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Hope-Creation in Counseles' Psychological Treatments through Qur'ānic Injunctions

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Hope-Creation in Counselees' Psychological Treatments through Qur'ānic Injunctions

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Abstract:

Hope is essential in healing. Hopeful people are less depressed and enjoy well-being. The counsellors strive to produce hope and make the client optimistic about the future by solving his issues and dilemmas after identifying them. Several attitudes obstruct becoming positive and optimistic. Practitioners have been finding the venues through which they can create hope in the disheartened. This study aims to identify these venues through the Holy book: the *Qur'ān*. It creates Hope in the reader implicitly or explicitly. The study is qualitative research that uses a content analysis approach to comment on the 12 purposively selected Holy verses from the *Qur'ān* in terms of how they can be helpful for the counsellors, in their counselling sessions. The researcher concludes that all the selected verses talk about hope indirectly or directly. This book creates hope through different strategies like forgiveness, patience, destiny, the mercy of God, etc. These verses are useful for different kinds of traumas and depressions like disaster trauma, hardships anxiety, or loneliness depression.

Keywords: *Hope, Patience, Counselling, Destiny, Mercy.*

Introduction

Hope is a positive attitude based on the expectation of favourable consequences in one's life or the world at large. To hope means "Expect with certainty" or "to embrace a desire with anticipation". Over the last 20 years, there has been a virtual upsurge in hope research as a result of increased awareness of the relevance of hope in general (Larsen et al., 2007). The noble concept of Hope has been studied both ways as a process and a result.

The importance of hope in counselling has also been discussed. Hope, in particular, has been considered to play an important role in client healing (Menninger, 1959; Yalom & Picazo, 1998). Frank (1993) argued that "hopelessness can retard recovery or even hasten death, while mobilization of hope plays an important part in many forms of healing" (p. 136). Hope, according to Charles R. Snyder (1999) acts as a combining framework in psychotherapy, and the well-documented advantages of placebo are mostly due to hope.

According to some empirical research, hope is especially important in early therapy sessions (within 3–4 weeks of having treatment) (Horvath & Greenberg, 1994). Moreover, hope has been shown to predict whether or not a patient would adhere to

mental treatment recommendations (Perley et al., 1971).

While scholars and practitioners are increasingly agreeing that hope is an important element of the therapeutic process, there is still much to learn about how hope is and may be effectively implemented within the therapy session. This study discusses the conventional paradigm of Hope in counselling and maps it with the religious injunctions, to suggest how these injunctions can be applied in the counselling session to create hope in the clients.

Defining Hope

The notion of 'Hope' has been defined using several models. Some of them are mentioned here. Stephenson (1991) defined hope as "a process of anticipation that involves the interaction of thinking, acting, feeling, and relating, and is directed toward a future fulfilment that is personally meaningful" (p. 1459). Charles Richard Snyder (1994) defines hope as "the sum of mental will power (goal focused energies) and route power (perceived paths to objectives).

According to other general psychologists' hope is an emotion that encourages anticipatory activity and is thus linked to the anticipation of pleasurable stimuli. Fear, on the other hand, is related to spreading adverse stimuli and is the emotional polar opposite of hope. As a result, hope is a feeling that motivates people to achieve their objectives. In order to heal from mental illness, you must have hope (Cheavens & Ritschel, 2014).

Another theory established by Kaye A. Herth deals with an individual's future goals as they correlate to coping with ailments. Herth expresses hope as "a motivational and cognitive attribute that is theoretically necessary to initiate and sustain action toward goal attainment"(Herth, 1989). Charles R. Snyder proposed in 1994 that hope should be considered a cognitive skill that displays an individual's ability to maintain drive and motivation in the pursuit of a certain goal.

Hope Creating Strategies

Many researchers and practitioners have suggested how to create Hope in one's client. Dufrane and Leclair, 1984 investigate the counsellor's function in the formation of hope. They believe that real hope is a useful tool in a therapeutic session.

Cutcliffe and Kaye (2002) believe that hope should be acknowledged as vital, but that it should remain an oblique part of counselling. Co-constructionist ideas provide a way of thinking about hope-focused counselling. Hope, from this perspective, may be seen as a collaborative effort between the client and the therapist. Individuals co-create a shared feeling of hope. Therapy is transformed into a process in which both the client and the counsellor participate in the production of hope and have the chance to experience it (Larsen et al., 2007).

Eliott and Olver (2009) suggested that hope-focused questions are a beneficial source to create hope during a counselling session. A hope collage can be used as an alternative to hope-focused questions. Many individuals find that images, metaphors, and stories may help them connect with a personal sense of hope (Turner, 2005). Focusing specifically on hope, (Fromm, 1968) inscribes:

The experience cannot be adequately described in words, as with all human experiences. In actuality, words typically have the opposite effect—they obfuscate, deconstruct, and ultimately destroy it. All too frequently, one forgets what they were meant to be talking about when they are discussing love, hate, or hope. Poetry, music, and other artistic mediums are by far the most appropriate for expressing the human condition. (p. 11)

Hope and Religion

In most major global religions, hope is a significant notion, typically implying that the "hoper" believes an individual or a collective group will achieve a concept of heaven. Hope can be considered as a prerequisite for and/or an outcome of spiritual accomplishment, depending on the faith. Religious beliefs and practices, according to Cohen and Koenig (2003), can assist people to change their attitudes in stressful situations. Religion gives hope for obtaining the desired end in this way, even in the face of adversity (e.g., stress or chaos).

Hope is a source of light in Islam for people who aspire for the best in everything. The excellent thing is that Allah demonstrates how to cultivate hope for permanent joy in both this life and the Hereafter.

Methodology

The research focused on the need of creating hope in the clients during counselling and presented 12 injunctions from the *Qur'ān*, the Holy book of Muslims, which can be used by any counsellor to heal the ailment of the client and provide him a cushion against his sufferings. The study opted content analysis approach to analyse the injunctions.

Hopeful Qur'ānic Injunctions

Verse 1

This Verse tells the sinner to never lose hope in the mercy of Allah, as he is the owner of mercy *Al Raḥmān*. When a person commits a crime or an unethical activity, he tends to drown in guilt. Allah in this verse is giving glad tidings to the receiver that, sincere repentance is all that is required to forgive the sin. Guilt causes feelings of distress, and feelings of failure, hence a psychologist can use this verse to comfort the person from self-blaming (Gil-Monte, 2012). Depressed persons are more inclined to feel guilty and respond empathically to the suffering of others (O'Connor et al., 2002).

Al-Bukhārī (2000) recorded that *Ibn 'Abbās*, the companion of Prophet ﷺ, conveyed that some of the people killed many people and committed rape to a great extent; they came to Messenger of Allah Muḥammad ﷺ and said, "What you are saying and calling us to is good; if only you could tell us that there is an expiation for what we have done." After that, the verse was revealed from the heavens.

Usage

When treating a patient who is burdened by unresolved guilt or hopelessness, we can assist them in the light of this verse that no matter what they have done, there is hope for them and a counsellor can help them conclude that if they seek redemption from their Lord, they will be forgiven and can start their life afresh. It provides hope that not all is lost, and they can have a new beginning and live a purposeful life without being tripped by guilt repeatedly which makes it hard to move on.

This Verse is so powerful that it acts as an anchor that saves a person drowning in misery, and despair, who feels there's no hope left for him because of the evil he has committed, and thus suffers from psychological distress. It brings comfort, relief, and great hope to everyone that one should not despair Lord's Mercy because the Doors of Mercy are open till the end of this world.

Verse 2

Allah SWT narrates the blessed words of Prophet *Y'aqūb* A.S when his beloved son Prophet *Yūsuf* A.S had gone missing, and he had lost his eyesight in grievance and remembrance of his son. Prophet *Yūsuf* A.S was thrown in a well as a child. The fact

that even after years, Prophet *Y'aqūb* A.S hadn't given up hope and asked his sons to search for their brothers *Yūsuf* A.S and *Binyāmīn* – shows that he had an unwavering trust, belief, and hope in Allah SWT. This story is narrated so we take heed and learn to have undying hope and patience – as Allah SWT rewarded Prophet *Y'aqūb* A.S by uniting him with his sons in Egypt.

This verse also teaches us that those who have high levels of “Faith” are able to remain hopeful even when circumstances are uncertain and beyond human control. Prophet *Yūsuf* A.S only complained of his suffering and grief to his Lord. This verse teaches us to have a positive expectation from Lord SWT as He says “I am as my slave thinks of me” meaning that if we expect good from Allah, that's what we receive and vice-versa.

Usage

A therapist can enlighten their patients through this story that if they remain hopeful and expect the best from Allah SWT, Allah will eventually reward them for their afflictions, and they would not remain empty-handed.

Based on his studies, McMullen (1996) concludes that psychotherapy provides a fruitful ground for the study of metaphor. Using metaphors in psychotherapy has a long history in the field of psychoanalysis, dating back to the time of Sigmund Freud and Carl Jung since it serves as a tool for simplifying difficult analyses. Kopp (2013) identified metaphor as a representation in the reasoning process. This rationalization is based on similarity and comparison, which are inferred from an unconscious process in which an image or figurative object is instinctively comprehended through association and imagination. It can be referred to as a constructivist understanding of the "relationship between language, mind, and the reality."

If a person has gone through traumatic events such as the death of a loved one or joblessness etc., he would learn to not give up to keep searching and to remain hopeful in Allah SWT because if one relies on Allah – He will be sufficient for His slaves. Prophet *Y'aqūb* A.S had no one to help him, his own sons had plotted against their brother – yet Allah opened doors and made such circumstances that Prophet *Y'aqūb* A.S was reunited with Prophet *Yūsuf* A.S, and the brothers were forgiven as well. This is a reminder to all sufferers that they must never be hopeless because their God is there to help them. In this verse, it is pointed out that whoever makes efforts God helps them out. As it is said, "God helps those who help themselves". So, in case of a mental illness, the person may keep this point of view in mind and will try to take a step or two towards the betterment in hope of finding the light. In this way, the therapist can guide him/her out of the darkness just because of his/her own willingness of getting better and making efforts.

Verse 3

God has spoken about being tested in the *Qur'ān*. This world is a test and with these tests, we grow as believers and get closer to Him. He has also promised that there will be ease after every hardship. Look forward to that, know that the situation you are in won't last forever, that you will get through it and you will be greatly rewarded for all your sufferings. Maghen (2012) in his book “After Hardship Cometh Ease” elaborated on the concept of ease in the two paradigms of Jews and Muslims.

Usage

The therapist can use these during counselling when a person is under mental stress and thinks he didn't achieve anything in his life at that time therapist counsel them that there is a good time after every bad time by giving reference to *Qur'ān*. A counsellor can use this in treatment by saying whatever difficulty you are going through in life, know that

with it, and is ease. That some good has accompanied it and that ease will follow it. Don't despair or lose hope. Let your heart be comforted and consoled by these beautiful words of your Lord.

If someone ever feels overwhelmed by the struggles of life and is on the verge of giving up, this verse reminds all who recite the Holy *Qur'ān* that with every adversity in life, there will always be release from God as well. Remembering that He provides us all with what is best.

Verse 4

A human consists of a body, mind, and soul. We know how to feed our body (food), we know how to feed our mind (education), but sometimes we neglect to feed our soul. The divine book itself is healing for us. The best medicine for our hearts and mind is the divine book, when we feel mentally ill it can make us feel better and inspired.

Usage

In particular at each therapy session first, a counsellor may build the counselee to open his/her heart to accept *Qur'ānic* verses as 'heart medicine' the instruction for the peace of mind and happiness in life, then guide the counselee in the order such as: reciting, guiding and understanding the meaning of the verse, raised the focus on words related to the problem, the main hope message conveyed in it, reflecting the message of verses in everyday life.

Hamilton and co-authors (2013) concluded that reading scriptural portions from The Bible is a mental health-promoting religious activity that is employed through difficult life circumstances. The findings of this study can be utilized to educate appropriate and compassionate techniques for treating mental health difficulties and spiritual care requirements among African American patients, which can be useful for nurses. Same is the case with *Qur'ān* (Mohd et al., 2019).

Verse 5

This verse is a constant reminder of the power of God's mercy and the significance of seeking forgiveness. If a person is acknowledging his bad deeds and that he has been heedless, seeking God's pardon and attempting to mend themselves, then there is no legitimate cause for punishment. The juxtaposition of superimposition of powerful, good, other-oriented feelings over the negative emotions of un-forgiveness is characterized as forgiveness.

Hunter (1978) was the first to identify the effect of forgiveness, he noticed that anxiety, wrath, despair, and obsessions vanished following forgiveness. It was found in numerous researches that hopelessness was linked to forgiveness of oneself and others. Hopelessness partially mediated the connections between forgiving oneself and others and depression, according to mediation studies. The findings of his research support theoretical and conceptual work linking forgiveness, hope, and mental health, as well as adding to the limited empirical research on these themes (Toussaint et al., 2008).

Usage

Therapists can use this while counselling a person that goes into depression when they do many crimes or unethical activities and think they will not be forgiven. So in that case they might reference this verse. He can ensure the patient that with constant and sincere prayer for forgiveness, Allah will Insha'Allah pardon them. This verse keeps reminding us that even if we do wrong, we are still human beings, and we always have room to pray for mercy.

Verse 6

This verse is related to patience. The Prophet (ﷺ) said that patience is a light (*Ibn al-Hajjāj*, 2007). The light shows us the path and right ways to see things. Trust and hope in God are linked with patience. The Prophet (ﷺ) said “And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience.” (*Bukhārī*, 2000)

Usage

When something terrible happens, we can constrain ourselves to be patient by reminding ourselves that with hardship comes ease and that after hardship, God gives relief. A therapist can keep his client-patient when he makes him realize that everything is from God, and that is how everything is lightened. This skill of patience, which is part of the art of life, is not yet complete. Patience without hope is short-lived and provides little comfort.

Verse 7

In this verse, Allah draws attention to the fact that he is the helper who will never be defeated. No power can match his power but other helpers are liable to be involved with failure and be destroyed.

Usage

When people feel helpless, the verse would give them hope that no matter whatever situation we are in, we should keep this thing in mind that he is the only one we can count on and rely on. From a counseling perspective, this verse would help people deal with their depression and negative emotions, and this fact would help them realize the importance of God in their lives and that they are never alone. A feeling of no help makes the patient hopeless and depressed (*Roswarski & Dunn*, 2009).

This verse may give the counselee hope, as they say, let go and leave it to God. One shall believe that God is closer to us than our jugular vein and that He is All-Knowing, Just, and the Most Merciful. With that in mind, place worries and fears with Him and see that there is someone taking care of you. Past research has constantly shown that religion encourages hope in its believers (*Fehring et al.*, 1997; *Herth*, 1989)

Verse 8

In this verse, God is giving the biggest hope to his mankind that every person will be rewarded for his good deeds. This verse serves as a timely reminder that even the smallest act of kindness will not go unnoticed by God. As it is not only a good deed, it has a very important role in terms of a good mental state.

Usage

According to research, by doing good to others, our depression is reduced (*D'raven et al.*, 2015). This fact can help remind counselees to stay good and pure in their actions and to strive towards being a better version of themselves. Good deeds are not outward actions only, but inner sentiments as well. *Al-Ghazālī* urges his readers not to be satisfied with their typical external practices of good actions, or with only meeting the fundamental exterior preconditions, because these sorts of good deeds are still in danger, and are not devoid of numerous faults, whether they realize it or not. These kinds of good actions are unquestionably the bare minimum for salvation, which is defined as a person's being saved from Hell but unable to taste the pleasures of the spiritual experience, let alone acquire a higher level of eternal bliss. He is adamant that doing good activities without paying attention to the inner spiritual dimension would

not have the intended effect on the soul ('Abd al Raḥmān et al., 2017).

Verse 9 and its Usage

This verse can be used as a means of inducing reassurance in patients suffering from hopelessness and depression. It reminds the believer that if the greatest man who walked on earth i.e. Prophet (ﷺ) can suffer from depression and seek relief from these verses of *Al-Duḥā* then so can you.

From a psychologist's perspective, they can use these verses to explain to the people suffering from depression that hardships and troubles in this life are not everlasting. As God says in the following verses, the problems experienced in this life are momentary in the grand scheme of things. It shifts one's mind to be hopeful toward an optimistic future beyond one's current depression or anxieties. The purpose of Surah *Al-Duḥā* is to give hope and guarantee that Allah is with us always thus any person going through similar states of depression, or helplessness can find ease in these verses. Thus, those who are lost which means mentally depressed, feel like a failure, etc. they should remember that God will guide them so do not give hope, trust God.

Verse 10 and its Usage

A disaster is a major event that may devastate a community and make it difficult for it to recover (Lee & Lee, 2019). Several studies have been undertaken on the mental health of disaster victims who have been directly touched by disasters as well as disaster victims who have been indirectly influenced by catastrophes (North & Pfefferbaum, 2013). Along with acute stress disorder, major depressive disorder, and anxiety disorders, posttraumatic stress disorder (PTSD) is the most frequent mental disorder suffered by catastrophe victims (Kar & Bastia, 2006). A therapist can use this by saying that every bad situation you find yourself in has been by the will of God. If you believe in God, He will guide you to the right path and you will find peace in your heart by believing in God and that He will show you light in every disaster.

Verse 11 and its Usage

This verse indicates that God is and will be always enough for all. A therapist can create hope through the fact that the counslee will never in fact be alone in this world. Loneliness has been linked to chronic disease and self-reported health in older persons, and experts believe there is a strong link between loneliness and psychological well-being, especially in the area of depression (Alpass & Neville, 2003).

This verse serves as a source of hope and helpfulness, psychologically, for those who feel alone in this world and think that no one cares about them; by knowing that God is there for them and they are not alone in this world. Many researchers have identified that loneliness has a strong correlation with depression (Singh & Misra, 2009; Weeks et al., 1980).

Verse 12 and its Usage

As this verse from the *Qur'ān* states, God's mercy encompasses everything and is boundless, meaning that no matter what we are asking forgiveness from, we should always ask for it with sincerity, and *In Shā Allāh* we will be answered. O'Donnell (1992) debated the relation between God's mercy and Hope-creation. It was observed the one who has belief in God's mercy is much more hopeful and less depressed.

Verse	Creating Hope through	Useful for issues	Hope is implicit or explicit	Makkī or Madanī
Sūrah Zumar	Forgiveness	Depression out of guilt of sins	Implicit	Makkī
Sūrah Yūsuf	Metaphor	Unsuccessful-working depression	Explicit	Makkī
Sūrah Al Inshirāh	Ease	Hardship anxiety	Implicit	Makkī
Sūrah Yūnus	Holy Book	Faith related anxiety	Implicit	Makkī
Sūrah Anfāl	Forgiveness and Support of Elders	Anxiety out of sins	Implicit	Madanī
Sūrah Al Baqarah	Patience and prayers	All kinds of depression	Implicit	Madanī
Sūrah Āl 'Imrān	Help	Loneliness depression	Implicit	Madanī
Sūrah 'Ādiyāt	Result of good deed	Pessimism depression	Implicit	Makkī
Sūrah Duḥā	Evidence of relief after hardships	Unsuccessful-working depression	Implicit	Makkī
Sūrah Al-Taghābun	Destiny and Taqdīr	Disaster depression	Implicit	Makkī
Sūrah Al-Talāq	Destiny	Hardship anxiety	Implicit	Makkī
Sūrah Al-A'rāf	Mercy	All kinds of depression	Implicit	Madanī

Discussion

The above verses and the summarizing table reveals the following insights:

- *Qur'ān* creates Hope implicitly more than explicitly. It was stated by different researchers that discussing Hope implicitly is more influential than just using the explicit word of Hope and optimism (Larsen et al., 2007).
- *Qur'ān* uses different strategies to create hope like seeking forgiveness, results of good deeds, taking about Destiny, the provision of Help at any time or mercy of God, etc.
- These verses are helpful in any kind of trauma, but specific verses can be useful in specific kinds of dilemmas.
- *Makkī* verses are those revealed before the Migration of the Holy Prophet from Mecca to *Madīnah*. After migration Muslim state was established by the Holy Prophet and his followers in *Madīnah*. While in Mecca they were in hardships and faced calamities. It can be observed from the above table, that most of the verses that create hope in The Reader are revealed in Mecca. However, there are some verses regarding Hope that were revealed in *Madīnah* as well it can be extracted that when the person is in hardships he needs counselling and hope creation more than when he is in an authoritative position.

- Both hope and fear, on the other hand, should be in perfect equilibrium. Excess hope, as previously said, is thought to delude people and cause them to become delusional. Excessive fear, on the other hand, will lead to pessimism and despair. These two scenarios are detrimental to them in this life and, more crucially, in the afterlife.

Conclusions

1. Thus, the suggested strategy is that when a person is burdened with an ailment such as depression, he should visit a psychologist. When he or she talks about the consequences of his or her depression, the therapist should encourage the individual to analyse himself.
2. *Qur'ānic* prayers and verses give the individual a sense of satisfaction of the soul. It guides them towards the straight path. These verses will bring the individual a sense of peace and tranquillity and will help to understand his inner self through introspection. This eventually leads to an improved and healthy lifestyle. These quotations give a sense of flow and encouragement to deal with psychological issues. These are handy strategies that psychologists can adopt for the counselling of patients.
3. Therapists can advise our patients to read the *Qur'ān* with translation so that he can spiritually connect with Allah and really understand what He is trying to tell us. God has mentioned in the *Qur'ān* twice that verily with difficulty comes ease. He tests us through trials and obstacles but he does not burden our soul more than it can bear.