٤١٧ AH: ٢٠, ٥٣٣). The narrations likewise regard supplication as a weapon for the believer that strengthens tranquility and resilience (*Kulaynī*, ١٩٨٦ AD/١٤٠٧ AH: ٢, ٤٦٨). Accordingly, awareness of divine laws, through modifying perception, strengthening hope, and activating spiritual action, serves as an intermediary construct linking expansion of the chest to psychological resilience.

◦. Volitional and Behavioral Mechanisms for Strengthening Expansion of the Chest and Increasing the Tolerance Threshold

This study examines theoretical approaches to enhancing psychological resilience based on verses of the Holy Qur'an and the narrations of the impeccable Imams (AS). A conceptual distinction exists between expansion of the chest and the tolerance threshold. In Qur'anic and hadith texts, expansion of the chest is understood as an inner state and an existential capacity that enables human beings to accept truth, endure psychological pressures, and remain epistemically open. This inner openness can, in turn, increase an individual's tolerance threshold in the face of life's difficulties and tensions. By contrast, patience is generally presented as a moral virtue and a voluntary behavioral response to difficulties and trials.

Accordingly, the relationship between these two concepts is neither one of equivalence nor one of complete homogeneity. Rather, expansion of the chest, as an inner foundation and enabling condition, facilitates the development of a higher tolerance threshold and, consequently, the realization and persistence of patience. Therefore, in the following section, patience is not treated as a concept equivalent to expansion of the chest, but rather as one of its behavioral and ethical manifestations in the process of strengthening resilience. The following conceptual model illustrates the stages involved in acquiring psychological resilience:

Psychological resilience → Increased tolerance threshold → Patience → Expansion of the chest

Based on this model and within the framework of the present section, the volitional and behavioral strategies are examined. These factors strengthen expansion of the chest, raise the tolerance threshold, and ultimately strengthen psychological resilience.

٥,١. Supplication and Seeking Divine Assistance: A Mechanism of Emotional Regulation

Seeking help from God and supplication are some of the Qur'an main techniques to develop resilience through emotional regulation. The verse: "O! You who believe! Seek help through patience and prayer. Indeed, Allah is with those who are patient," (al-Baqarah: ١٥٣) introduces patience and prayer as means of seeking assistance in the face of challenges (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١, ٤١٢). This verse does not merely provide information about the future; it creates a horizon of meaning that transcends the individual's present circumstances, a horizon that leads to inner tranquility, a higher tolerance threshold under psychological pressure, and ultimately greater resilience.

In this verse, patience corresponds to a Qur'anic form of psychological steadfastness closely related to resilience and associated with inner tranquility and the endurance of hardship (Pargament, ٢٠٠٧: ٦٥). From a psychological perspective, this horizon reduces excessive focus on present suffering, raises the tolerance threshold, and strengthens psychological adaptability. This approach is compatible with the concept of "Cognitive Broadening" within resilience theories.

Furthermore, the verse, "That is from the accounts of the unseen that We reveal to you ... So be patient; surely, the outcome belongs to the God-fearing," (Hūd: ٤٩) regards seeking divine assistance and awareness of the unseen as factors that strengthen the Prophet's (PBUH) patience (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٥, ٢٣٤). Such awareness, by building confidence in divine laws (such as the ultimate victory of the God-fearing), not only strengthens patience but also raises an individual's tolerance threshold in the face of difficulties, thereby contributing to resilience. This is because lack of awareness of the eventual outcome of events is one of the primary sources of impatience and psychological breakdown. An individual who accepts that

not all dimensions of events are accessible to them is less likely to display excessive emotional reactions, develops a higher tolerance threshold, and consequently responds with greater resilience.

In the story of Prophet Moses and *Khidr*, the verse, "And how can you have patience with that of which you have not encompassed in knowledge?" (al-Kahf: ٦٨) indicates that lack of awareness of unseen matters constitutes an obstacle to patience and lowers the tolerance threshold when confronted with unexpected events (Makarem Shirazi, ١٩٩٥ AD/١٣٧٤ SH: ١٣, ٢٤٥). In contrast, the narrations emphasize the role of supplication in expansion of the chest. Imam *Sajjād* (AS) states in "*Munājāt al-Ārifīn*": "My God, make us among those whose hearts ... have been expanded through the realization of knowledge." (Majlisī, ١٩٨٢ AD/١٤٠٣ SH: ٩١, ١٥٠). Contrary to the common perception that regards prayer merely as a means of passive tranquility, Qur'anic verses and narrations indicate that supplication constitutes a form of cognitive-emotional reorganization. By shifting attention from the "Powerless Self" to the "Support of the Omnipotent God," supplication strengthens a sense of internal control and, in turn, increases an individual's psychological capacity to tolerate pressure. By strengthening expansion of the chest, this process raises the individual's tolerance threshold and creates the conditions for developing psychological resilience. It was also recorded that the Prophet (PBUH) requested, "O! Allah, show me things as they truly are" (Aḥsā'ī, ١٩٨٢ AD/١٤٠٣ SH: ٤, ١٣٢). The importance of knowledge in the broadening of the chest is thus highlighted. Similar in psychology, prayer and spirituality assist in resilience to reduce anxiety, increase optimism and build psychological tolerance (Koenig, ٢٠١٢: ١٣٢).s

٥,٢. Piety and Moral Resolve: Factors in Maintaining Stability under Difficult Conditions

Piety and strong will are among the factors that strengthen both resilience and expansion of the chest. The verse, "And if you are patient and mindful of God, surely that is of matters requiring firm resolve," (Āli 'Imrān: ١٨٦) links patience and piety with strong resolve (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ٣, ٥٦٧).

By establishing a connection between cognition (certainty) and motivation (practical will), piety increases an individual's capacity to tolerate hardships. It raises the tolerance threshold in the face of psychological pressures (Muhammadi Reyshahri, ٢٠١٠ AD/١٣٨٩ SH: ٢, ٢١٠).

Psychological resilience → Decision stability → Behavioral control → Piety

Patience and piety are not merely internal states; they lead to decisive, stable decision-making. This quality is connected with "Goal-directed persistence," a major element of resilience in psychology, which allows people to withstand more adversity.

The verse: "O! You who believe! If you are mindful of Allah, He will grant you a criterion," (al-Anfāl: ٢٩) indicates that piety, by creating *Furqān* (the ability to distinguish truth from falsehood), leads to the expansion of the chest (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٤, ٤٥٦). From a psychological perspective, *Furqān* may be understood as cognitive clarity and reduced decision-making conflict. A pious individual is less likely to experience confusion, ambivalence, or decision-making deadlock in crises. This cognitive clarity reduces psychological stress, increases the individual's tolerance threshold in difficult circumstances, and consequently strengthens expansion of the chest. Thus, by correcting perception and decision-making, piety plays an important mediating role between religious belief, an increased tolerance threshold, and resilience.

Moreover, the verse: "O! You who believe! The Qur'anic verse "Be mindful of Allah and believe in His Messenger; He will grant you a double share of His mercy and provide you with a light by which you will walk," (al-Ḥadīd: ٢٨) (Makarem Shirazi,

۱۹۹۵ AD/۱۳۷۴ SH: ۲۴, ۸۹) demonstrates the value of faith and piety in producing the light of guidance. Psychologically, this light can be interpreted as supplying life with its purpose and direction. People who believe that there is an obvious course of action are less likely to get mentally drained in the face of setbacks, and demonstrate a greater tolerance threshold while under pressure. That sense of direction sustains the urge to keep moving on the route, even in adverse conditions, and builds resilience.

Imam Ali (AS) states, "Remembrance expands the chest," (Āmidī, ۱۹۶۱ AD/۱۳۸۱ AH: ۱, ۲۱۰) indicating the role of remembrance and supplication in the expansion of the chest. He also states, "Perseverance in remembrance illuminates the heart and thought." (Āmidī, ۱۹۶۱ AD/۱۳۸۱ AH: ۱, ۲۴۳) In this context, remembrance stabilizes the mind: continuous remembrance, by increasing self-awareness and mindfulness, prevents cognitive and emotional dispersion and supports emotion regulation. Such concentration, in addition to strengthening willpower, increases the individual's tolerance threshold in the face of psychological pressures and enables a measured response to crises. Therefore, through cognitive clarity, coherence of will, an increased tolerance threshold, and emotion regulation, piety and strong resolve connect expansion of the chest with psychological resilience.

۵,۳. **Divine Guidance and Belief in the Hereafter: Stabilizing Meaning in the Face of Suffering**

Belief in God's destiny and in the life beyond death helps people look at pain in a larger perspective. The verse, "And We made from among them leaders, guiding by Our command, when they were patient and were certain of Our signs," (al-Sajdah:۲۴) highlights patience and certainty in God's signs as requirements for guidance and leadership (Ṭabāṭabā'ī, ۱۹۹۶ AD/۱۴۱۷ AH: ۱۶, ۳۴۵). This certainty, by creating inner reassurance, contributes to resilience in the face of challenges.

Thus, divine guidance results from the simultaneous presence of patience (tolerance of pressure) and certainty (cognitive stability). From a psychological perspective, certainty in God's signs reduces fundamental doubts concerning the meaning and direction of life, an element that decreases existential anxiety and strengthens expansion of the chest. The Prophet (PBUH) is reported to have prayed during the *'Arafah* supplication: "O! Allah, expand my chest for me and make my affairs easy for me," (Suyūṭī, ١٩٨٣ AD/١٤٠٤ AH: ١, ١٥٤٨) demonstrating the role of supplication in expanding the chest and facilitating one's affairs. Imam *Ṣādiq* (AS) also states: "When Allah wills good for a servant, He inscribes a mark of light in his heart," (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ١, ١٦٦) regarding the light of guidance as a factor in expansion of the chest.

Psychologically, this may be understood as equivalent to inner clarity and identity coherence. An individual who benefits from guidance does not experience cognitive disintegration in crises and can connect suffering, duty, and ultimate purpose. Such coherence is considered a key component of enduring resilience.

Belief in the Hereafter, by highlighting accountability and everlasting reward, promotes the incentive to bear suffering. The verse, "Those, when disaster afflicts them, say, "To Allah we belong, and to Him we shall return" (al-Baqarah: ١٥٦) links belief in the Hereafter with patience and guidance (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ١, ٣٤٥). It provides a framework in which calamity is not the end of meaning, but part of the journey of returning to God. This framework enables the cognitive reappraisal of suffering, a mechanism resilience psychology regards as one of the most important coping strategies.

The verse, "And seek help through patience and prayer ... those who are certain that they will meet their Lord," (al-Baqarah: ٤٥-٤٦) likewise indicates that belief in returning to God facilitates patience (Makarem Shirazi, ١٩٩٥ AD/١٣٧٤ SH: ١, ١٨٩). In psychology, belief in the meaningfulness and purpose of life (the Hereafter) is

associated with increased hope and resilience. Therefore, divine guidance and belief in the Hereafter, as psychological-spiritual constructs, strengthen the capacity to manage stress and promote psychological well-being.

٥,٤. **Contemplation of the Qur'an: A Mechanism for Cognitive Restructuring and Inner Tranquility**

Contemplation of the Qur'an, as a factor in purifying the heart and strengthening expansion of the chest, plays an important role in resilience. The verse: "O! Humankind! There has come to you an admonition from your Lord and a healing for what is in the hearts," (Yūnus:٥٧) presents the Qur'an as a healing for what lies within the hearts (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١٠, ٢٣٤). This expression indicates that the Qur'an's effect is not merely cognitive or informational; rather, it directly concerns the emotional and motivational dimensions of the human being. In this sense, the Qur'an is presented as a source of cognitive and emotional regulation. In psychological terms, this effect may be understood as emotion regulation through meaning.

Imam Ali (AS) states: "The best remembrance is the Qur'an; through it, the chests are expanded," (Wāsiṭī, ١٩٩٧ AD/١٤١٨ AH: ١٢٢) indicating the role of contemplation in expanding the chest and ultimately preventing the narrowing of the horizon of perception and entrapment in catastrophic thinking.

Imam *Sajjād* (AS) states in the supplication for completing the recitation of the Qur'an: "Oh! Allah, open my breast through the Qur'an and illuminate my eyesight through the Qur'an." (Ṣaḥīfa al-Sajjādiyya, Supplication ٤٢, p. ٥٧٨) He stresses the Qur'an's importance in illuminating the heart. The contemplation of the Qur'an produces knowledge and decreases moral vices, which contribute to psychological well-being and resilience. In psychology spiritual text reflection is linked to higher self-awareness and less anxiety (Pargament, ٢٠٠٧: ٦٧). These effects align with

components of resilience such as emotional control, hopefulness, and cognitive flexibility. Therefore, contemplation of the Qur'an, through emotional purification, imbues suffering with meaning, and increasing self-awareness, serves as an effective mediating construct between expansion of the chest and psychological resilience.

٥,٥. **Attention to the Rewards of Patience: Strengthening Resilience Motivation**

Attention to the hereafter rewards of patience strengthens the motivation for resilience. The Qur'an refers to patience in approximately ٧٠ verses, more than ١٠ of which address the Prophet (PBUH) (Makarem Shirazi, ١٩٩٥ AD/١٣٧٤ AH: ١٢, ٤٥). The verse, "Indeed, whoever is mindful of Allah and is patient, then surely Allah does not let the reward of those who do good go to waste," (Yūsuf:٩٠) links patience and piety with divine reward (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٦, ١٢٣). It also shows that patience and piety do not remain fruitless even under prolonged suffering. This assurance plays an important role in maintaining an individual's motivation under difficult circumstances.

From a psychological perspective, anticipating reward is a form of future-oriented motivational regulation. An individual who believes in an eternal reward does not regard present suffering as the end of the journey; rather, they view it as part of a meaningful process. This perspective prevents psychological exhaustion and despair and builds resilience.

Imam *Ṣādiq* (AS) equates patience with martyrdom, saying, "Whoever is afflicted and bears it patiently, he will be awarded the reward of a martyr." (Muhammadi Reyshahri, ٢٠١٠ AD/١٣٨٩ SH: ٦, ١٥٤) Suffering that can be given purpose and worth loses its emotional weight. This sense-making is one of the most basic pieces of resilience that lasts. For this reason, Imam Ali (AS) describes patience as the key to relief "*Miftāḥ al-Faraj*," (Ibn Shu'bah al-Ḥarrānī, ١٩٦٠ AD/١٣٨٠ AH: ٢٠٦) not

in the sense that suffering immediately comes to an end, but rather that the individual's perceptual horizon is broadened and the psychological impasse is broken.

٥,٦. **Patience and Faith: Core Components of Resilience in Religious Teachings**

The Qur'anic verses and narrations underline the importance of patience and faith as important variables in resilience. By strengthening expansion of the chest, these factors increase individuals' psychological capacity to cope with challenges. The verse, "And seek help through patience and prayer," (al-Baqarah: ١٥٣) introduces patience as a primary means of resilience (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١, ٤١٢). It shows that patience is the first and most fundamental strategy for confronting pressure and hardship; without patience, other spiritual coping strategies lose much of their effectiveness.

Imam Sajjād (AS) says: "Patience is to faith as the head is to the body," (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ٢, ٨٩) on the inextricable connection of patience with faith. Similarly, *Imam Ali* (AS) says "Patience is to faith as the head is to the body," (Nahj al-Balāghah, Saying ٨٢) which shows the depth of the relation between patience and faith and the incorporation of behavior under stressful conditions. A believer who lacks patience is subject to emotional breakdown under pressure and cannot effectively utilize his/her spiritual resources.

Impatience, through the loss of hope and the weakening of action, stands precisely at the opposite pole of resilience. *Imam Ali* (AS) warns: "Beware of anguish, for it cuts off hope and weakens action," (Muhammadi Reyshahri, ٢٠١٠ AD/١٣٨٩ SH: ٦, ٢٤٩, Ḥadīth ١٢٤٩) identifying impatience as an obstacle to hope and effective functioning. In psychology, this condition corresponds to concepts such as "Motivational Collapse." In contrast, active patience makes it possible to maintain

behavioral effectiveness even under conditions of severe pressure. Elsewhere, he states: "If you are patient, the decrees will unfold upon you while you receive their reward," (Muhammadi Reyshahri, ٢٠١٠ AD/١٣٨٩ SH: ٦, ٣٩٥, Hadith ٣٩٦٥) thereby connecting patience with divine reward and resilience. The Prophet (PBUH) likewise states: "No believer is afflicted by harm except that Allah expiates his sins through it," (Ibn Shu'bah al-Harrānī, ١٩٦٠ AD/١٣٨٠ AH: ٤٦) indicating the role of trials in the purification of sins and the strengthening of resilience. In psychology, patience and faith are associated with emotional regulation and increased hopefulness (Seligman, ٢٠١١: ٨٨).

Therefore, patience and faith, as psychological-spiritual constructs, strengthen resilience in the face of stressors.

٦. Attention to the Afflictions and Obstacles to Expansion of the Chest and Resilience

It is necessary to clarify why the "Afflictions and obstacles to expansion of the chest and resilience" have been given a separate place in the article. From a theoretical perspective, expansion of the chest is not sustained merely by strengthening positive factors; rather, it is vulnerable to gradual erosion by emotional and behavioral vices. This section completes the preventive dimension of the Islamic resilience model.

In psychology, resilience is not limited to strengthening resources; identifying and controlling weakening factors is also integral. As a spiritual virtue, expanding the chest needs removing impediments such as hostility, lack of facial openness, and other moral vices. Thus, dealing with the obstructions to expanding the chest transforms the article from a purely prescriptive method to an analytical framework balanced between prescription and analysis. These barriers drain resilience by diminishing psychological and spiritual capital. The next part discusses two major challenges.

٦,١. Lack of Facial Openness: A Relational Barrier to Expansion of the Chest

Facial openness indicates expansion of the chest and good character, and it strengthens social relationships and resilience. The Prophet (PBUH) states: "Meet your brother with an open and cheerful face," (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ٢, ١٣٢) emphasizing the importance of facial openness. Imam *Bāqir* (AS) likewise states: "The most complete of the believers in faith are those who possess the best character." (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ٢, ١٢٨) The verse, "It is by the mercy of Allah that you were gentle with them. Had you been harsh and hard-hearted, they would certainly have dispersed from around you," (Āli ‘Imrān:١٥٩) regards the Prophet’s (PBUH) good character as a consequence of expansion of the chest (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٢, ٤٥٦).

This clearly shows that even divine leadership would lack social effectiveness without gentleness and an open, welcoming demeanor. This point reveals the direct connection among expansion of the chest, social capital, and collective resilience. An individual who lacks facial openness gradually weakens their social support network and is left isolated when confronted with crises, a factor the resilience literature regards as one of the most important predictors of psychological breakdown.

By contrast, a lack of facial openness indicates a constricted chest and hinders social relationships; by reducing social support, it weakens resilience. Imam Ali (AS), in his letter to *Muḥammad ibn Abī Bakr*, states: "And show them a cheerful face," (Nahj al-Balāghah, Letter ٢٧, p. ٦٧٨) regarding facial openness as essential to effective social management. Accordingly, facial openness may function as an interpersonal emotion-regulation mechanism that, by reducing conflict, increasing social support, and strengthening a sense of belonging, plays an important mediating role in

maintaining expansion of the chest and resilience. This points to a central finding in resilience research: social isolation strongly predicts psychological breakdown during crises. The text correctly demonstrates that narrow-mindedness creates an erosive chain:

Reduced interaction → reduced support → increased psychological vulnerability.

٦,٢. Hostility and Contentiousness: An Indication of the Absence of Expansion of the Chest

Hostility and contentiousness are among the principal obstacles to expansion of the chest and resilience. Imam *Ṣādiq* (AS) states: "None engages in contention except one whose chest is constricted," (Ṣadūq, ١٩٨٣ AD/١٤٠٤ AH: ٢٦١) thereby presenting contentiousness as a diagnostic indicator of contractedness of the chest. This is fully consistent with psychological findings that associate hostility with low frustration tolerance, impaired emotion regulation, and heightened anger arousal. He also warns: "Beware of contentiousness, for it makes hearts ill," (Majlisī, ١٩٨٢ AD/١٤٠٣ SH: ٧٣, ٣٩٩) identifying contentiousness as a cause of disease of the heart and hypocrisy. The Prophet (PBUH) likewise states: "No people went astray after having been guided except that they were given to contentiousness." (Ghazālī, ١٩٨٣ AD/١٤٠٤ AH: ٣, ١٥٥٣) The verse, "And the servants of the Most Compassionate are those who walk upon the earth humbly, and when the ignorant address them, they respond, "Peace," (al-Furqān:٦٣) describes the righteous servants as those who avoid contentiousness (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١٥, ٢٣٤). This verse offers a clear alternative model: "Responding calmly to provocation and consciously choosing the response with the lowest emotional cost. Such a response indicates active expansion of the chest, rather than passivity or weakness. Hostility weakens resilience by increasing stress and impairing emotional regulation."

٦,٣. Lack of Concealing Others' Faults: A Factor in the Erosion of Social Relationships

Concealing others' faults, as one of the moral qualities of a believer, is closely related to expansion of the chest and resilience. The verse, "Among them are those who offend the Prophet and say, "He is all ears," (al-Tawbah:٦١) refers to the Prophet's (PBUH) willingness to accept others' excuses, which is regarded as an indication of his expansion of the chest (Fakhr Rāzī, ١٩٩٩ AD/١٤١٨ AH: ١٦, ١١٦). Through concealing the faults of others, the Prophet (PBUH) avoided exposing the hypocrites to create the conditions for their guidance (Ṭabrisī, ١٩٥٢ AD/١٣٧٢ AH: ٥, ٨٩). This behavior did not stem from naivety, but from advanced cognitive-emotional control and active expansion of the chest. From a psychological perspective, concealing others' faults constitutes a form of interpersonal emotion regulation that prevents the escalation of conflict, anger arousal, and cycles of retaliation. An individual who does not highlight others' faults preserves their emotional resources and remains protected from the psychological exhaustion caused by repeated conflicts. This mechanism directly fulfills one prerequisite for resilience: reducing chronic social stress. On a social level, hiding the defects of others promotes interpersonal trust and a sense of psychological safety. People tend to have more stable social ties when they sense that their mistakes will not lead to instant rejection, humiliation or exposure. In the resilience literature, these stable networks function as a "Psychological Buffer" against crises.

Imam Ali (AS) states: "Conceal the faults of people as you would like your own faults to be concealed," (Nahj al-Balāghah, Saying ١٤٥, p. ١٠٨٩) presenting the concealment of faults as a divine attribute. The Prophet (PBUH) also states: "Whoever conceals the faults of his Muslim brother in this world, Allah will conceal his faults on the Day of Resurrection." (Suyūṭī, ١٩٨٣ AD/١٤٠٤ AH: ٢, ٦٠٩) Imam

Sajjād (AS) likewise states in Supplication ١٦ of *al-Ṣaḥīfa al-Sajjādiyya*: "I thank You, O! My God, for what You have concealed of my faults," (*Ṣaḥīfa al-Sajjādiyya*, Supplication ١٦, p. ٢٣٤) emphasizing the importance of concealing faults. By contrast, fault-finding generates resentment and weakens social relationships, making it an obstacle to expansion of the chest. By reducing social support, such behavior weakens resilience (Pargament, ٢٠٠٧: ٦٧). Concealing faults, by strengthening trust and affection, functions as a psychological-spiritual construct that contributes to greater resilience in the face of social stressors. Therefore, cultivating the practice of concealing others' faults in human relationships can help expand the chest and promote psychological well-being.

٦,٤. **Anger and the Lack of Forbearance: An Obstacle to Emotion Regulation**

Forbearance and the restraint of anger are among the key characteristics of expansion of the chest and resilience. The verse, "Those who restrain their anger and pardon others, and Allah loves those who do well," (*Āli 'Imrān*: ١٣٤) identifies the restraint of anger as a virtue of the righteous (*Ṭabāṭabā'ī*, ١٩٩٦ AD/١٤١٧ AH: ٣, ٤٥٦). The Prophet (PBUH) says: "I have been sent as the center of forbearance and the abode of patience." (*Kulaynī*, ١٩٨٦ AD/١٤٠٧ AH: ٣, ٤١٥) Forbearance is thus at the core of his mission. This strategy does not increase tension, but rather provides an opportunity for correction and progress. Forbearance, according to Imam *Ḥasan* (AS), is "Restraining one's anger and restraining oneself." (*Āmidī*, ١٩٦١ AD/١٣٨١ AH: ٣, ٧٤) In this model, anger is neither denied nor suppressed; rather, it is consciously regulated, something contemporary psychology regards as an indication of emotional maturity.

Imam *Bāqir* (AS) describes anger as "A spark from Satan" that makes the heart ill (*Kulaynī*, ١٩٨٦ AD/١٤٠٧ AH: ٣, ٤١٥). Imam *Ṣādiq* (AS) likewise states: "Anger is

the key to every evil," (Kulaynī, ١٩٨٦ AD/١٤٠٧ AH: ٣, ٤١٥) regarding anger as the root of evils. In psychology, excessive anger reduces resilience because it increases stress and reduces the ability to regulate emotions (Gross, ٢٠٠٢: ٢٨١). "So is one whose chest Allah has expanded to Islam, so that he is upon a light from his Lord," (al-Zumar:٢٢) relates the enlargement of the chest with the light of faith and the darkness of the heart with anger and moral vices (Ṭabāṭabā'ī, ١٩٩٦ AD/١٤١٧ AH: ١٧, ١٢٣).

Conclusion

The findings of this study demonstrate that the concept of expansion of the chest in the Holy Qur'an and the narrations of the Ahl al-Bayt (AS) does not merely denote psychological tranquility or a temporary emotional state. Rather, it represents an inner capacity and profound transformation in the human being's cognitive, emotional, and behavioral systems. Within this framework, expansion of the chest emerges as a spiritual-psychological construct that can provide a basis for developing a high tolerance threshold, enduring patience, and ultimately psychological resilience. An examination of Qur'anic verses and narrations shows that this inner capacity develops through cognitive, volitional, and moral factors, while remaining vulnerable to weakening.

At the cognitive level, the findings indicate that "Knowledge of divine unity" and "Divine Light" constitute the primary foundations for the development of expansion of the chest. This epistemic light liberates the human perceptual structure from doubt, anxiety, and fragmentation, enabling meaningful interpretations of life events. At this level, piety is also presented as a foundation for knowledge and *Furqān*; thus, piety is not merely a moral virtue but also an epistemological mechanism for correcting perception and strengthening expansion of the chest. Awareness of the "Divine Laws," particularly the divine law according to which

hardship is accompanied by ease, plays an important role in the development of expansion of the chest. From a psychological perspective, such a belief increases realistic hope and cognitive predictability and reduces anxiety arising from uncertainty, all of which contribute to stronger resilience.

At the volitional and behavioral levels, the Qur'an and narrations identify mechanisms for strengthening expansion of the chest and raising the tolerance threshold. Supplication and seeking divine assistance, by establishing a spiritual relationship with God, contribute to emotion regulation and inner tranquility. Likewise, piety and moral resolve, by creating coherence between belief and action, facilitate decision stability and behavioral control under difficult conditions. Divine guidance and belief in the Hereafter, by expanding the semantic horizon of life and emphasizing its ultimate eschatological outcome, make it possible to find meaning in suffering and maintain hope under pressure. Attention to the rewards of patience likewise prevents psychological exhaustion by strengthening future-oriented motivation and enables sustained resistance in the face of difficulties.

On the other hand, the findings show that expansion of the chest, in addition to being strengthened by positive factors, is also vulnerable to weakening by certain moral vices. Behaviors such as a lack of facial openness, hostility and contentiousness, fault-finding, failure to conceal others' faults, and uncontrolled anger reduce psychological capacity, damage social relationships, and diminish an individual's resilience when confronted with crises. By contrast, moral virtues such as forbearance, forgiveness, good character, and concealing others' faults strengthen social bonds and emotion regulation, thereby contributing to the preservation of expansion of the chest and the stability of resilience.

Overall, the findings of this study indicate that the model of resilience in Islamic teachings is based on a multilayered structure in which cognitive foundations provide the basis for the development of expansion of the chest; volitional and

behavioral mechanisms then strengthen this inner capacity; and, ultimately, avoidance of moral vices contributes to its preservation and stability. This model demonstrates that, from the perspective of the Qur'an and narrations, resilience is not merely a psychological skill but rather a comprehensive process of epistemological transformation, moral cultivation, and emotional regulation that can play an important role in promoting human psychological and spiritual well-being.

References

The Holy Qur'an.

Ṣaḥīfa al-Sajjādiyya.

Nahj al-Balāghah.

Ahmadzadeh. (٢٠١٩ AD/١٣٩٨ SH). "Expansion of the Chest in the Qur'an." *Islamic Encyclopedia*. ١٢(٣), ٢٠-٢٥.

al-Aḥsā'ī, I. (١٩٨٣ AD). *'Awālī al-La'ālī al-Ghariyyah fī al-Aḥādīth al-Dīniyyah*. Qom: Maṭba'at Sayyid al-Shuhadā'.

Fakhr Rāzī, M. (١٩٤٤ AD/١٣٦٤ AH). *Tafsīr al-Fakhr al-Rāzī, al-Mushtahir bi al-Tafsīr al-Kabīr wa Maḥāṭib al-Ghayb*. Beirut: Dār al-Fikr.

Fakhr Rāzī, M. (١٩٩٩ AD/١٤٢٠ AH). *al-Tafsīr al-Kabīr*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī.

Farāhīdī, Kh. (١٩٧٨ AD/١٤٠٩ AH). *Kitāb al-'Ayn*. (M. al-Makhzumi; I. al-Samarra'i, Eds). Qom: Mu'assasat Dār al-Hijrah.

Ghazālī, A. (١٩٤٠ AD/١٣٦٠ AH). *Iḥyā' 'Ulūm al-Dīn*. (Kharazmi, M. Trans). Tehran: Cultural and Scientific Publishing Company.

Gross, J. J. (٢٠٠٢ AD). "Emotion Regulation: Affective, Cognitive, and Social Consequences." *Psychophysiology*. ٣٩(٣), ٢٨١-٢٩١.

Ḥarrānī, I. (١٩٦٠ AD/١٣٨٠ AH). *Tuḥaf al-'Uqūl 'an Āl al-Rasūl*. (M. Kamarei, Trans; Ghaffari, A. Ed). ٨th Ed. Tehran: Ketabchi.

Henderson, N. (١٩٩٩ AD). *The Resiliency Workbook*. Resiliency in Action.

Ḥurr 'Āmilī. (n.d.). *Jihād al-Nafs: Wasā'il al-Shī'ah*. (Afrasiyabi, A. Trans). ٣rd Ed. Qom: Nahavand.

Ibn Manẓūr, M. (١٩٩٣ AD/١٤١٤ AH). *Lisān al-'Arab*. Beirut: Dār Ṣādir.

Jawhārī, I. (١٩٨٣ AD/١٤٠٤ AH). *al-Ṣiḥāḥ*. (A. 'Abd al-Ghafūr 'Aṭṭār, Ed). Beirut: Dār al-'Ilm lil-Malāyīn.

- Koenig, H. G. (٢٠١٢ AD). "Religion, Spirituality, and Health: The Research and Clinical Implications." *ISRN Psychiatry*.
- Kulaynī, M. (١٩٥٠ AD/١٣٧٠ AH). *Rawḍat al-Kāfī*. (M. Jaʿfar Shams al-Dīn, Ed). Beirut: Dār al-Taʾaruf lil-Maṭbūʿāt.
- Kulaynī, M. (n.d.). *Uṣūl al-Kāfī*. (M. Bāqir Kamarehʿī, Trans & Comm). ١٤th Ed. N.p.: Osveh, affiliated with the Endowments and Charitable Affairs Organization.
- Luthar, S. S. (٢٠٠٦ AD). "Resilience in Development: A Synthesis of Research across Five Decades." In D. Cicchetti & D. J. Cohen (Eds.), *Developmental Psychopathology*, Wiley.
- Majlisī. (١٩٨٢ AD/١٤٠٣ AH). *Biḥār al-Anwār*. Beirut: Muʾassasat al-Wafāʾ.
- Makarem Shirazi, N. (١٩٩٥ AD/١٣٧٤ SH). *Tafsir Nemooneh*. Tehran: Dār al-Kutub al-Islāmiyyah.
- Masten, A. S. (٢٠٠١ AD). "Ordinary Magic: Resilience Processes in Development." *American Psychologist*. ٥٦(٣), ٢٢٧-٢٣٨.
- Moghaddasi, M. (٢٠١٥ AD/١٣٩٤ SH). "Psychological Correlates of Resilience." *Islamic Psychology Journal*. ٥(٢), ٤٠-٥٠.
- Motahhari, M. (١٩٩٩ AD/١٣٧٨ SH). *Works Complex*. Tehran: Sadra.
- Muhammadi Reyshahri, M. (٢٠١٠ AD/١٣٨٩ SH). *Mīzān al-Ḥikmah*. Qom: Dār al-Ḥadīth.
- Pargament, K. I. (٢٠٠٧ AD). *Spiritually Integrated Psychotherapy*. Guilford Press.
- Rāghib Iṣfahānī, H. (١٩٩١ AD/١٤١٢ AH). *Mufradāt Alfāz al-Qurʾān*. Beirut: Dār al-Shāmiyyah.
- Seligman, M. E. P. (٢٠١١ AD). *Flourish: A Visionary New Understanding of Happiness and Well-being*. Free Press.
- Shaykh Ṣadūq, A. (١٩٨٣ AD/١٤٠٤ AH). *Man lā Yaḥḍuruhu al-Faqīh*. Qom: Jāmiʿat al-Mudarrisīn.
- Shaykh Ṣadūq, A. (n.d.). *al-Tawḥīd*. (H. Husseinī, Ed). N.p.: Dār al-Maʿrifah.
- Snyder, C. R. (٢٠٠٢ AD). "Hope Theory: Rainbows in the Mind." *Psychological Inquiry*. ١٣(٤), ٢٤٩-٢٧٥.
- Suyūṭī, J. (١٩٤٢ AD/١٣٦٢ AH). *al-Durr al-Manthūr fī al-Tafsīr bi al-Maʾthūr*. Beirut: Dār al-Fikr.
- Ṭabāṭabāʾī, M. (٢٩١٢ AD/١٣٩٢ SH). *Tafsīr al-Mīzān*. (M. Mousavi Hamadani, Trans). ٣rd Ed. Qom: Islamic Publishing House, affiliated with the Society of Seminary Scholars of Qom.
- Ṭabrisī, F. (١٩٥٢ AD/١٣٧٢ AH). *Majmaʿ al-Bayān*. Tehran: Naser Khosro.
- Tamīmī Āmidī. (١٩٦١ AD/١٣٨١ AH). *Ghurar al-Ḥikam wa Durar al-Kalim*. (M. Derayati, Trans). ١st Ed. Mashhad: Zariḥ Aftab Publication, Muʾassasah al-Jawad.
- Ṭurayhī, F. (n.d.). *Majmaʿ al-Baḥrayn*. (al-Ḥusaynī, Trans.). N.p: N.n.

Wāsiṭī, A. (١٩٩٧ AD/١٤١٨ AH). *ʿUyūn al-Ḥikam wa al-Mawāʿiz*. 1st Ed. Qom: N.n.
Zamakhsharī, M. (١٩٨٦ AD/١٤٠٧ AH). *al-Kashshāf*. Beirut: Dār al-Kitāb al-ʿArabī.

in press