

The Analysis of Causes and Effects of Disappointment and Its Outcomes According To Quran

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Abstract: Failures, apprehensions and contentions in men's lives are inevitable, which are all the source of distress (disturbance) and despair (desperation). In this respect, the lack of faith, lack of proper perception of individual capabilities, not realistic and not rational understanding of one's own goal and..., are the basic factors which put man far from memory of God and consequently they carry him to the whirlpool of despair. This thesis aims at covering a study of despair and disappointment in the Quran's verses and inspecting the sources and causes of emergence of disparity and disappointment under the shades of the Quran's verses. At the end, the writer of this thesis aims at covering the outcomes of despair by getting supports from narrative evidences and Quranic reasons.

Presentation of the problem:

The main root of despair in a society is the change in the social and cultural values of that society toward which Quran have specific attention and emphasis. The case of desperation used twelve times in the Quran. While hope used thirty-six times in the holy Quran which shows the importance of hope in man's life. The holy Quran mostly mentions fear and hope both at the same time. This is because if fear which reforms man's heart and mind, is used alone separated from hope and aspiration, the result will be negative. Therefore, from the perspective of the Holy Qur'an each person who is closer to God, his tolerance, perseverance and hopefulness will be more. Consequently, forgetting God provides the real realm of despair and disappointment. "They forgot God then He made them forget themselves." (Assembling, 19) In this verse neglect of God introduced as a cause for man, s fall. One who forgets God is certainly a vane, goalless man and lives in vanity whose deeds are desirably according to his inclinations. This is the greatest threat to humans, because this way leads him to desperation and dead end. Thus, due to the current situation of human societies and the difficulties which face man, and due to the special circumstances of life and the specific process of his personality development, man is sometimes unable to solve his own problems and consequently falls in the fearful whirlpool of mental anguish, depression and desperation. It is important to note that of many major issues and needs, not being despair of God, s grace and mercy and being hopeful toward life in every circumstance are very vital and fundamental. In fact, disappointment, frustration and anxiety are psychological terms which the writer of this thesis is to cover from the holy Quran view points.

Analyze the Concept of Despair

Despair as a term means hopelessness against hope that is hopeless of something.

So disappointment is a state in which one no more tries to fulfill the goal, and he shows no eagerness to proceed to fulfill. Psychology gives the same meaning for this term. From the psychological point of view, disparity happens when one sees social, individual, internal or external difficulties and obstacles in the way of fulfilling a goal. In some cases, one is able to remove the difficulties and to gain his goals. But in some other cases the obstacles are so irremovable, that one is to ignore his goals because of which he is to suffer. In this state one involves in disappointment. (Sanaei, 1387, p. 153). In this respect, psychologists have used specific terms like: failure, stress and thread. (Mann, 1363, vol. 1, page. 458). So failure is when one having a goal to fulfill, confronts with obstacles which prevent him, and ultimately he falls in disappointment and hopelessness.

The Quran Subject Scheme Presentation

Hopelessness is a big sin which causes stagnation in man. If such a deficiency continues, it leads him to profanity. This is to say that hopelessness as a term 12 times been used in the holy Quran. Of Quran verses two batches present the concept of hopelessness.

The first batch covers those verses in which the term privation or “Qunout” is used. Man never ceases asking God for welfare and if he is hit by harm, he will be deeply disappointed (ch. Fosselat, verse 49). This indicates that man never becomes tired of asking God for good and welfare. And if he is hit by harm, he is to be disappointed and despondent. In fact, because of lack of patience, men get despondent and despair. (Kashani, 1410, vol. P. 636) (Ghavashi¹⁴, 1371, vol. 9, p. 445). Another verse says:” when because of their own deeds they see harms, they will suddenly become frustrated”. (ch. Al-Rome, verse 36). In this verse the men's bad deeds effects and the resulted hopelessness are mentioned. For there are some people when they do right deeds, they become arrogant and they think they are immune from punishment.”When their sins overtake

¹⁴ . Akbar Ghorashi, born 1307 in Bonab.

them, hopelessness from God's grace covers them totally.” (Shirazi, 15 1385 vol. 16, p. 461).

In the verse: “say: you my hermits, who over lavished on themselves, never be despair toward God's grace”. (ch. Zomar, v. 53).” This verse presents the God's forgiveness in a wide scale and it forbids any kind of despair toward God's forgiveness and it shows that all sins can be forgiven by God and if someone commits brevity, he himself will be responsible “. (Ghorashi, 1371, vol. 9, p. 311). By applying this sense of forgiveness, God puts the sense of hope- fullness in man's nature and He brings him out of the state of hopelessness, depression and discouragement and pushes him forward toward prosperity, endeavor and fulfillment. The second set of Quranic verses, are those in which hopelessness takes the shape of the deepest disappointment: “Every one who lies, will be deeply disappointed”. (ch. Taha. V. 61). It has come in the great interpretation of Quran verses by Fakhre Razi: “Every one who lies about God, two cases will happen to him, first torture of extreme poverty and desperation in this world and secondly privation and disappointment of his goal”. (Fakir Razi 1990, vol. 6, p. 68).

Another verse says: “Every one who lies about God, he will never fulfill any goal in his life”. The term “lying” in this verse shows that lying about God and lying about people both cause disappointment and privation. (Najafi, 1398, vol. 11, p. 393)

In another verse, God has asserted that: “All faces bend and respect to the ever- lasting ever-lived God but those who carry sins and bad deeds will be disappointed”. (ch. Taha. V. 111). Also a verse says: “Every one who makes himself dirty with sins, he will definitely be fully disappointed”. (ch. Shams, v. 10). We must note that three sets of people are addressed by those verses which have the terms “hopelessness” and “hopelessness” as central theme: the first, set of verses are those which are addressed to all people: “If we invoke our mercy to man and then cease

¹⁵. Nasser Macramé Shirazes, born 1345 in Shiraz. He is a contemporary well known inter of Quran. He has more than 100 published works most of which translated to a verity of languages.

that mercy, he will definitely be despair". (ch. Hood, v. 9). This verse emphasizes that every God-given grace is an aspect of God's mercy. This mercy fulfills some needs of mankind. If he loses this grace, he will be disappointed". (Tabatabaei. 1417, vol. 12, p. 232). Verse no. 83, of Esra chapter, asserts that "when we invoke mercy to man, he forgets God's graces, when we withdraw this mercy he will be despair" (Esra. V. 83). The second set is those verses addressed to non-believers and pagans. "Those who deny God's revelations and the day of resurrection are in fact despair from God's mercy, they will severely be tortured" (ch. Ankaboot, v. 23) Disappointment is a sort of torture. Believers are in full hopefulness through which they keep thinking about the God's revelations and time of resurrection. (Modarresi, vol. 9, 1376, p. 411)."No one will be disappointed of God's mercy, but the pagans." (ch. Yousef. V. 87). God always addresses the pagans with merciful sense, inviting them to the right path, calling them as his own creatures.

Hashemi Rafsanjani, in *Rahnama Quran interpretation*, asserts: "difficulties and happenings make a man disappointed" (Rafsanjani, 1385, vol. 10, p. 223).

The second batch of verses is those addressed to non-believers and pagans." "Those who deny God's revelations and the Day of resurrection are in fact despair from God's mercy, they will severely be tortured" (ch. Ankaboot, v. 23). Disappointment is a sort of torture. Believers are in full hopefulness through which they keep thinking about God's revelations and time of resurrection. (Modarresi, vol. 9-1378- page:411) "No one will be disappointed of God's mercy but the pagans." (ch. Joseph-v. 87). God always addresses the pagans with merciful sense, inviting them to the right path, calling them as His own creatures. He invites them to Islam and to turn against paganism."O believers don't take those toward whom God is furious, as friends. They definitely are despair of the day of resurrection." (ch. Momtaheneh, v. 13).

The third category of verses is addressed to the prophets and messengers who got despair of their own people to believe in God."until the prophets got disappointed of them" (ch. Joseph, v. 110)

Tabatabaei in this respect says: “these messengers invited their people to God and to the right path, but they rejected, as the messengers warned them more, the people insisted more, “until the messengers got disappointed” (Tabatabaei, 1417, vol. 11, p. 380).

The same process mentioned in ch. Hood, v. 36, and in ch. Noah, v. 27. Noah, for instance, having got despair of his people, asked God to destroy them all. (ch. Noah. V. 27).

Causes of Hopelessness

Hopelessness mostly found in those who have no attention toward God. Despair people see just dark sides of life and are away from light sides of life. Addressing these people, Quran says: “Never be despair of God's mercy and grace, just pagans are despair of God's mercy” (ch. Joseph, 87).

Interpreting this verse, Tabatabaei says: “Being despair of God's mercy is paganism because it ignores God's power and his vast mercy” (Tabatabaei, 1417, v. 11, p. 290). So Quran makes a parallel between despair and paganism. We can say that religion is a window toward hopefulness and optimistic glance toward life. Despair people have no correct conception of religion. Good knowledge of religion makes man the best believer. Lack of this knowledge makes man so weak in belief and understanding that he will be disappointed whenever he sees a sever difficulty or problem. There is a close relationship between being a true believer and having a good knowledge of religion leading man to the realm of optimism and hopefulness. So, we can say that the basic cause of hopelessness toward God's mercy is man's short-comings in understanding the true scheme of religion. The believers take God's graces as something to thank for. And problems and miseries in life are for man to be tested by. God is to test man and man is to be patient on. So, both cases make man be hopeful in his life.

Elements Causes Disparity

A variety of elements emerge this psychic phenomenon which due to the kind of men's condition of life takes different shapes. Generally, we can put these elements as:

1. Having no goal and no perspective:

One of the basic elements which leads man to lack of identity, hopelessness and disappointment, is lack of goal and perspective in his life. Since having goal, purpose and desire in life makes the stimuli for man's deed, not having a specific desire and goal in life, puts man in a psychic chaos. Quran discusses this abnormality by saying: "Do those who are sick-hearted, think that we don't reveal their spite and hatred?" (ch. Muhammad, v. 29).

Sometimes man is to fulfill a goal, but he sees some social, individual, external or internal difficulties: this state may lead to absurdity. So, it is a need for man first to know his goal well, trying to test all the needed cases which help him fulfill that goal. Second, he must choose a goal that is clear and practical. Wish is an attractive term. Man always uses terms like: "I wish I...", "I wish I had done this and that...". These all mean "Desires and hopes. The term "I wish" is used in Quran for 14 times", as Ibn manzdoor says". (Ibn manzdoor, 1408, vol. 12, p. 373). Quran says in this respect: "I wish there had been east-west distance between you and me you are a bad fellow" (ch. Zokhrof. V. 38).

Some of the verses of Quran prevent the believers of some wishes implicitly or explicitly. Also they are prevented of wishing something by which someone got better than others. "Never wish something by which someone got superior than you" (ch. Nesa, v. 32).

Regarding some interpreters views, we find out that man must not wish sth which God has given to someone. Two of these interpreters are: (Tabari, 1995, vol. 4, p. 67 and Tabarsi, 1379, vol. 3, p. 64)

According to Imams' hadiths, wishing something unreachable and hoping something un-fulfillable are condemned. Although wish and hope generally give energy to life. Our holy prophet, in this respect says: "in fact wish is a God- given grace for my followers. If there was no wish, no mother would give milk to her child and no farmer would grow food" (Majlesi, 1409, vol. 74, p. 175).

Accordingly, we find out that in Islam everything has been regarded in normal and medium level, no more, no less. There is no excess or dissipation in Islam. Islam deals with, wish and hope by the same moderation. When man does excess he wishes unobtainable wishes. When he dissipates, he involves in hopelessness.

Will is a vital phenomenon in fulfilling any goal. In this case, every failure gives man enough experience to win. In this respect, having logical right conception of that goal produces right path toward fulfillment. Once you have an eternal goal, the obstacles will be easier to be solved. Quran in this respect says: "Definitely, in every difficulty, there is a solution." (ch. Sharh, v. 6). This reveals that patience gives birth to easiness.

We can conclude that hopelessness means nothing to believers who are patient, have logical, reachable goals, and see more experiences in having difficulties.

2. Having unfair analysis of other 's deeds:

This case is to be parallel to jealousy, as Islamic concepts denote. Jealousy means: one's getting something away of someone and obtaining that to be his. (Sadr, 1378. P. 47). A jealous, is one who is ready to do all. But the result is losing his belief in this process. When his belief is lost, he not only loses his chance of spiritual growth, but also he may lose his goal leading him to hopelessness and disappointment and consequently he may commit suicide. Because of this, religious law and wisdom forbid jealousy. Quran in this respect says: "How badly the jealous people sold themselves, they, because of jealousy, denied God-given graces saying that why God gives his graces to some people, they involved in bad hatred. The pagans are in bad torture." (ch. Cow, v. 90).

Some of the Quran interpreters believe that this verse talks about the Jewish scholars whom jealousy prevented them from believing in Islam. Because the holy prophet was not a Jew but an Arab from Hejaz. (Tabatabaei, 1417, vol. 1, p. 223/ Makarem shirazi, 1374, vol. 1, p. 346). Another verse, in this respect, says: "Many of Jewish and Christians want to turn you back to paganism because of jealousy" (ch. Cow, v. 109).

Another verse in this respect says: "some people feel jealousy toward other whom God gave his graces" (ch. Women- v. 54). Professor Mohsen Gharati, in this respect, writes: "The jealous person erects against God's will and grace. Because God is the source of all graces and mercies and the jealous hopes that this source dries" (Gharati, 1385- vol. 2, p. 307).

Our holy prophet condemns the jealous saying that: "The believers have no right to be jealous just for obtaining knowledge and science" (Payandeh- 1382, p. 64).

As a result, we can say that jealousy not only has bad effects on spiritual and mental growth of man, but also it has bad effects on man's body and health. The jealous mostly seem to be nervous, abnormal, weak in personality and impatient, involving in hopelessness very soon.

3. Sense of poverty and short comings. :

Poverty means: Having no sufficiency of needs. In a society, when some have every things they need, and some have no sufficiency, it leads to imbalancement and tyranny. This state makes such a society polluted by pride and poverty. In other words, some suffer, and some enjoy, leading to corruption and abnormality in all. Islam rejects poverty and condemns over-joyment and tyranny. This discrimination and bias lead to psychic and mental confusion in such a society because of which happiness and security go away giving their places to poverty and disappointment. This is absolutely condemned and rejected by Islam and Islamic leaders. God is the only who has no need. In this respect Quran says: "God has no need and you are poor requesting him to give you" (ch. Muhammad, v. 38).

Poverty is completely condemned by Quran. God saying to the prophet: "God found you poor and made you rich" (ch, dhoha, v. 8). Throughout Quran, poverty regarded as negative. Because poverty makes man be doubtful about his life, being afraid of getting involved in hunger, and problems leading to hopelessness and disappointment. This hopelessness makes man destroy his belief and his religion. The holy prophet in this respect says: "poverty is a parallel to paganism" (Koleini-1401- vol. 2, p. 307).

Imam Sadiq says: "That wealth which makes you self-sufficient against the tyrannical rulers is better than poverty which makes you needed" (Sadoogh- 1404- vol. 3, p. 166/ Hakimi- 1385, vol. 3, p. 208). Hopelessness and disappointment from life are the basic results of poverty.

4. Having no correct understanding of one's abilities. :

Having no right correct understanding of one's abilities and potentials and his physical and mental needs like his need to kindness, security and social situation, all produce a mental imbalance and behavioral disorder in man. Consequently hopelessness and disappointment will be the product.

On the other side, if man has a proper understanding of his own abilities, desires and needs, he will definitely know how to deal with his daily problems, choosing the best solutions.

Social and family customs can not provide a good stable base for man's success. Because any changes in these customs may disturb his personality and his social, mental stability. Self-confidence and self-mental sufficiency are the best bases in this respect, never lead to hopelessness. Of course different people have different needs and potentials. This difference, as Quran asserts, is to test people: " we keep some people up and some people down all to be tested". (ch. Graces. V. 165)

Imam Ali (peace be on him) in this respect says: " men's glory embedded in their physical, mental and potential differences. Their failure

and destruction lie in their physical mental and potential similarities (Majlesi, 1403, vol 77, p 382). Therefore, man by having right understanding of his own capabilities and having independence of personality and good knowledge of problem solving, can have a successful prosperous life. Because of which he sees stability, success, hopefulness and peace.

5. Having sense of failure and lack of success:

The sense of failure and lack of success play the basic role in man's dissatisfaction in life. When man feels he hasn't got his desire(failure) or he has lost all he had (lack) or he has fallen in catastrophe (event) all lead to inability, hopelessness and finally cause his dissatisfaction of life. Since people deal with the problems differently, some resist some break and some surrender. Those who resist strongly, in fact they are real tolerant. (Mann 1362- vol. 1- p, 459).

From the religious point of view, the believers who believe that all events are mathematically in logical order, will never be disappointed of trying and making efforts to fulfill their own desires. If they fulfill, that will be a glorious victory, if they don't fulfill, they will never be disappointed because they interpret the case under the shade of God's grace and expedience. The holy Quran says:" finally, never be unhappy of what you lost or of what you saw in your life" (ch. Al. Emran. V. 153). This verse shows that the believers as wise men deal with every event logically. Imam Khomeini, the founder of Islamic revolution in Iran, in this respect says:" never be despair of your affairs, because the affairs are not done at once but gradually. Hopelessness is a satanic case and hope is a God case, always be hopeful" (Imam Khomeini- 1372- p. 72).

Quran puts trusting in God as one of the basic elements of success. In God only men trust. This is the key statement which leads man to tranquility, peace and hopefulness. **" Everyone who trusts in God, he will put him in full sufficiency"**. (The holy Quran; 65:3).

Thus, those who have no trust in God, live in a process of just earthly joy and seizing the time. Any difficulty in this process will lead to despair.

Results of Despair and Hopelessness:

1. Feeling mixed up and perplexity

One reason of arising this feeling in human beings is that most of the people kept their past bitter life in mind, continuously review and recall it and that is because they connected themselves to the past and let the past bitter events control their future. However in religious contexts this case is rejected because it leads the individual to feel the vain and absurd life and finally drag them to despair and hopelessness and in return make them hopeful to future ((ch. Believers -v. 125).” Do you think we create you vainly?” Tabarsi says: “On the whole the purpose is that human must not think he been created to do everything and not castigate for his deeds, surely such a creation is a vain. Because anyone who did something that neither him nor other get benefit, in that way he did something vain. . It is obvious that God is free from need and get no benefit from human creation. So human must be the beneficiary of this creation. Thus human should struggle and reach to a result of his struggle. Otherwise reaching to this phase makes a feeling of vanity, aimlessness and absurd in the person.” (Tabarsi 1372, g 17, p 191). In Imams” narrations also it is forbidden for man to be in such condition. Imam Ali said: “what is gone, is passed and what will come, is not existed now. So stand up and appreciate the chance present between two things which do not exist now. (187- Nahj al. Balaghe). It is clear that if human enters the life with such a mentality as imam Ali says, he feels healthful and successful, having no time for sorrow and despair and ultimately he will get free of all despairs.

2. Losing joy and freshness:

The terms cheerfulness and mirth used in the holy Quran as happiness and gladness. Cheerfulness used for transient pleasure and its main use is in body pleasure. (Ragheb Isfahany 141. 628)

Mirth is another term used in the holy Quran, is mirth which is parallel to joy. In the dictionary of Quran the difference between the two are mentioned like this: Mirth used in a praised joy but cheerfulness used in forbidden joy which makes pride. Mirth results from thought and cheerfulness results from the power of passion. (Qoreshy 175, p 5). Usage of the term mirth shows that it is used in a situation that there is true benefit and joy, however cheerfulness used in situations that there is no benefit or joy and just happiness without any benefit. Naturally any person who has goals and needs in life when he gains them he will be happy. The holy Quran, in this respect mentions”: It is with God’s grace and mercy that make the believers happy and it is better than whatever they gain”. (ch. Jones- v. 57). But we should consider that human under God protection and virtuousness can gain peace, security and joyfulness in his life and can always enjoy it. Sometimes, people under hardship circumstance of life, they lost the joy and freshness of life and with the less unpleasantness become disappointed and helplessness. By losing this joy and freshness, man will be indifferent toward his life. Being indifferent means loss of feeling, motivation or passion and actually it is a psychological term for ignorance. Because the person pays no attention to emotional, social or physical aspects of life or in other words 'inattentive “(1382 Ganjy). One reason that leads human to this situation and impels them to hopelessness, is that they don’t have a correct meaning of the goal and philosophy of life, feeling that they have no objectives and no support. Finally, they fall in hopelessness, having no hope in God’s graces and mercy.

The highly sublime God in this respect says: ***“O, my servants who dissipation to them doesn’t be despair from God grant and merci”***. (The holy Quran; 39, 53).

The idiom “don’t be upset” refused us from upsetness and previously implies for don’t despair from Gog’s grant.

For to be sure and certain after that tell us” surely, God forgive all the sins”. And his compassionate isn’t just to certain evil deeds but include all of the sins. Imam Ali (peace be upon him) emphasize to keep the joy say:” don’t forget your healthy and strength of young years, your wealth and joy

and cultivate your last day. (Rezaie1377). This stresses show that our merciful God has invite men to the healthy and happiness and that in this case forbidden the despair and also men sell not despair from contact with difficulties and most give importance to his life.

3. Negative Prejudgment and pessimism:

That implies as suspicion and bad intention, (bad faith) in Quran certainly both of them destroy the faith and the relations between men. The Merciful God, prevents us from it and say: *“o, believers to abstain from the most of suspicion because some of them are sins”*. (The holy Quran; 49:12).

Certainly the upset and despair made people suspect about others and neglect the God's and human rights. Suspicion and bad faith have bad effects on the social relations of human beings and make them not to help others, to neglect others” conditions and missing the love.

All of these factors make persons have no tolerance when they face difficulties and they become upset and despair feeling loneliness.

Thus, this manner can be numerate as a result of human despair which produced because of the faith weaknesses of individuals.

4) Becoming indifferent to life and taking suicide as a solution:.

Human life is the first and most basic gift that God has bestowed to men. Thus, man cannot be indifferent toward it. Men have no right to destroy their lives because God is the owner of human beings. And their souls are the parcels of the merciful God. Therefore we must take care of them destroying which is a crime.

Suicide generally is an act which is committed by one who is despair and has no desire to live more. In other words, committing suicide is directly or indirectly caused by the victim positive or negative act. There

are a variety of factors which push the victims toward suicide, some are external and some are internal. In this respect the externals are more important.

We have 4 kinds of suicide:

- Suicide which is the result of Melancholia
- Suicide from hopelessness and sadness
- Suicide from suspicion
- Suicide results from having no sensible motivations in life (Emil, Dorkheim-1378-vol. 6-p. 31).

The second kind of suicide is our subject for this paper. This kind happens because of deep depression in which the patients can't devalue their own relationships with others correctly. Committing suicide, as Islam says, in fact is a withdrawing from fulfilling the most perfect sublimity which is the extreme objective of men's creation ignoring of which leads men to the realm of failure, sorrow and depression. For this reason committing suicide is fully forbidden (Haaram) in Islam. In this respect the Holy Quran says to us: "Don't kill your souls, surely God is grant and merciful to you and everybody who commits it from amenity and tyranny then we entered him in fire" (ch. Women. V. 29). The idiom "don't kill" is negative and it's implies to absolute leaving such an act, "Tabatabaei" in this respect says: "in fact this sentence warns persons to kill themselves." "Don't kill your souls" implies for suicide that indeed is prohibited and after that tell us: "surely God is grant and merciful about you" (Tabatabaei-1393-vol. 5p. 506). Imam Sadiq in this respect says: "Any one who kills himself will dwell in hell forever." (Toosi-1365-vol. 9-p. 207). The Holy Quran in the respect says: "Don't kill soul that God gave it to us except by reason" (ch. Asraa, v. 33)

Man is a very sacred creature in whom God has embedded a lot of gifts. This God-given gift is to be bred and protected well.

Conclusion

We can conclude that there is no life without failure and despair. . Because there are many factors that attract people to despair and upset. But the case which is very helpful and vital for removing the obstacles is our faith to God and our efforts to use the correct methods in contact with problems.

In other hand, the holy Quran paganism as the most important factor causes despair. Because the unbelievers has lost the real, true path to God and became unbelievers, fully attracted by earthy world. Forgetting the most merciful God, they are disabled to fulfill their purposes. However such people because they cannot tolerate and resist against difficulties, they suffer from upset, sadness and despair. The lack of trust in God makes these people involve in stress, thread, disparity and even abnormality. They see committing suicide as the best way for getting relief. On the contrary, the believers being supported by good philosophy of life and believing in that invisible hand, are capable of dealing with different types of problems, trying to look at the world with the pessimistic glasses of hope and faith, finding out the traces of success and glory in religion and religious perspectives which give no time and chance to absurdity and despair.