

## THE CONCEPT OF AL-RAJA' IN COUNSELLING: PERSPECTIVES OF AL-TABARI AND IBN KATHIR, ANALYSIS FROM SURAH NUH VERSE 13

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### ABSTRACT

*This study explores the concept of al-raja' (hope) in Islamic counseling through the perspectives of Al-Tabari and Ibn Kathir, focusing on Surah Nuh (71:13). This verse was chosen as it falls under Tafsir bil Ma'thur and Tafsir Tahlili, which are primary exegetical methodologies. However, differences arise in their approaches—Al-Tabari provides a detailed analysis by presenting various narrations from the Sahabah and Tabi'in, while Ibn Kathir offers a more concise interpretation based on authentic narrations. Using a literature-based approach, this study gathers data from major tafsir works and scholarly articles, employing a descriptive method to analyze the similarities and differences in their interpretations. The findings emphasize the theological and psychological dimensions of raja', highlighting its role in strengthening faith, fostering resilience, and providing emotional support in Islamic counseling. Ultimately, this study underscores the importance of understanding raja' accurately to deepen awareness of Allah's greatness, enhance spiritual well-being, and integrate Islamic principles into counseling practices.*

**Keywords:** *Tafsir Al-Tabari, Tafsir Ibn Kathir, Concept of Raja', Islamic Counseling, Comparative Analysis*

### INTRODUCTION

The purpose of this study is to examine how both *tafsir* explain the meaning of *waqar* (Allah's greatness and majesty) in the context of the verse, as well as how these aspects relate to *aqidah*, particularly in strengthening the sense of fear, reverence, and hope in Allah. Emphasizing the methodology used by Al-Tabari and Ibn Kathir also helps in understanding the differences in their interpretative styles, especially in utilizing narrations and linguistic approaches. Furthermore, this study elaborates on the importance of *raja'* in the field of Islamic counseling.

#### Background of the study:

The concept of *al-raja'* (hope) in Islamic counseling plays a crucial role in fostering spiritual and psychological resilience among individuals. *Al-raja'* is deeply embedded in Islamic teachings, serving as a source of motivation for personal transformation and repentance. Surah Nuh (71:13) highlights the importance of maintaining hope in Allah's mercy and guidance, a theme echoed by classical Islamic scholars such as Al-Tabari and Ibn

Kathir. Their exegetical interpretations provide valuable insights into the application of *al-rajā'* in counseling, particularly in promoting optimism and perseverance during difficult times.

This study explores the perspectives of Al-Tabari and Ibn Kathir in their interpretation of *rajā'* in Surah Nuh (71:13). While both exegetes rely on *Tafsir bil Ma'thur* and *Tafsir Tahlili* methodologies, there are notable differences in their approaches. Al-Tabari provides extensive explanations, incorporating various narrations from the *Sahabah* and *Tabi'in*, whereas Ibn Kathir also references authentic narrations but presents a more concise and direct interpretation. By analyzing these differences, this study aims to clarify the significance of *rajā'* and its implications for faith and spiritual well-being.

Furthermore, this study examines how both scholars explain the concept of *waqar* (Allah's greatness and majesty) in the context of the verse and its relationship with *aqidah*, particularly in reinforcing fear, reverence, and hope in Allah. Emphasizing the methodologies used by Al-Tabari and Ibn Kathir also helps in understanding the differences in their interpretative styles, especially in utilizing narrations and linguistic approaches. Additionally, this research highlights the relevance of *rajā'* in the field of Islamic counseling, demonstrating how classical Islamic interpretations can contribute to contemporary psychological and spiritual counseling frameworks.

## LITERATURE REVIEW

### Islamic Counseling

The Holistic Values of Islamic Counselling, written by Khairunnas Rajab (2015), the journal describe about Islamic counselling is a paradigm describes the holistic values of Islam in the services and assistance to clients, and as a theoretical-practical alternative solution to the problems concerned with human health interests. Islamic counselling is a form of knowledge based on Islam in the discipline of Counselling Psychology, in which it portrays the comprehensive aspects of emotional spiritual intuitive. From the beginning, when the Prophet Muhammad p.b.u.h delivered the message of prophecy, he was shaping and colouring the fields of counselling through advice and guidance on issues affecting the Muslim community at the time. In this decade, Islamic counselling has become one of the research focuses in the Islamization of sciences, as efforts to integrate science with Islam. Islamic counselling can be

expressed as the services and assistance for clients who are suffering from psychological problems by using the services and assistance of systematic Islamic counselling. Integration of spiritual aspect has been offered by Islamic counselling that includes faith, piety, *ihsan*, consistency, honesty, balance and openness that are the foundations in the process of counselling. This article aims to explain the theoretical-practical Islamic counselling that can be proposed as an alternative in solving social psychological problems of Muslims in the modern century.

Psychotherapy from the Perspective of Islamic Guidance and Counseling, written by Lahmuddin (2012), Psychotherapy is the process of healing a client's psyche through specific therapeutic methods. This paper examines the fundamental basis of psychotherapy in Islam, demonstrating that Islam has a strong foundation for psychological healing. The treatment process is carried out through psychological interventions using methods and techniques derived from the Qur'an and the Sunnah of the Prophet Muhammad (SAW). From the perspective of Islamic Guidance and Counseling, the recommended treatment prescribed by a counselor (therapist) to help clients overcome or alleviate their problems—whether related to psychological, spiritual, moral (*akhlaq*), or physical (*jasmaniyah*) issues—is spiritual therapy through obligatory acts of worship, strengthening patience (*ṣabr*), repentance (*tawbah*), remembrance of Allah (*dhikr*), and supplication (*du'ā'*)

Counselling Islam in Malaysia, written by Muhammad Noor bin Sape (2018), modernism in this century has emerged an awareness to integrate religious and spiritual approaches in counseling interventions. Even in the West, this integration approach has gained a place among counseling practitioners and is recognized as an approach in the field of counseling. For example, the Pastoral counseling approach that makes Bible-based teachings as the basis of therapy has been recognized and applied in counseling sessions in the West. Counseling movement in Malaysia meanwhile has also shown the acceptance of the community to the religious-based approach, particularly the counseling of Islamic perspectives. This Islamic perspective counseling has currently entered the growth and development phase establishment of the model and is no longer hovering around the issue of identity search or its originality. Counseling based on religion and spirituality is not only seen as an added value to existing counseling practices, but it is also indigenous that fits well with local values and culture.

### ***Al-Raja' (hope)***

*Al-khauf* dan *al-raja'* according from Al-Ghazali, written by M. Ihsan Dacholfany (2014), *Al-Khauf* basically urges the people to remember many more about Allah SWT. This also urges to do His order and casts away His prohibition. But, all of it will not be perfect if it is not run together with the knowledge. It is he explicits that Al-Khauf is a favor of knowledge. With the knowledge, people will consider Allah SWT and love Him and so to the King. It is the hope that is one thing better than feeling scared. It is because the servants which are closer to Allah SWT, are the servants He loves.

Lafaz *al-Raja'* and *al-Tamanni* from Al-Quran, written by Furqan and retno Abdullah (2019), The existence of synonymy in the Al-Quran is a debate among commentators. Some consider the existence of synonymy in the Al-Quran and others deny it. Various words in the Al-Quran appear to be synonymous at birth, but when examined carefully it turns out that each of these words has its own connotation. This study aims to explain the context of the use of the words *al-Rajā'* and *al-Tamannī'* and the interpretation of the commentators on the verses of *al-Rajā'* and *al-Tamannī'*. This study uses the thematic method by collecting verses related to the problems of the two pronunciations and by referring to the explanations of the commentators in the books of interpretation. The results showed that the writer found the lafaz *al-Rajā'* in the Al-Quran 18 times with 7 word variations, while the *al-Tamanni* lafaz was found 9 times and had 7-word variations in each of the two words. Lafaz *al-Rajā'* and *al-Tamannī'* are interpreted with the meaning of hope or ideals, but in terms of the difference, *al-Rajā'* lafaz is devoted to hopes that are most likely to be achieved and achieved and accompanied by effort, while *al-Tamann* lafaz is hoping that cannot be achieved. achieved or the probability of achieving it is very small.

Positive Psychology and the Qur'an: A Comparative Study of the Constructs of Hope, Resilience, and Forgiveness, written by Abdolah Foroozanfar (2020) Hope, resilience and forgiveness are among the topics that have been considered both in the field of psychology and in the field of religion. All moral religions have sought to create and strengthen hope, resilience and forgiveness in human beings. In this article, an attempt has been made to examine the commonalities and differences between these constructs from the perspective of the Quran and positive psychology. Therefore, using library resources and descriptive-analytical method, the statements obtained from Quranic verses on the subject of hope, resilience and forgiveness have been examined. Identifying the foundations, effects and consequences of these structures,

as well as the solutions offered to create and increase these features from the perspective of positive psychology and the Quran have been among the objectives of this article. One of the most important findings of the research is that the basis of these characteristics in the Quran is belief in God, resurrection and the nature of human perfectionism and in positive psychology, materialism, semantics and generally the issues of this world and individual. Achieving the desired perfection that is the goal of both views in the Quran is to achieve the nearness of God and the status of the expected divine caliphate and in positive psychology, success in life and having positive emotions. It seems that when a person suffers from a lack of meaning in life and does not satisfy the affairs of his material life, only believing in the origin of existence and hope for his infinite mercy and meeting.

## **METHODS**

This study is literature-based research that gathers information from books and previous studies. A descriptive technique is then used to analyze the research. Data from primary sources, namely *Tafsir* Al-Tabari and *Tafsir* Ibn Kathir, is utilized, while data from secondary sources related to the study has been collected using document analysis. From the perspective of scholars, the author is motivated to examine and compare the two *tafsir*, *Tafsir* Al-Tabari and *Tafsir* Ibn Kathir, on Surah Nuh, verse 13, to explain the concept of *raja'* contained within it and to discuss the concept of *raja'* in the field of Islamic counseling.

The *Shariah*-based counseling approach is founded on Islamic law derived from the Qur'an and Sunnah. There is no doubt that the Qur'an contains extraordinary spiritual strength and has a profound impact on individuals. It stimulates thought, ignites emotions, and sharpens insight.

“O mankind! There has come to you an exhortation from your Lord, and a healing for the (diseases) in your hearts, and guidance and mercy for the believers.” (Surah Yunus, verse 57)

“And We send down from the Qur'an that which is a healing and mercy for the believers, but it does not increase the wrongdoers except in loss.” (Surah Al-Isra, verse 82)  
“Say, ‘It (the Qur'an) is a guidance and a healing for those who believe.’” (Surah Fussilat, verse 44)

“This Qur’an is a guidance for mankind, and a mercy for people who have firm faith.”  
(Surah Al-Jathiyah, verse 20)

“Those who believe and whose hearts find peace in the remembrance of Allah. Indeed, in the remembrance of Allah do hearts find peace.” (Surah Ar-Ra’d verse 28)

The Qur’an and Sunnah serve as the primary sources of reference in *Shariah*-based counseling, containing various guidelines, teachings, and knowledge to help individuals find the best path and alternatives in the process of guidance and assistance.

## RESULTS AND DISCUSSION

Results:

### Biography Al-Tabari

According to Adz-Dzahabi (200), the author of the book *Jāmi‘ al-Bayān fī Tafsīr al-Qur’ān* has the full name Muḥammad Abū Ja‘far Muḥammad bin Jarīr bin Yazīd bin Kathīr bin Ghālib al-Ṭabarī. He was a respected imam, an absolute mujtahid, a renowned writer, a historian, and a mufasssir (Qur’anic exegete). He was born between the years 224 AH and 225 AH in Amol, the capital of Tabaristan, which is one of the cities under the province of Mazandaran, Iran. According to Ahmad (1994) The book *Jāmi‘ al-Bayān fī Tafsīr al-Qur’ān* is divided into thirty large volumes. Researchers from both the East and the West agree that this book is an essential reference for later *mufasssirūn* (Qur’anic exegetes). They unanimously acknowledge the accuracy and vast knowledge contained within this classical tafsir.

### Biography Ibn Kathir

According to Adz-Dzahabi (2000), the full name of Ibn Kathīr is ‘Imād al-Dīn Ismā‘īl bin ‘Umar bin Kathīr al-Baṣrī al-Dimashqī al-Faqīh al-Shāfi‘ī. He was born in the year 705 CE in a part of Damascus, specifically in the eastern region of al-Baṣrī. Basrah was a city located in Damascus and was commonly referred to as Baṣrī. Several scholars originated from this region, one of whom was Ḥasan al-Baṣrī.

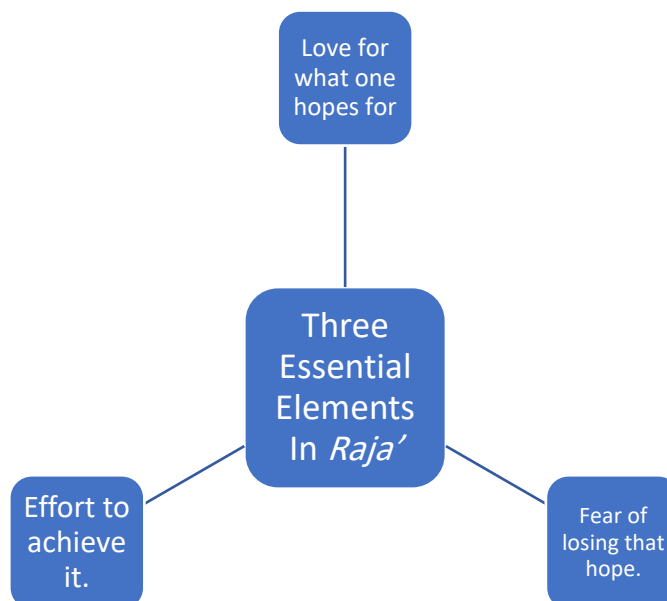
During his childhood, Ibn Kathīr began traveling in search of knowledge. At the age of seven, he moved to Damascus with his brother as stated by Ibn Taimiyah (1980)

According to Adz-Dzahabi (2000), Al-Qur'an Al-Azim is a famous tafsir (exegesis) of the Quran by Ibn Kathir (d. 774 AH / 1373 CE), a renowned Islamic scholar and historian. This tafsir is widely respected for its reliance on authentic hadiths, explanations from the Prophet ﷺ and his companions, and the principles of Tafsir bil-Ma'thur (interpretation based on transmitted reports). Ibn Kathir also incorporates linguistic analysis and historical context while refuting weak narrations. His work remains one of the most influential and widely referenced tafsir books in the Islamic world.

### Al-Raja'

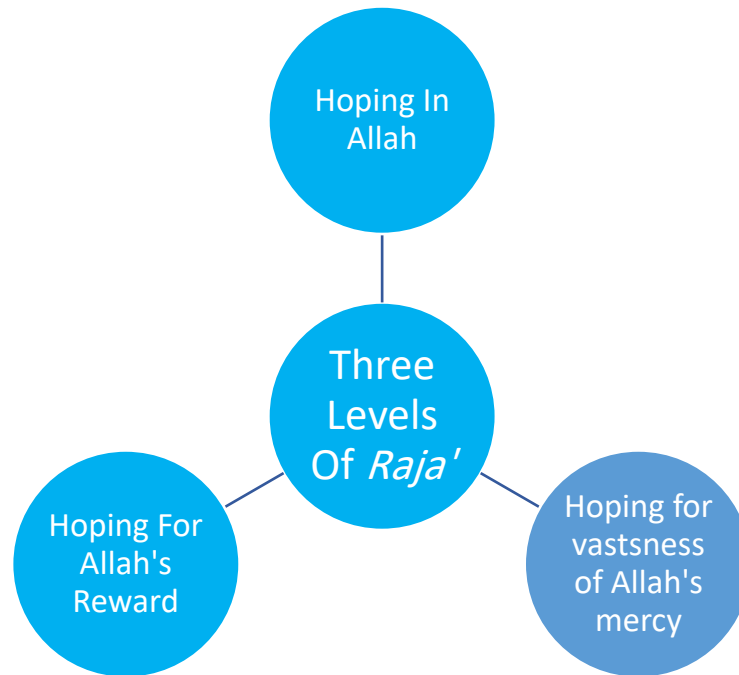
Ibn Manzur (2003) stated that the *al-Rajā'* originates from the word (رجاء، يرجو، رجاء) which means (نقيض اليأس ممدود) /opposing despair, extended. In Hadith, the word (الرجاء) means (التوقعول الأمل) (hope and expectation). The word (الرجاء) is part of desire and dreams. The term (الرجاء) is often repeated to indicate something that is hoped for or a dream.

According to Al-Qusyairi (n.d.), Raja' (hope) is the act of recognizing goodness and aspiring to attain it, acknowledging the various forms of Allah's kindness and blessings, and filling oneself with hope for the future while striving to achieve that hope. Al-Ghazali (n.d) mention *Raja'* requires three essential elements:



1. Love for what one hopes for.
2. Fear of losing that hope.
3. Effort to achieve it.

Al-Qusyairi (n.d.) also categorized *Raja'* into three levels:



1. Hoping in Allah (*fillah*).
2. Hoping for the vastness of Allah's mercy.
3. Hoping for Allah's reward.

### Islamic Counseling

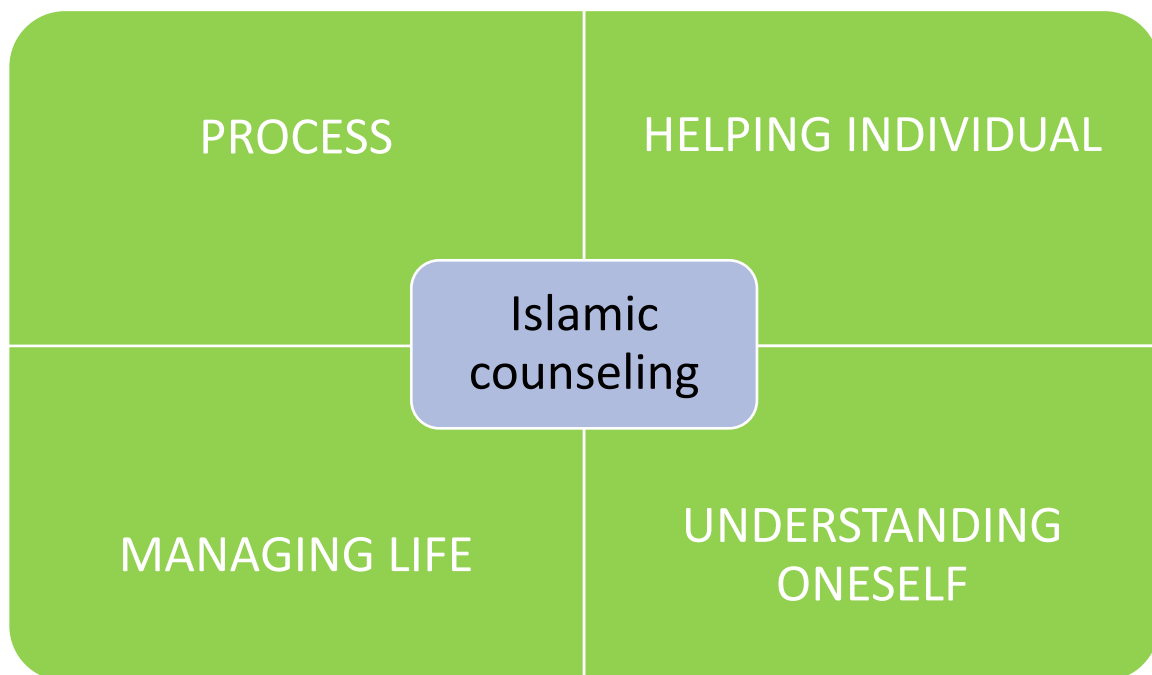
According to Lahmuddin Lubis (2006), Islamic counseling is a process of service and assistance for individuals to realize that they are creations of Allah, responsible for themselves, and obligated to worship Him in accordance with their purpose on earth. When an individual's level of awareness increases, all activities they engage in will bring positive benefits, such as attaining happiness and inner peace.

According to Rajab (2015) Islamic counseling is a structured form of assistance provided by a counselor to a client facing difficulties, enabling them to live a better and happier life in accordance with the guidance and teachings of the Qur'an and Sunnah. Therefore, Islamic counseling can be formulated as an effort to increase individual awareness to achieve happiness in both this world and the Hereafter.



According to Ahmad Mubarak (2000), The process of Islamic counseling was initially recognized by the terms *hisbah* or *ihtisab*. The counselor was referred to as *muhtasib*, while the client was called *muhtasab 'alayh*. *Hisbah* involves encouraging clients to engage in righteous actions that they previously neglected and discouraging them from engaging in wrongful acts they had previously committed. The counselor also plays a role in reconciling disputes between conflicting parties.

Hushim and Ishammudin (2005) describe counseling from an Islamic perspective as a process of helping individuals understand themselves so they can effectively manage their lives in accordance with truth (*al-haq*), ensuring their well-being in both this world and the Hereafter. They emphasize several key aspects:



1. **A process** – The changes that occur in the client may be conscious or unconscious and take place over a certain period. These changes must ultimately lead to truth (*al-haq*).
2. **Helping individuals** – The counselor strives to assist the client with dedication and consistency. The counselor must possess qualities such as unconditional acceptance, approachability, authenticity, empathy, and openness.
3. **Understanding oneself** – The counselor asks questions such as what, why, how, who, when, and where to help the client explore their strengths, weaknesses, and potential.
4. **Managing life** – Clients develop skills such as decision-making, critical thinking, assertiveness, stress management, and other life skills.

Religion is a fundamental necessity of human nature across the world. People of different ethnic backgrounds, lineages, and cultures require religion as stated by Mazidah, Raja Zirwatil & Azlina, (2016). According to Rizal (2009), naturally, humans are designed to have religious beliefs, and their genetic blueprint inclines them to believe in a Supreme Power as part of their innate disposition. This means that humans have been programmed by Allah to fulfill their natural disposition through worshiping Him, which in turn can help resolve the psychological problems they experience.

### **Relevance of the Spiritual Approach in Counseling**

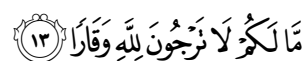
Thomas Burke (1999) describes how the general population of counselors acknowledges that spiritual and religious issues are relevant, ethically appropriate, and significant even within secular life settings. According to the curriculum guidelines of the *Council for Accreditation of Counseling and Related Educational Programs (CACREP)*, counselors are expected to work ethically and effectively with such issues in secular counseling settings.

Five key assumptions are presented in this article:

1. There is an overlap between spirituality and religion. Both concepts have diverse meanings and expressions influenced by culture and individual identity.
2. Spirituality and religion can have various negative influences on human behavior, requiring counselors to assist clients in addressing related issues.
3. The integration of spirituality and religion in counseling curricula is achieved through honesty, awareness, and the counselor's attitude toward these aspects, like cross-cultural considerations.
4. Ethically, spirituality and religion have legitimacy in addressing life issues.

### **Data Analysis of Tafsir Al-Tabari and Tafsir Ibn Kathir**

Tafsir Al-Tabari on Surah Nuh, Verse 13



Regarding the verse:

*"What prevents you from attributing due grandeur to Allah?"*

The scholars of Tafsir have differed in their interpretation of this verse. Some of them stated that it means:

*"What prevents you from acknowledging the greatness of Allah?"*

This interpretation is supported by several narrations:

- **Ali narrated:** Abu Salih reported from Mu'awiyah, from Ali, from Ibn 'Abbas regarding (What prevents you from attributing due grandeur to Allah?): It means greatness.
- **Ibn Bashar narrated:** 'Abd al-Rahman reported from Sufyan, from Mansur, from Mujahid: (What prevents you from attributing due grandeur to Allah?) He said: *"You do not see the greatness of Allah."*
- **Muhammad bin Hamid narrated:** Mehran reported from Sufyan with the same meaning.
- **Muhammad bin Amr narrated:** Abu Asim reported from 'Isa, from Ibn Abi Nujaih and Qays, from Mujahid regarding (What prevents you from attributing due grandeur to Allah?): He said: *"You do not care about the greatness of Allah."*
- **Abu Kurayb narrated:** Amr bin Ubayd reported from Mansur, from Mujahid: (What prevents you from attributing due grandeur to Allah?) He said: *"They do not care about the greatness of Allah."*
- **Al-Husayn narrated:** I heard Abu Muadh say: Ubayd reported from Al-Dhahhak regarding (What prevents you from attributing due grandeur to Allah?): It means greatness.
- **Ibn Hamid narrated:** Jarir reported from Mansur, from Mujahid: (What prevents you from attributing due grandeur to Allah?) He said: *"You do not care about the greatness of your Lord."* He added: *"Hope in this context includes both hope and fear."*

Another interpretation states:

*"You do not glorify Allah as He deserves to be glorified."*

This view is supported by:

- **Salam bin Junadah narrated:** Abu Muawiyah reported from Ismail bin Sumai, from Muslim Al-Batin, from Said bin Jubayr, from Ibn Abbas: (What prevents you from attributing due grandeur to Allah?) He said: *"What prevents you from glorifying Allah as He deserves to be glorified?"*

Another interpretation states:

*"You do not recognize the greatness of Allah."*

This view is supported by:

- Muhammad bin Sad narrated: His father reported from his uncle, who narrated from his father, from his grandfather, from Ibn Abbas regarding (What prevents you from attributing due grandeur to Allah?): It means *"What prevents you from recognizing the greatness of Allah?"*

Another interpretation states:

*"What prevents you from hoping for a reward from Allah?"*

This view is supported by:

- Bishr narrated: Yazid reported from Sa'id, from Qatadah regarding (What prevents you from attributing due grandeur to Allah?): He said: *"It means reward."*
- Ibn Abd Al-Ala narrated: Ibn Thawr reported from Ma'mar, from Qatadah regarding (What prevents you from attributing due grandeur to Allah?): He said: *"You do not hope for a reward from Allah."*

Another interpretation states:

*"What prevents you from obeying Allah?"*

This view is supported by:

- Yunus narrated: Ibn Wahb reported that Ibn Zayd said regarding the words of Allah (What prevents you from attributing due grandeur to Allah?): *"Grandeur means obedience."*

### **The Most Correct Interpretation**

According to Al-Tabari, the most accurate interpretation is:

*"What prevents you from fearing the greatness of Allah?"*

This is because the word *hope* (*raja'*) is sometimes used in Arabic to mean *fear* when negation is involved, as seen in a poem by Abu Dhuwairb:

*"If a bee stings him, he does not hope for its sting,  
And he remains in the nest of a fierce black bee."*

In this context, *"does not hope"* means *"does not fear."*

**Data from tafsir Ibn Kathir (verse 5-14)**

**Nuh complains about his Encounter with His People**

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ

(What is the matter with you, that you do not hope for any Waqar from Allah) meaning, great majesty. This has been said by Ibn `Abbas, Mujahid and Ad-Dahhak. Ibn `Abbas said, "That you all do not magnify Allah in the proper manner that He deserves to be magnified. Meaning, you do not fear His punishment and His vengeance."

### Comparative Analysis

Al-Tabari's approach focuses on a single verse, whereas Ibn Kathir interprets from verse 5 to verse 14. However, the analysis in this study is limited to a specific scope. Al-Tabari compiles multiple opinions from the Companions and the Tabi'in.



1. Not Acknowledging the Greatness of Allah:
  - Narrations from Ibn Abbas and Mujahid.
  - Emphasis on the aspect of not glorifying Allah as He deserves.
2. Not Glorifying Allah as He Deserves to Be Glorified:
  - Ibn Abbas through the narration of Said bin Jubayr.
  - Focus on actions and appropriate reverence.
3. Not Recognizing the Greatness of Allah:
  - Ibn Abbas through the narration of Muhammad bin Sa'd.
  - Highlights the aspect of knowledge and human awareness of Allah's attributes.
4. Not Hoping for a Reward from Allah:
  - The opinion of Qatadah.
  - Emphasis on eschatological aspects (reward and retribution in the afterlife).
5. Not Obeying Allah:
  - The opinion of Ibn Zayd.
  - Focuses on obedience as a manifestation of reverence for Allah.

However, Al-Tabari selects the interpretation that he considers the strongest among the exegetes, which is:

*"What prevents you from fearing the greatness of Allah?"*

This interpretation aligns with the usage of the Arabic language in poetry, such as the verse by Abu Dhuwair, where *"not hoping"* refers to *"not fearing."*

Meanwhile, Ibn Kathir states that the meaning of the verse is not glorifying Allah as He deserves and not fearing His punishment and retribution. He cites the opinions of Ibn Abbas, Al-Dahhak, and Mujahid. Ibn Kathir explains the close relationship between reverence for Allah and fear of the consequences of abandoning obedience.

## **DISCUSSION:**

The word *Raja'* in Surah Nuh, verse 13, carries multiple meanings. It can signify acknowledging the greatness of Allah, glorifying Him as He deserves, recognizing His majesty, hoping for His rewards, obeying Him, and fearing His punishment and retribution—depending on the context of the verse. However, this verse specifically refers to the people of Prophet Nuh (AS), who disbelieved in Allah, denied the Prophethood of Nuh, and failed to place their hopes

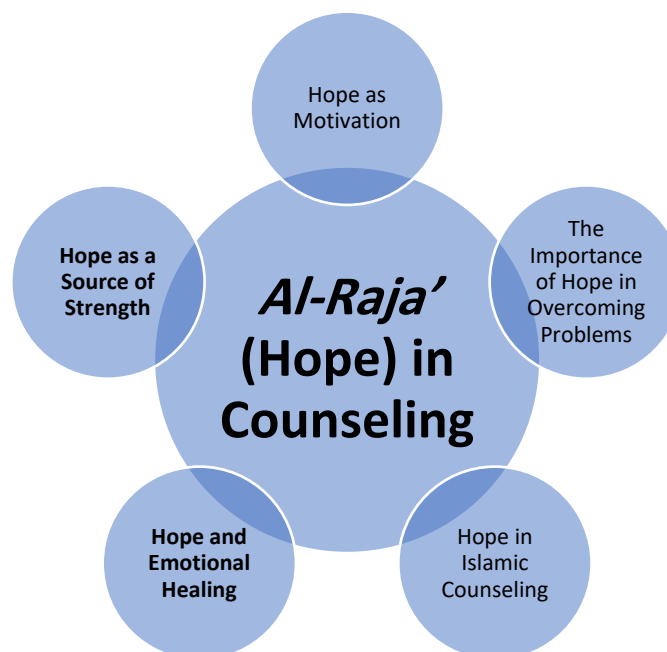
in Allah, the Sustainer of all affairs. It is crucial to emphasize that a servant of Allah must always place their hope and trust (*tawakkul*) in their Creator to attain safety and security in both this world and the Hereafter.

### The Concept of Guidance and Islamic Counseling

According to Tohari Musnamar (1992), Islamic counselling aims to help clients develop and return to their *fitrah* (innate disposition) by empowering their faith (*iman*), intellect (*aql*), and willpower (*iradah*), all of which are divine gifts from Allah. This process involves guiding clients to understand the teachings of Allah and His Messenger so that their *fitrah* develops in the right direction in accordance with divine guidance. Therefore, the Quran serves as a fundamental reference for this process. In this context, Surah Nuh, verse 13, provides a basis for the theory or concept of placing hope in Allah.

### The Meaning of *Al-Raja'* (Hope) in Counseling

The Arabic term *al-rajā'* means "hope" or "expectation." In the context of counseling, *al-rajā'* carries a deeper meaning, particularly in helping clients overcome challenges and achieve their goals. Below are some key aspects of *al-rajā'* in counseling:



#### 1. Hope as Motivation

In counseling, *al-rajā'* plays a crucial role as a source of motivation. Clients who have a clear sense of hope for the future are more likely to strive towards their goals. This hope provides mental strength to overcome obstacles and challenges. For example, a counselor might help a

client envision a brighter future as a means of strengthening their hope, which in turn encourages proactive efforts.

According to Foroozanfar (2020), instilling hope and increasing hope are the two main stages of hope therapy in psychology and the Quran. The Quran has stated the doctrinal strategies to induce hope and behavioural strategies to enhance it. According to the Quran, hope is achieved through faith and righteous deeds, as well as the avoidance of committing sins as stated in surah Tauba verse 71, as according to the Quran, true hope is what guides a person to strive and move. The desired and true hope is created in a person through faith in God and love for him strengthened through divine mercy and the reflection of his attributes in humans.

## **2. The Importance of Hope in Overcoming Problems**

According to Foroozanfar (2020), the purpose of stating the constructs of hope, resilience, and forgiveness in positive psychology and the Quran is human evolution. Positive psychology is generally based on materialism, semantics, mundane issues and individualism by designing these constructs looks for human success in life and having positive emotions. However, based on human's beliefs and convictions towards God, the Prophet, and the Resurrection, the Quran tries to achieve human closeness to God and the position of the divine caliphate by designing these constructs. The studies on these constructs in positive psychology show that these constructs can be effective in human well-being, mental health, and reducing mental harm. Thus, the studies have mostly sought to discover the relationship between these constructs by reducing some harm like depression, anxiety, improving couples' personal relationships, and so on. Accordingly, these constructs are mostly used as therapeutic constructs and try to measure the effectiveness of training these constructs in the treatment of diseases. Therefore, positive psychology recommends the creation and increase of these constructs in the individual for human mental health.

In counseling, *al-raja'* is an essential element in helping clients overcome feelings of despair. Hope allows clients to see possible solutions to their problems, even when their current situation seems difficult. Counselors often encourage clients to cultivate hope by reminding them that change, and recovery is possible. With hope, clients can develop more positive action plans for their future and feel more empowered to face difficulties.



### 3. Hope in Islamic Counseling

According to Foroozanfar (2020), The Holy Quran considers desirable goals that always lead a person to spirituality and God Almighty, so that besides increasing a person's hope to achieve his goal, make him committed to worldly life and teach him the path to achieve these goals through the world and he should try to prepare himself to achieve these great goals by performing righteous and God-pleasing deeds: "Whomever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner." Surah Kahf verse 110. Thus, goal thinking from the perspective of the Holy Quran means choosing goals that, while putting a person on the path of evolution, create a commitment to the life of the world and create hope and peace in the light of preserving divine and human principles and values. From the perspective of Islamic counseling, *al-raja'* is also linked to faith in Allah and the belief that all good comes from Him. In this context, hope is not solely dependent on human effort but also on Allah's mercy and decree. Islamic counselors can remind clients that while their efforts are important, *al-raja'* (hope) and *tawakkul* (trust in Allah) are also crucial in problem-solving. According to Isep Zainal Arifin (2009), psychoteraphy in Islam can be define as *al-istsyfâ' bi al-Qur'ân wa al-Du'â'*, It refers to healing psychological illnesses and disorders based on the guidance of Quranic values and supplications (dua).

In Islam, *al-raja'* is a hope that is accompanied by *tawakkul* and firm belief that Allah will provide the best way out.

### 4. Hope and Emotional Healing

According to Al-Zahrani (2005), there are eight models of mental therapy found in the Qur'an and the Sunnah of the Prophet. The first is psychotherapy through faith. Faith-based therapy involves pure belief expressed through worship of Allah (SWT). This kind of faith brings peace of mind and guidance toward truth and righteousness. In this context, if a client is experiencing psychological distress or disorders, the counsellor encourages them to strengthen their faith and draw closer to Allah. Being close to Allah means engaging in more acts of worship and constantly remembering Him. Through this approach, it is hoped that the soul will attain greater tranquillity and peace. A positive outlook can also help clients suffering from anxiety or depression by showing them that there is a way out of their difficulties. The counselling process encourages clients to believe in their ability to improve and overcome their problems, providing them with the psychological strength to counter negative emotions.

*Al-raja'* also helps restore clients' self-confidence, which may have been affected by feelings of helplessness or low self-esteem.

### **5. Hope as a Source of Strength**

According to Foroozanfar (2020), *Al-raja'* is closely related to inner strength. In counselling, counsellors assist clients in developing their sense of hope, which can act as a source of resilience, enabling them to persist and continue striving for their goals despite failures or hardships. When complete faith is established in the human heart, besides paying attention to the worship of God (increasing individual motivation and hope), it turns to society to meet the needs of society and compensate for shortcomings (increasing social motivation and hope). to Foroozanfar (2020), stated that the according to the verses of the Quran, roads and pathways are always open and numerous, and considering them closed, which is a kind of disappointment with the divine mercy, is one of the greatest sins.

“And who despairs of the mercy of his Lord, but such as go astray?” surah Al-Hijr verse 56. According to verse 88 of Surah Al-Qasas,

As there is no major concept separate from God in the Quran, the concept of life is based on a purely devotional goal, to replace God on earth in surah Baqarah verse 30.

Thus, agency thinking is a factor or motivation that increases a person's desire and increases his faith and mental energy to achieve this goal, the divine encounter or reaching heaven and the blessings of the Hereafter. Its pathways are the righteous deeds in general, doing all the things that bring pleasure to God and his Prophet, along with sincerity and avoidance of polytheism as stated in Surah Al-Kahfi verse 110.

### **IMPLICATIONS:**

*Al-Raja'* (hope) in counseling is not only about desiring something good but also about building confidence and motivation to achieve the desired change. Hope is a crucial element in supporting clients to overcome challenges, providing them with psychological strength, and helping them see possible solutions in difficult situations. In the context of Islamic counseling, hope is also accompanied by the belief that all efforts made will be blessed and facilitated by Allah SWT.

## **LIMITATIONS AND SUGGESTIONS FOR FURTHER RESEARCH**

### **Limitations**

#### **Limited Scope of Interpretation**

This study focuses primarily on the interpretation of Surah Nuh, Ayat 13, within the frameworks of Tafsir Al-Tabari and Tafsir Ibn Kathir. While these interpretations provide valuable insights, a broader analysis incorporating other classical and contemporary exegetes could enhance the understanding of *raja'* (hope) within Islamic counseling.

#### **Context-Specific Analysis**

The discussion primarily revolves around *raja'* in the context of counseling and spiritual guidance. However, *raja'* as a concept is multifaceted and extends to various aspects of faith, motivation, and psychological resilience, which may require deeper interdisciplinary exploration.

#### **Lack of Empirical Validation**

The study is based on theoretical interpretations and textual analysis. There is a need for empirical research to assess the practical application of *raja'* in Islamic counseling settings, particularly through qualitative and quantitative studies on its effectiveness in therapeutic interventions.

#### **Cultural and Contextual Variations**

The applicability of *raja'* in counseling may vary across different cultural and socio-religious contexts. This study does not explore regional or demographic differences in how hope is perceived and utilized within Islamic counseling.

#### **Comparative Analysis Deficiency**

While Tafsir Al-Tabari and Tafsir Ibn Kathir are discussed, a comparative analysis with other exegetical works from different schools of thought, such as Tafsir Al-Razi or Tafsir Al-Qurtubi, could provide a more comprehensive perspective.

## **Suggestions for Further Research**

### **Empirical Studies on Raja' in Islamic Counseling**

Conduct qualitative studies, such as interviews and case studies, to explore how *raja'* is applied in counseling sessions. Develop psychometric tools to measure the impact of *raja'* in improving psychological well-being among individuals undergoing counseling.

### **Comparative Tafsir Analysis**

Extend the analysis to include other exegetical works beyond Tafsir Al-Tabari and Tafsir Ibn Kathir to examine how different scholars conceptualize *raja'*. Investigate variations in interpretations of *raja'* across different historical periods and theological schools.

### **Integrating Islamic Counseling with Modern Psychology**

Explore how *raja'* aligns with contemporary psychological theories of hope and resilience. Examine the integration of Islamic spiritual counseling principles with modern psychotherapy models to enhance holistic well-being.

### **Cross-Cultural Analysis**

Investigate how different Muslim communities perceive and implement the concept of *raja'* in counseling practices. Conduct cross-cultural comparisons between Islamic counseling and counseling approaches in other religious or philosophical traditions.

### **Application of Raja' in Diverse Contexts**

Study the role of *raja'* in educational counseling, career counseling, and crisis intervention. Analyze how *raja'* influences coping mechanisms in individuals experiencing trauma, grief, or chronic illness. By addressing these limitations and expanding research into new dimensions, scholars and practitioners can enhance the understanding and application of *raja'* in counseling and psychological well-being within an Islamic framework.

## **CONCLUSIONS**

The most effective psychological therapy from the perspective of Islamic Guidance and Counseling is drawing closer to Allah SWT by engaging in various acts of worship and avoiding His prohibitions. A person who is close to Allah will experience greater peace and tranquility in their heart, expanded inner well-being, clearer thoughts, and improved physical health. When a client's personality and psyche reach this stage, they will be protected from

various physical and psychological illnesses. Besides that, the concept of *raja'* (hope) in Islamic counseling plays a crucial role in guiding individuals toward personal growth, resilience, and spiritual well-being. By integrating *raja'* with faith and reliance on Allah, counseling becomes a holistic process that not only addresses psychological challenges but also nurtures spiritual strength. The interpretation of *raja'* in Surah Nuh Ayat 13 highlights the importance of acknowledging Allah's greatness, seeking His rewards, and maintaining obedience. This study emphasizes that hope, when combined with faith, serves as a powerful motivator for overcoming life's difficulties and achieving inner peace. Future research can further explore the practical application of *raja'* in diverse counseling settings to enhance its effectiveness.

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### **AUTHOR CONTRIBUTION STATEMENT**

M.W.B.M.F contributed to conceptualization, collecting data, and data analysis. M.A.I validated and supervised the findings in this work. All authors discussed the results and contributed in the manuscript writing.

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