

## CHAPTER II

### A REVIEW OF HOPELESSNESS IN PSYCHOLOGY AND THE QUR'AN

Despair is a psychological state marked by a loss of hope for the future, often leading to various mental and spiritual issues. In this context, gaining a deep understanding of despair is important, not only for scientific reasons but also as a foundation for developing prevention and treatment methods, especially for Muslim individuals. This chapter begins by explaining despair in terms of its definition, aspects, causes, and effects according to general views and modern psychology. Additionally, the study explores how the Qur'an perceives despair through its terminology and stories in the Qur'an.

#### A. The Concept of Hopelessness in Psychology

The understanding of hopelessness cannot be separated from the study of psychology as a field that focuses heavily on the mental and emotional states of humans. In this subchapter, the author will systematically explain how hopelessness is viewed in a psychological context, including its definition, aspects, causes, and effects on individuals. This discussion is important because hopelessness, often expressed as a loss of hope and meaning in life, can be the foundation of various psychological disorders such as depression, anxiety, and suicidal thoughts.

##### 1. Definition of Hopelessness

In English, "hopelessness" means despair or despair, and "hopeless" means no hope, despair, or futility. In psychology, a loss of hope is when a person feels hopeless about his or her life, both now and in the future.<sup>26</sup> In Kamus Besar Bahasa Indonesia:

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<sup>26</sup> Igor Marchetti, "Hopelessness: A Network Analysis," *Cognitive Therapy and Research* 43, no. 3 (2019): 611–19, <https://doi.org/10.1007/s10608-018-9981-y>.

"desperate" and "desperate". Despair means a loss of hope, while association means disclosure or disappearance, "no more" or "no more". Despair is usually defined as feelings of helplessness and hopelessness that lead to a decrease in physical and mental activity. Decision-making is defined in the psychological paradigm as a highly uncomfortable psychological state when efforts to satisfy a previously made desire succeed or fail.<sup>27</sup>

This condition occurs when a person realizes that his or her expectations are not able to change the negative events he or she experiences, as well as the adverse impact they have on their well-being. The inability to see opportunities to get out of life's difficulties is known as hopelessness. Those who are desperate also have a negative outlook on the future, such as losing control over themselves, losing confidence, courage, and the desire to achieve goals.<sup>28</sup>

## 2. Aspects of Hopelessness

In general, despair indicates a way of thinking in which a person feels helpless and pessimistic about the future. Believing that the future is scary and that there are no solutions.<sup>29</sup> Beck, Weissman, Lester, and Trexler put forward three aspects that can be used to determine that individuals are experiencing *hopelessness*<sup>30</sup> the three aspects include:

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<sup>27</sup> Kamus Besar Bahasa Indonesia (Jakarta: Balai Pustaka, 2007), 914.

<sup>28</sup> Nurul L Mauliddiyah, "GAMBARAN BENTUK-BENTUK DISTORSI KOGNITIF PADA PELAKU KEKERASAN SEKSUAL INSES DI LAPAS KLAS 1 MAKASSAR" (2021), 5.

<sup>29</sup> Rahmasari and Irawan, "Hopelessness Pada Korban PHK Pandemi Covid-19 Yang Memiliki Ide Bunuh Diri," 53.

<sup>30</sup> Marchetti, "Hopelessness: A Network Analysis," 15; Ken Drinkwater et al., "The General Hopelessness Scale: Development of a Measure of Hopelessness for Non-Clinical Samples," *PLoS ONE* 18, no. 6 June (2023): 1–19, <https://doi.org/10.1371/journal.pone.0287016>.

- a. Feeling about the future, where people who don't believe in the future doubt and don't believe what the future will be. These feelings usually lead to negative feelings about the future. All three subjects showed the future as scary, gloomy, and hopeless. The feeling of having no direction or purpose in life and the fear that their suicidal thoughts will one day manifest are part of this gloomy outlook.<sup>31</sup>
- b. Loss of motivation, where a person loses optimism and the desire to do anything because it is considered useless. Loss of motivation can also indicate a loss of motivation or desire for the subject to carry out daily activities or achieve life goals, as well as a feeling of wanting to give up. This reduced motivation affects their daily lives, making them reluctant to try new things or achieve long-term goals.<sup>32</sup>
- c. Future expectations: Those who are desperate cannot imagine what the future will bring and tend to portray a bad future. Future Expectations are cognitive thoughts or beliefs about what might happen in the future, including the subject's expectations, predictions, and judgments about what might happen in the future. A person becomes pessimistic because they do not have the support of the people around them and feel constrained or not free to do what they want.<sup>33</sup>

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<sup>31</sup> A. T. Beck, *Depression: Causes and Treatment* (New York: Harper & Row., 1967), 76.

<sup>32</sup> R. M. Deci, E. L., & Ryan, "The 'What' and 'Why' of Goal Pursuits: Human Needs and the Self-Determination of Behavior," *Psychological Inquiry* 11, no. 4 (2000): 227–68.

<sup>33</sup> Thomas Joiner, *Why People Die by Suicide* (Harvard University Press, 2005), 156, <https://doi.org/https://doi.org/10.2307/j.ctvjghv2f>.

### 3. Factors Causing Hopelessness

In clinical psychology, hopelessness or helplessness is a condition in which a person loses hope for the future, feels incapable of changing the situation, and experiences profound helplessness. Internal and external factors are the two main sources of despair.<sup>34</sup>

#### a. Internal factors

Internal factors are internal conditions that make a person vulnerable to experiencing hopelessness,<sup>35</sup> including:

1. Genetics: There is a biological predisposition in the family to depression or mood disorders.
2. Physical health: Chronic illness or physical weakness can weaken life expectancy.
3. Mental health: Individuals with anxiety disorders, depression, or childhood trauma are more at risk of experiencing hopelessness.
4. Personality structure: Pessimistic, extreme introvert, or perfectionist personalities tend to interpret failure in absolute terms.

#### b. External factors

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<sup>34</sup> Salwa Ramadhina et al., "Analisis Keputusasaan Mahasiswa Semester Akhir Dalam Mengerjakan Skripsi," *P-ISSN. 2460-9722 | e-ISSN. 2622-8297* 10 (2024): 32, <https://ojs.uniska-bjm.ac.id/index.php/AN-NUR>.

<sup>35</sup> "What Are the 4 Ps in Therapy Formulation?," Personal Physiology, n.d., <https://personalpsychology.com.au/blog/therapy-formulation-4p-5p#predisposing-factors-examples>.

External factors are external triggers that directly affect the emergence of hopelessness. These factors are usually related to life experiences,<sup>36</sup> such as:

1. Loss: Losing a loved one or a job can be a significant trigger.
2. Failure: Failure to achieve important goals can trigger feelings of hopelessness.
3. Environment: An environment that is unsupportive or stressful can increase the risk of despair.
4. Life Stressors: Life stressors such as financial problems or interpersonal conflicts can be triggering factors.

4. The Impact of Hopelessness

When someone feels like a failure in their life, whether it's in realizing their dreams, ideals, or hopes, or they don't want to try or try harder, it's a sign of despair. If we are struck by calamity, despair is a bad trait in us. This can cause us to lose our passion for life, lose our passion for work, lose our immune system, be sad, guilty, slow to think, and easily get sick because our view is empty. Despair ruins life and leads to helplessness and loss of hope.<sup>37</sup> Hopelessness is the beginning of depression, stress, and anxiety, so it will suppress the body's immunity and create various diseases ranging from fever to cancer.<sup>38</sup>

Hopelessness is defined as a system of cognitive schemas that involves an individual's negative expectations about himself or herself and the future he or she

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<sup>36</sup> "Predispose, Precipitate, Perpetuate, and Protect: How Diet and the Gut Influence Mental Health in Emerging Adulthood," *Frontiers*, 2024, <https://doi.org/https://doi.org/10.3389/fnut.2024.1339269>.

<sup>37</sup> Ora Gorez Uke, "The Application of Deep Humanistic Existential Therapy," *Journal Of Education Counseling* 1, no. 2 (2021): 31–37.

<sup>38</sup> Travis Bradberry and Jean Graves, *Menerapkan EQ Di Tempat Kerja Dan Ruang Keluarga* (Jogjakarta: Penerbit Think, 2007), 85.

has. This variable is widely used to research the phenomenon of suicide because the emergence of suicidal ideation begins with a state of hopelessness.<sup>39</sup> Hopelessness as a predictor of the emergence of suicidal behavior has also been proven by studies. Suicide occurs when individuals see that suicide is the only way out because they feel their suffering won't be alleviated or because they anticipate that their problem is something terrible.<sup>40</sup>

## 5. Religious Coping Theory of Phsycology's Studies

According to Kenneth I. Pargament, *religious coping* is an effort to understand and overcome the sources of stress in life by doing various ways to strengthen an individual's relationship with God. Religious coping strategies tend to be used when individuals want something that cannot be obtained from humans and find themselves unable to face reality. Our treatment of God and also of humans becomes a bulwark of defense that will prevent the arrival of stressors. A person who has faith in God when faced with a pressing problem and involves God and other religious elements, is called religious coping.<sup>41</sup>

Meanwhile, according to Koenig in Aflakseir and Peter, religious coping is the extent to which individuals use cognitive strategies or behaviors based on their religious beliefs and ritual practices to help the problem-solving process in

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<sup>39</sup> Ni Wayan Putri Cempaka Karisma and I Gusti Ayu Diah Fridari, "Gambaran Pengembangan Ide Bunuh Diri Menuju Upaya Bunuh Diri," *Psikobuletin:Buletin Ilmiah Psikologi* 2, no. 1 (2021): 4, <https://doi.org/10.24014/pib.v2i1.9904>.

<sup>40</sup> Prisilia Harani, "Hubungan Keputusasaan Dan Ide Bunuh Diri Pada Mahasiswa Fakultas Psikologi Universitas Islam Sultan Agung," *Universitas Islam Sultan Agung Semarang* (2024), 29.

<sup>41</sup> KI Pargament, "Religion and Coping: The Current State of Knowledge," 78.

preventing or minimizing the negative psychological impact of stressful situations and this is very helpful for individuals to adapt to stressful life situations.<sup>42</sup>

According to Wong-Mc Donald and Gorsuch, religious coping is a way for individuals to use their beliefs to manage stress and problems in life. Meanwhile, according to Pargament, it is an effort to understand and overcome the sources of stress in life by doing various ways to strengthen the individual's relationship with God. This is one of the strategies to minimize or overcome stress that arises due to stressful situations or circumstances through worship, getting closer to God, and other ways of spirituality.<sup>43</sup>

Some studies conducted by Pargament have found that religious coping is a unique and different version of the other and is significant in predicting well-being beyond non-religious coping. In addition, religious coping measurements are a stronger predictor in dealing with stressful situations than in normal situations as usual. Measurements are made dispositionally from religious life, for example, in Islam, as seen from how often individuals are present in terms of worship, performing prayers, habits of praying, and other spiritual activities.<sup>44</sup>

From the above, it can be concluded that religious coping is a process or effort that has many ways to manage, change, master problems, regulate emotional responses, or a combination of these behaviors by combining spiritual resources (either internally or external), an assessment process that takes on a sacred

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<sup>42</sup> A & Peter G Aflakseir, *Coleman, Initial Development of the Iranian Religious Coping Scale*, 2011, 41–44.

<sup>43</sup> Abdul Nasir dan Abdul Muhith, *Dasar-Dasar Keperawatan Jiwa* (Jakarta: Salemba Medika, 2011), 37–40.

<sup>44</sup> KI Pargament, “Religion and Coping: The Current State of Knowledge”; Lazarus Perez, “Patterns of Positive And Negative Religious Coping with Major Life Stressors,” *The Scientific Study of Religion*, 1998.

meaning or the results of coping assessment that recognize the search for the sanctity of the religious teachings that it adheres to. Religious coping is a technique for overcoming problems or pressures faced in life by incorporating religious and spiritual elements that refer to one very great power called God.<sup>45</sup>

There is an approach to religious coping strategies according to Pargament. First, self-directing is the individual solving problems himself, with the belief that God has given him the ability and freedom to act. Second, differing when the individual completely surrenders the problem to God without active effort on his part. Third, collaborative occurs when individuals cooperate with God in solving problems.<sup>46</sup>

Pargament also distinguishes religious coping based on its pattern,<sup>47</sup> namely

a. Positive Religious Coping

It is characterized by a belief in God's goodness and love, feeling close to God, and interpreting problems as tests or opportunities to grow.

Examples of the form:

1. Pray, worship, or actively participate in religious studies.
2. Reassess issues positively
3. Feeling confident that God will provide help.

b. Negative Religious Coping

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<sup>45</sup> D. R Seymour, R. B., & Hodge, "The Role of Spirituality in Coping with Stress: A Review of the Literature," *Journal of Social Work in End-of-Life & Palliative Care*, 16, no. 1 (2020): 78.

<sup>46</sup> KI Pargament, "Religion and Coping: The Current State of Knowledge," 19.

<sup>47</sup> Pargament et al., "Religion and the Problem-Solving Process: Three Styles of Coping," 29.

It is characterized by feelings of anger or disappointment with God, feeling punished by God, or feeling abandoned. Examples of the form:

1. Feeling that the problem is a punishment from God.
2. Passively dependent on God without effort
3. Having negative feelings towards God due to the problems faced

According to Pargament, the measurement of the religious coping approach can be done by looking at religious coping indicators, which are contained in the dimensions of religious coping namely: 1) Finding meaning; 2) Self-control; 3) Comfort and closeness to God; 4) Establish relationships with others and closeness with God; 5) Create change in life.<sup>48</sup>

With good religious coping skills, a person tends to be able to manage their emotions effectively and will have the endurance to reduce anxiety and stress. The value of religiosity plays a very important role in human life because it can lead its adherents towards a better life with a strong belief in the Almighty and always be resigned and surrendered, which will provide optimism so that positive feelings such as calm, comfort and security, a sense of happiness and happiness arise.<sup>49</sup>

#### B. The Concept of Hopelessness in the Qur'an

In the Qur'an, several verses discuss hopelessness, either explicitly or openly can be shown in the terms *ya'isa*, *qanata*, and *balasa*. And implicitly or explicitly, in the form of the story of the previous person, or the meaning implied in a certain verse.

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<sup>48</sup> KI Pargament, "Religion and Coping: The Current State of Knowledge."

<sup>49</sup> Kurniasih. Dede, "RELIGIOUS COPING STRESS PADA PENGAMAL SHALAT TAHAJUD (Studi Kasus Pada Perawat RSUP Hasan Sadikin Bandung Dimasa Pandemi Covid-19)," *Universitas Negeri Walisongo Semarang* (2022), 67.

### 1. *Ya'isa*

The word *ya'isa* comes from the form of *fi'il mādhi* from the terms, namely: يَيْسَ وَ يَيْسُ has the meaning of despair or despair. The word "ya'isa" etymologically means to be disconnected from what is desired or desires that have not been fulfilled. According to Ahmad Mustafa Al-Maraghi, the word "ya'isa" means despair of the enjoyment of one's return after death. In addition to feeling hopeless because their pleasure is taken, people also often regret being impatient and grateful for God's grace.<sup>50</sup>

According to Quraish Shihab in *Tafsir al-Misbāh*, he said that despair is a very great trait of disbelief<sup>51</sup>. Meanwhile, in the view of Zamkhasyari, the desperate person, within him will feel as if Allah does not return his favor as before. Those who experience despair will think that they have lost the grace of Allah, and feel impatient and do not want to accept what Allah has given<sup>52</sup>.

The word يَيْسُ here means despair due to the loss of the favor of Allah Swt. In the Qur'an, the word *ya'isa* amounts to 12 out of 10 verses in 8 surahs.<sup>53</sup> That is QS al-Ma'idah[5]: 3, QS Hūd[11]: 9, QS Yūsuf [12]: 80, 87, and 110, QS ar-Ra'd[13]: 31, QS al-Isrā'[17]: 83, QS al-Ankabūt[29]: 23, QS Fuṣilat[41]: 49 and QS al-Mumtahanah[60]: 13.

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<sup>50</sup> Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, jilid 25 (Beirut: Dar Al-Kutub, 1971), 11.

<sup>51</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir: Aqidah, Syariah Dan Manhaj*, Jilid 13 (Damaskus: Dar Al-Fikr, 2005), 35.

<sup>52</sup> Muhammad bin Abd Umar Al-Zamakhsyari, *Al-Kasyaf'an Haqa'iq Gawamid Al-Tanzil Wa Uyun Al-Aqamil Fi Wujuh Al-Ta'wil*, Jilid 3 (Beirut: Dar Al-Kitab Al-Arabi, 1995), 360.

<sup>53</sup> Siti Syifa Fauziah, "Despair of the Perspective of the Qur'an," PTIQ Jakarta, 2023, p. 13.

Table 2.1 Term *ya'isa*

NO	Place	Verse Editorial
1.	QS al-Mā'idah[5]: 3	<p>حِرْمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَحَمْ الْخِنْزِيرُ وَمَا أُهْلَكَ لِعَيْرِ اللَّهِ بِهِ  وَالْمُنْحِنَّةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّيْعُ إِلَّا مَا ذَكَرْتُمْ  وَمَا ذُبَحَ عَلَى النُّصُبِ وَمَا تَسْتَقْسِمُوا بِالْأَرْلَامِ ذِلْكُمْ فِسْقُ الْيَوْمِ بَيْسَنَ  الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشُوْهُمْ وَاحْشُوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ  دِينَكُمْ وَأَكْمَلْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ  فِي حَمْصَةٍ عَيْرَ مُتَجَانِفٍ لِأَلْمِ فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ</p> <p>It is forbidden for you to eat carcasses, blood, pork, and (animal flesh) that are not slaughtered in the name of Allah, those that are suffocated, those that are struck, those that fall, those that are horned, and those that are pounced by wild beasts, except those that you slaughter. (It is forbidden) what is slaughtered for idols. (Similarly) drawing lots with <i>azlām</i> (arrows), (because it is an evil deed. On this day, the disbelievers have despaired of defeating your religion. Therefore, do not be afraid of them, but fear Me. On this day, I have perfected your religion for you, I have fulfilled My favor for you, and I have accepted Islam as your religion. So, whoever is forced because he is hungry, not because he wants to sin, indeed Allah is Forgiving and Merciful".<sup>54</sup></p>
2.	QS Hud[11]: 9	<p>وَلَئِنْ أَدْفَنَا الْإِنْسَانَ مِنَ رَحْمَةٍ ثُمَّ نَرَعَنَّاهُ مِنْهُ أَنَّهُ لَيُوْسِ كُفُورٌ</p> <p>Meaning, "And if We feel a mercy from Us on a man, and then We take it back from him, he will surely become very desperate and ungrateful."<sup>55</sup></p>
3.	QS Yusuf [12]: 80	<p>فَلَمَّا اسْتَيَسُوا مِنْهُ حَلَصُوا بَحِيَا قَالَ كَيْبِرُهُمْ أَمْ تَعْلَمُوا أَنَّ أَبَاهُكُمْ قَدْ  أَحَدَ عَيْنَكُمْ مُؤْثِثًا مِنَ اللَّهِ وَمَنْ قَبْلُ مَا فَرَطْتُمْ فِي يُوْسُفَ فَلَنْ أَبْرَحَ  الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَمُوْحِدُ الْحَكَمِينَ</p> <p>That is, "So, when they have given up on him (the verdict) of Joseph they are alone while conferring in whispers. Say to the eldest of them, "Do you not know that your father has taken a promise from you in the name of Allah, and before this you have wasted Joseph? Therefore I will not leave the land of Egypt until my father permits me, or Allah gives me a decree. And He is the best Judge."<sup>56</sup></p>
4.	QS Yusuf [12]:87	<p>إِيَّيَ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوْسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ  إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ لَا الْقَوْمُ الْكُفَّارُونَ</p>

<sup>54</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud* (Penaung Umum Al-Mujamma' (Lembaga Percetakan Al-Qur'an dan Raja Fahd), n.d.), 157.

<sup>55</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 328.

<sup>56</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 361.

		It means, "O my children, go away, then seek news of Joseph and his brother and do not despair of the mercy of Allah. Indeed, there is no despair of Allah's mercy except for the disbelievers." <sup>57</sup>
5.	QS Yūsuf [12]:110	<p>حَتَّىٰ إِذَا اسْتَيَّسَ الرُّسُلُ وَظَنُوا أَكْثَرُهُمْ قَدْ كُذِبُوا بِجَاءُهُمْ نَصْرٌ مِّنْ فِتْحٍ مِّنْ نَّشَاءٍ وَلَا يُرُدُّ بِأُسْنَانِ الْقَوْمِ الْمُعْجَرِمِينَ</p> <p>"So when the Messengers had no hope (of their faith) and believed that they had been deceived, Our help came to them, and those whom We wanted were saved. And Our punishment is not to be denied from the sinners."<sup>58</sup></p>
6.	QS ar- Ra'd[13]: 31	<p>وَلَوْ أَنْ قُرْآنًا سَيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُلِّمَ بِهِ الْمَوْتَىٰ بَلْ لِلَّهِ الْأَكْمَرُ جَيْبًا أَفَلَمْ يَأْتِيَنَّ الَّذِينَ آمَنُوا أَنَّ لَهُنَّ يَشَاءُ اللَّهُ لَهُمْ النَّاسَ جَيْبًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصَيِّبُهُمْ إِمَّا صَنَعُوا قَارِعَةً أَوْ تَحْلُّ فَرِبْيَا مِنْ دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ</p> <p>Meaning, "If there is a recitation (of the Holy Book) with which the mountains can be shifted, the earth is divided, or the dead can be spoken to, (that is the Qur'an). Actually, all affairs belong to Allah. Do not the believers know that if Allah wills, Allah has given guidance to all mankind? The disbelievers are always afflicted by calamities due to their own deeds or the calamity occurs near their dwellings, until the promise of Allah comes. Indeed, Allah does not break his promise."<sup>59</sup></p>
7.	QS al-Isrā'[17]: 83	<p>وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِهِ ۝ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يُؤْسَأًا</p> <p>It means, "If We bestow pleasure on man, he will surely turn away and distance himself (from Allah with pride). However, when he is afflicted, he will give up."<sup>60</sup></p>
8.	QS al-Ankabūt[29]: 23	<p>وَالَّذِينَ كَفَرُوا بِاِلَهٍ وَلِقَاءٍ ۝ أُولَئِكَ يَسْوُا مِنْ رَحْمَتِي وَأُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ</p> <p>Meaning, "Those who disbelieve in the Signs of Allah and encounter Him will despair of My mercy and they will have a painful punishment."<sup>61</sup></p>
9.	QS Fuṣilat [41]:49	لَا يَسْمَعُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيُؤْسَأُ فَنُؤْطَ

<sup>57</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 362.

<sup>58</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 365.

<sup>59</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 374.

<sup>60</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 437.

<sup>61</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 631.

		That is, "Humans never tire of begging for goodness and when calamity strikes, they give up and lose hope." <sup>62</sup>
10.	QS. al-Mumtahanah[60]: 13	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْقُضُوا قَوْمًا عَظِيمًا فَإِنَّمَا قَدْ يُسْنَدُ مِنَ الْأُخْرَةِ كَمَا يُسَنُّ الْكُفَّارُ مِنْ أَصْحَابِ الْفُجُورِ</p> <p>It means, "O you who believe, do not make those who are angry with Allah close friends. Indeed, they have despaired of the Hereafter, just as the disbelievers who have been in the grave have also despaired (of the mercy of Allah in the Hereafter)."<sup>63</sup></p>

## 2. *Qanata*

Linguistically, the word *qanata* comes from the word – يَقْنَطُ – قنط

, which means to give up on good things.<sup>64</sup> According to Ibn Manzur, the

word *qanata* means to despair of something.<sup>65</sup> In terms of *qanata* is defined as a deep feeling of despair in a person, when he finds it very difficult to get out of the problem he is facing. This condition makes a person live in a state of humiliation, depression, weakness, submissiveness, and resignation.<sup>66</sup>

Meanwhile, according to Al-Marghi, the word القنوط (*al-qunut*) refers to a

person who shows obvious signs of despair, such as humiliation and sadness.

He interprets *qanata* as despairing of Allah's mercy and stops trying to attain

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<sup>62</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 780.

<sup>63</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 925.

<sup>64</sup> Al-Husayn bin Muhammad, *Al-Mufradat Fi Gharib Al-Qur'an* (Kairo: Dar Shadir, 1381), 534.

<sup>65</sup> Ibn Manzur Al-Afriqi Al-Mishr, *Lisan Al-Arab* (Beirut: Dar Shadir, 1997), 386.

<sup>66</sup> Na'im Yusuf, *How Dare You Defend Islam* (Jakarta: Maghfirah Pustaka, 2016), p. 252.

it, so that a person loses the spirit of doing good and asking for forgiveness from God.<sup>67</sup>

The word *qanata* in the Qur'an consists of 6 words and has various derivations. It is expressed with *fit'il mudāri* 4 times, and uses masdar time, and forms isim *fā'il* 1 time. The recitation of *qanaia* in the Qur'an is found in 6 different surahs. The term *qanata* in the Qur'an amounts to 6 out of 6 verses in 5 surahs, namely QS al-Hijr[15]: 55 and 56, QS ar-Rūm [30]: 36, QS Fuṣilat: 49, QS az-Zumar[39]: 53, and QS. al- Shūrā [42]: 28.

Table 2.2 *Qanata Term*

NO	Place	Verse Editorial
1.	QS al-Hijr[15]: 55	قَالُوا بَشَّرْنَاكَ بِالْحُقْقِ فَلَا تَكُنْ مِنَ الْفَقِيرِينَ They replied, "We have brought you good news rightly. So don't be one of those who give up." <sup>68</sup>
2.	QS al-Hijr[15]:56	قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ Meaning, "He (Ibrahim) said, "Is there anyone who gives up on the mercy of his Lord other than the one who goes astray?" <sup>69</sup>
3.	QS al- Rūm[30]: 36	وَإِذَا أَدْفَنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةً إِعْمَانًا قَدَّمْتُ أَيْدِيهِمْ إِذَا هُمْ يَمْنَطُونَ Meaning, "When We taste a blessing to people, they rejoice in it. (On the contrary,) if a calamity befalls them because of their own mistake, they immediately despair." <sup>70</sup>
4.	QS Fuṣilat [41]: 49	لَا يَسْئِمُ الْإِنْسَانُ مِنْ دُعَاءِ الْحَسِنِ وَإِنْ مَسَّهُ الشَّرُّ فَيُؤْسِفُهُ That is, "Humans never tire of begging for goodness and when calamity strikes, they give up and lose hope." <sup>71</sup>
5.	QS al-Zumar[39]: 53	فُلُونَ يَعْبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَعْفُرُ الدُّنْوَبَ حَمِيمًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

<sup>67</sup> Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, Jilid 10 (Beirut: Dar Al-Kutub, 1971), 10.

<sup>68</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 395.

<sup>69</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 395.

<sup>70</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 646.

<sup>71</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 780.

		Meaning, "Say (Prophet Muhammad), "O My servants who go beyond the limits (by wronging) themselves, do not despair of Allah's mercy. Indeed, Allah forgives all sins. Indeed, He is the Most Forgiving and the Most Merciful." <sup>72</sup>
6.	QS al- Shūrā [42]: 28.	<p style="text-align: center;">وَهُوَ الَّذِي يُنَزِّلُ الْعِئَضَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۝ وَهُوَ الْأَوَّلُ الْخَمِيدُ</p> <p>That is, "It is He who sends down rain after they give up and (He is also) the one who spreads His mercy. He is the Most Protective and the Most Praiseworthy."<sup>73</sup></p>

### 3. *Balasa*

The word *balasa* comes from the word (*balasa*) meaning sadness due to despair that is very deep<sup>74</sup>, silent, and unable to do anything. According to *Mu'jam Muqaŷis al-Lughah* the word *balasa* consists of the letters *ba'*, *lam*, and *sin*, having a basic meaning despair. Meanwhile, Abu Hasan Al-Husayn Ahmad Faris Ibn Zakariya said that *balasa* is sudden despair.<sup>75</sup> In addition, in *Lisān al-'Arab*, Ibn Manzur explains that the word أَبْلَسْ (*ablasa*) means silence, sadness, and confusion<sup>76</sup>. While terminologically, according to *Al-Raghib al-Ashfahani*, this word is defined as despair so deep that it causes great sadness and contradiction in one's mind due to heavy inner pressure<sup>77</sup>.

According to M. Quraish Shihab in *Tafsir al-Misbāh*, *ablasa* describes a lonely and empty mental state after losing hope. This word is often associated

<sup>72</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 753.

<sup>73</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 788.

<sup>74</sup> Al-Husayn Ahmad bin Faris bin Zakariyya, *Maqayis Al-Lughah*, jilid 1 (Kairo: Dar Al-Hadist, 2008), 76.

<sup>75</sup> Al-Husayn ibn Muhammad, *Al-Mufradat Fi Gharib Al-Qur'an*, Volume 1. 300.

<sup>76</sup> Ibn Manzur Al-Afriqi Al-Mishr, *Lisan Al-Arab*, 343.

<sup>77</sup> Al-Raghib Al-Asfahani, *Mu'jam Mufradat Li Alfaz Al-Qur'an Al-Karim* (Beirut: Dar Al-Fikr, 1992).

with the remorseful silence that arises after realizing that there is no longer hope, as described in several verses about the inhabitants of hell who are unable to speak, answer, or hope anymore.<sup>78</sup> The term *balasa* in the Qur'an amounts to 3 out of 5 verses in 4 surahs, namely in 5 verses in 4 surahs, namely QS al-An'ām[6]: 44, QS al-Mu'minūn[23]: 77, QS al-Rūm[30]: 12 and 49, and QS al-Zukhruf[43]: 75.

Table 2.3 *Term Balasa*

NO	Place	Verse Editorial
1.	QS. al-An'ām[6]: 44	مَّا نَسُوا مَا دُكَرُوا بِهِ فَتَخْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرَحُوا بِمَا أُوتُوا أَخْدُلُهُمْ بَعْدَهُ فَإِذَا هُمْ مُبْلِسُونَ
		"So when they forgot the warning that has been given to them, We open the doors of all things (pleasures) for them, so that when they rejoice in what has been given to them, We punish them suddenly, and then they are silent in despair." <sup>79</sup>
2.	QS. al-Mu'minūn[23]: 77	حَتَّىٰ إِذَا فَتَخْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ
		Meaning, "So that when We open to them the door of a very severe punishment, they immediately become desperate". <sup>80</sup>
3.	QS. al-Rūm[30]: 12	وَيَوْمَ تَنُومُ السَّاعَةُ يُبْلِسُ الْمُجْرُمُونَ
		Meaning, "On the Day (when) the Apocalypse occurs, the disbelievers will be silent and despair". <sup>81</sup>
4.	QS. al-Rūm[30]: 49	وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُتَبَّعَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ
		That is, "In fact, before the rain came down, they had really given up". <sup>82</sup>
5.	QS. al-Zukhruf[43]: 75.	لَا يُفَتَّحُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ
		That is, "There is no relief (of the punishment) from them and they despair in it". <sup>83</sup>

<sup>78</sup> Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, 5th ed. (Jakarta: Lentera Hati, 2021), 124.

<sup>79</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 193.

<sup>80</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 535.

<sup>81</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 643.

<sup>82</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 649.

<sup>83</sup> *Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud*, 803.

#### 4. Stories of Hopelessness in the Qur'an

The Qur'an not only contains moral teachings, but also tells real-life stories full of moral and psychological values. The phenomenon of despair is a major theme in some stories. These stories not only tell of past events, but also contain lessons that are very useful for solving human psychological problems in various eras, including the present. Like the story of the Prophet Ya'qub a.s about the loss of Yusuf, he still believed that God would reunite them. He never lost hope, even though he experienced grief so deep that his eyes were blind.

The Prophet Ya'qub said,

*"Do not despair of the mercy of Allah. Indeed, no one despairs of Allah's mercy except the disbelievers." (QS Yusuf (87)*

In addition, the Qur'an also contains the story of the Prophet Nuh, who once felt frustrated because his people did not believe, and then he left them without Allah's permission. It is then swallowed by a large fish and is in the darkness of the fish's stomach, the sea, and the night. In his solitude, he exclaimed:

*"There is no God but You, Most Holy, verily I am among the unrighteous."*  
(QS. al-Anbiyā': 87)

Another story has angels giving glad tidings to Siti Sarah, the wife of the Prophet Ibrahim, that she will give birth to a child (Ishaq). Sarah responds with surprise and disbelief because of her very old age. Then the angels said:

*"Are you not among those who despair; are there those who despair of the mercy of their Lord other than those who go astray?" (QS.al-Hijr:55-56)*

The Qur'an describes the dynamics of despair faced by humans in various forms, ranging from loss, life pressure, to failure in carrying out da'wah duties. However, in each of these stories, the Qur'an always emphasizes the importance of hope, steadfastness of faith, and the return of man to Allah as a way out of the condition of hopelessness.

Table 2.4 Hopelessness Stories

No	Story	Verse Editor
1.	The story of the Prophet Ya'qub a.s looking for Yusuf, who was hidden in a well by his sons who were jealous of Yusuf.	<p>فَالَّذِي أَشْكُوا بَشِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ</p> <p>That is, "He (Ya'qub) replied, "Only to Allah do I complain of my distress and sorrow. I know from Allah what you do not know." (QS Yusuf (12:86)<sup>84</sup></p> <p>يُبَيِّنَ أَدْهَبُوا فَتَحَسَّسُوا مِنْ يُؤْسَفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكُفَّارُونَ</p> <p>It means, "O my sons, go and seek news about Joseph and his brothers, and do not despair of the grace of Allah. Indeed, there is no despair of Allah's mercy except for the disbelievers." That is why we need to be careful not to overdo it. (QS Yūsuf [ 12]: 87)<sup>85</sup></p>
2.	The story of the Prophet Nuh a.s who left his people in anger because he was reluctant to follow his orders.	<p>وَذَا الْئُونِ إِذْ دَهَبَ مُعَاضِبًا فَطَرَنَ أَنْ لَنْ تُقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلْمِتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ</p> <p>It means: "(Remember) Zun Nun (Yunus) when he left in a state of anger, then he thought that We would not trouble him. So, he prayed in the layered darkness, "There is no god but You. You are holy. Indeed, I am among the unrighteous." (QS al-Anbiyā' [ 21] : 87).<sup>86</sup></p>
3.	The story of Siti Sarah, the wife of the Prophet Ibrahim a.s who became pregnant at an old age.	<p>قَالَتْ يَوْمَئِلَتْ إِلَكُ وَأَنَا عَجُورٌ وَهَذَا بَعْلِيٌ شَيْحَانَ هَذَا لَشَيْءٌ عَجِيبٌ</p> <p>Meaning, "Am I going to give birth to a child when I am old and my husband is very old? It's really amazing."<sup>87</sup> (QS Hūd [ 11]:72)</p>

<sup>84</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 362.

<sup>85</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 362.

<sup>86</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 506.

<sup>87</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 338.

		<p>قَالُوا لَا تَوْجَنْ إِنَّا نُبَشِّرُكَ بِعِلْمٍ عَلَيْمٍ (٦٩) قَالَ أَبْشِرْنُوْنِي عَلَى أَنْ مَسَّيَ الْكِبَرُ فِيمَ تُبَشِّرُونَ (٧٠) قَالُوا بَشَّرْنَاكَ بِالْحُقْقِ فَلَا تَكُنْ مِنْ الْفَنَطِينَ (٧١)</p> <p>"They said, 'Do not be afraid, for we have brought you glad tidings of a pious son (Ishaq).' He (Ibrahim) said, "You should have given me glad tidings, even though I am advanced in age. So in what way do you give good news?" They replied: "We are bringing you good news properly. So don't be among those who give up.<sup>88</sup>" ( QS Al-Hijr [ 15]: 53-55)</p>
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<sup>88</sup> Al-Qur'an Dan Terjemahnya Wakaf Dari Pelayan Dua Tanah Suci Raja Fahd Bin Abdul Aziz Al Su'ud, 395.