



A COMPARATIVE STUDY OF GRATITUDE IN THE TAFSIR FI ZILALIL QUR'AN AND TAFSIR MAFATIHUL GHAIB: SURAH BAQARAH 152 AND SURAH IBRAHIM VERSE 7

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Abstract

This study aims to examine and reconstruct the understanding and application of the concept of gratitude in human life. Gratitude is often overlooked in various situations in life, especially when humans are in a state of abundance. In fact, an internalized awareness of gratitude in the mind and soul can produce a humanistic attitude, both in theological and social dimensions. This study complements previous studies by exploring aspects of gratitude that have not been widely discussed. Using a qualitative approach, research data was collected from predetermined interpretations, including journals, articles, books, and other relevant literature. Using a comparative method (muqāran), this study reveals differences in interpretation between Tafsir Fi Zilāl al-Qur'ān and Tafsir Mafātiḥ al-Ghayb regarding Surah al-Baqarah verse 152 and Surah Ibrahim verse 7. The differences in the interpretation of these two verses are due to different conditions and dynamics of the times. Fahkruddin Ar-Razi tends to emphasize the transcendental aspect, while Sayyid Qutb focuses more on the ethical-social dimension. Therefore, the results of this study reveal that there are three forms of gratitude, namely individual, collective professional, and social gratitude, which serve as social weapons. Thus, this study contributes to the thematic interpretation of the Qur'an by contextualizing the message of the Qur'an in the development of the times.

Keywords: *Gratitude; Comparative; Tafsir Fi Zilalil Qur'an; Tafsir Mafatihul Ghaib*

A. Introduction

Discourse on gratitude or being grateful is always a hot topic of discussion. This is because gratitude seems easy when it is only expressed in words, but in practice it seems like a very difficult task. In applying gratitude, Islam considers it to be the fruit of the pleasure of faith. Meanwhile, faith is realized through actions, meaning that gratitude will grow when accompanied by actions for the sake of Allah (Farah & Fitriya, 2018). Thus, it can be said that gratitude is so closely related to human psychology that the word gratitude is often echoed in any situation. Imam Al-Ghazali inherently explains gratitude as something inherent in human psychology and identity. He defines gratitude as a good deed in the form of the heart, speech, and social behavior. Therefore, we can say that the nature of gratitude reflects individual piety that is not only consumed individually but also has social implications (Ummah, 2018).

Then, various kinds of gratitude have been written comprehensively. In Ibn Atthaillah's explanation, for example, he explains that there are three kinds of gratitude in humans, namely verbal, heartfelt, and physical gratitude, which are fully based on the greatness of Allah SWT (As-Sakandari, 2015). Meanwhile, Al-Ashfahani defines gratitude as the opposite of disbelief, gratitude displays and shows the blessings that have been obtained, while disbelief forgets the blessings that already exist (Al-asfahani, 1961). When viewed from its origin, gratitude comes from the Arabic word "Syakara" in the fi'il Madhi, and Yasykuru in the fi'il Mudhari' (Munawwir & Munawwir, 1997). By definition, gratitude means feeling thankful to Allah SWT or can be said to be an attitude of acknowledgment for the blessings given by Allah (Maslahat, 2021). Meanwhile, an attitude of gratitude is often accompanied by contemplation, as the two have a synergistic relationship that demonstrates gratitude (Thoha et al., 2023). Contemplation is the basis for human actions, while gratitude is the mechanism for implementing gratitude.

Meanwhile, the Qur'an mentions gratitude 64 times in its verses. Quraish Shihab reinforces this statement by saying that in the Qur'an, the

word “gratitude” and its various forms are found sixty-four times (Shihab, 1999). He also more concretely classifies the discussion of gratitude into four parts. First, gratitude means praise for receiving goodness. Second, fullness and abundance. Third, something that grows on a tree branch, and fourth, marriage or genitals. Although the concept of gratitude has been explained quite comprehensively, the author highlights that the interpretation of verses on gratitude has not been studied in concrete terms. Meanwhile, the literature on the interpretation of verses on gratitude shows an effort to surrender to Allah SWT. It does not yet represent a more universal meaning. Therefore, it seems that expressing interpretations of verses on gratitude needs to be more numerous and easier to understand.

Various concepts and discussions regarding gratitude have now been compiled in various forms of studies. However, in certain cases, the explanations are parochial. Examples include studies conducted by Rani Utari (Utari et al., 2024), Asti Aisyah (Aisyah & Chisol, 2018), Prystia Riana Putri (Putri et al., 2021), and Ahmad Rusdi (Rusdi, 2016), explain gratitude in psychological studies. Meanwhile, the discussion of gratitude in Qur'anic studies and tafsir is explained by Malik Madani (Firdaus, 2019), Choirul Mahfud (Rahmatillah & Romadlon, 2018), Uswatun hasanah (Rahmatillah & Romadlon, 2018), Aniq Amania, (Rahmatillah & Romadlon, 2018) and Mairizal (Mairizal & Marwah, 2023). These studies assume that gratitude can be understood from several perspectives: psychology, education, and interpretation by one mufassir. This research was conducted to complement the typology or previous studies mentioned above. At least, this research is based on two questions. First, how are Al-Baqarah verse 152 and Ibrahim verse 7 interpreted in Tafsir Fii Dzilalil Qur'an and Tafsir Mafatihul Ghaib? Second, how relevant are these interpretations in the modern era? This study will also compare the interpretation of the verse on gratitude with two opinions of mufassir. Furthermore, this study aims to recognize and understand the interpretation of the verse on gratitude in the tafsir Fi Dhilalil Qur'an and Mafatihul Ghaib.

This research stems from the widespread phenomenon of low levels of gratitude from a psychological perspective (Prameswari & Ulpawati, 2019). The author highlights the disorientation of gratitude in understanding and implementing it. This is because, so far, gratitude has only been understood as something “trivial” or unremarkable in life. In fact, the urgency of applying gratitude has been explained in a significant way in life. Therefore, this study assumes that seriously understanding the verses of gratitude in the Qur'an will also have a serious impact on social actions. In this case, the selection of Surah Baqarah 152 and Ibrahim Verse 7 was motivated because these verses explain the command to be grateful more clearly and are often recited in daily life. Thus, they are considered more interactive and dialogical. Then, *Tafsir Fii Dzilalil Qur'an* and *Tafsir Mafatihul Ghaib* were chosen as interpretations because both have explanations that are different from other interpretations of the same caliber, and show contextual interpretations with comprehensive discussions. Nadirsyah Hosein assumes that the *Fii Dzilalil Qur'an* tafsir is a conservative tafsir, while *Mafatihul Ghaib* invites the audience to think with its Ra'yi style of interpretation (Hosen, 2019).

B. Method

This study adopts a comparative method (*Muqaran*). In this case, it compares interpretations, namely comparing and considering the views of interpretation experts regarding explanations of Quranic verses related to the recommendation to be grateful, namely Surah Baqarah 152 and Ibrahim Verse 7. This method was chosen in order to comprehensively understand the interpretation of these verses. In addition, it also analyzes the manhaj or style of interpretation of the exegetes. Through this effort, several affirmations and similarities in interpretation will emerge. However, the majority of interpretations are significantly different. By using this comparative method, it is hoped that similarities and differences between several interpretations will emerge, and the background causes of these differences will be identified. Furthermore,

the relevance to the dynamics of the modern era will be sought through a process of creative synthesis.

C. Results and Discussion

1. Results

a. Biographies of Sayyid Quthb and Fakhruddin Ar-Razi

Sayyid Quthb's full name was Ibrahim Husain Syadzili. He was born in Mausyah, Asyuth province, Egypt, on October 19, 1906. Al-Faqir Abdullah, his sixth grandfather, came from India to Mecca to perform the hajj. After completing the pilgrimage, he left Mecca and headed for the highlands of Egypt. His grandfather was amazed by the scenery, gardens, and fertility of the Mausyah region. So he ended up settling there. Among his descendants was Sayyid Quthb (Al-Khalidi & Sayyid, 2001). Sayyid Quthb was born to Al-Haj Quthb bin Ibrahim and Sayyidah Nafash Quthb. His father was a farmer and a member of the national party commission in his village (Hidayat, 2005). Sayyid Quthb attended elementary school for four years, and at the age of ten, he received the title of tahfidz.

Sayyid Quthb began studying the Qur'an at an early age, which was inevitable for a child living in a family that upheld Islamic values. His mother played a major role in the birth of Sayyid Quthb's great works, especially *Tafsir Fi Zhilal al-Qur'an*. She was the biggest motivator and source of inspiration for Sayyid Quthb in his work. Sayyid Quthb is known as a monumental figure with all his controversies, and he was also a mujahid and a prominent Islamic hunter who was born in the 20th century. His critical and sharp thoughts have been spread in various great works that have become references for various Islamic movements (Bahnasawi, 2004). Not only was Sayyid Quthb a member of a movement called the Muslim Brotherhood, he was also affiliated with it. A small progressive faction that followed Qutb's extremism also declared itself a Muslim group. However, in this organization, Sayyid Quthb studied the thoughts of Hasan al-Banna and Abu al-A'la al-Maududi extensively.

Sayyid Quthb also made scientific visits and preached outside Egypt, joining the Congress of Social Studies and participating in the Islamic Congress in al-Quds (Lilena et al., 2024).

One of his most popular works in the field of interpretation is *Tafsir Fii Dhilalil Qur'an*. The writing of this interpretation can be described as quite dramatic. It began with his interest in studying the Qur'an (Lestari & Vera, 2021). Then, social and cultural pressures taught him how to behave wisely based on the Qur'an and Sunnah. Qutb's interest in Qur'anic exegesis began with the publication of the column *Al-Tashwir al-Fanni fi Al-Qur'an al Karim* in the journal *Al-Muktataf* in 1939. The ideas from this thinking then gave rise to a book published in 1944 with the same title. This book is considered the starting point of Qutb's study of the Qur'an and was very influential in the writing of *Fi Zilal* (Supriadi, 2015).

This interpretation is classified as a Tahlili interpretation. This can be seen from the interpretation that begins with Surah Al-Fatihah to Surah An-Nas (Tartib Mushafi). Several Qur'anic scholars mention that this interpretation is a new breakthrough (Firdaus & Zulaiha, 2023). Sayyid Quthb disregarded things that he felt were unnecessary to convey in his interpretation and emphasized the literary aspect in his interpretation, because he hoped that through literature, the message contained in the Qur'an would sink deeper into the soul (Indayanti, 2022). At the very least, Sayyid Quthb has introduced a method for understanding the Qur'an. First, understanding the Qur'an through the lens of the historicity of the Prophet and his companions. With this, he assumes that by absorbing the actions and commands of the Prophet and his companions in preserving the Qur'an, it can give rise to a form of emotional awareness. Second, full self-awareness in understanding the Qur'an. Not far from the previous point, Sayyid Quthb explains that self-awareness is the main weapon in using reason and feelings. Therefore, for him, it is reason and feelings that dominate him in interpreting the Qur'an and Islamic beliefs (Syahnan, 2010).

Meanwhile, Fakhruddin Ar-Razi's full name is Muhammad bin 'Umar bin al-Husain bin al-Hasan bin 'Ali at Tamimi al-Bakri ath-Thuburustani ar-Razi. He was born in the city of Ray, a city in eastern Tehran (Iran) (Azmi, 2022). There are differing opinions regarding his year of birth, with some saying it was 544 Hijri/1150 AD, while others say it was 543 Hijri. As-Subki in his Thabaqat tends to favor the year 543, while adz-Dzahabi in as-Siyar chooses the second opinion (544 H). Muhammad Abd al-Qadir Atha, mu'alliq of the book al-Mahshul published by Dar al-Kutub al-Ilmiyyah in 1420/1999, considers this opinion to be stronger (Nasiri, 2020). He was the son of the late Sheikh Imam Dhiyauddin Umar Khathib ar-Ray, a prominent scholar. Ar-Razi had a rather special nickname or title, which was given to him because of his diligence and love of knowledge.

Since childhood, he was educated in an environment steeped in science. His father, a Muslim scholar, played a particularly important role in laying the foundations for Ar-Razi's scientific knowledge. However, after his father's death, he immediately sought out teachers to hone and develop his knowledge. Ar-Razi studied under as-Simnani. He then studied theology and wisdom under Majd ad-Din al-Jili. He studied with al-Jili for quite some time. He also studied with many other scholars of that era. He is even said to have mastered the book al-Syamil fi Ushul al-Din by Imam al-Haramain, al-Mu'tamid by Abu al-Husain al-Bishri, and al-Mushtashfa by Imam al-Ghazali. In addition, ar-Razi was also interested in nahwu and fiqh. He provided a commentary (syarh) on the book al-Mufashshal by az-Zamakhsyari and the book al-Wajiz by Imam al-Ghazali. He also summarized two books by Abd al-Qahir in the field of balaghah, entitled Nihayat al-Ijaz fi Dirayat al-Ijaz. Ar-Razi also studied philosophy by reading books by Aristotle, Plato, Ibn Sina, al-Baghdadi, and al-Farabi.

In short, he developed and produced excellent works. His works in the field of interpretation, known as Mafatih Al-Ghaib, became the main reference in the literature of interpretation. In fact, Ibn Khalkan commented on Fakhruddin ar-Razi. He was unmatched in his time. He

was the only person who was great and surpassed his contemporaries in the fields of kalam, rational sciences, history, and other sciences (Arif, 2019). Regarding his main motive for writing tafsir, he did not explain it clearly. However, Muhammad Ali Iyazi analyzed Ar-Razi's tafsir introduction and assumed that the tafsir was written due to the influence of the heated social and political conditions (Firdaus, 2019).

There are at least three purposes for writing this interpretation. First, to defend the Qur'an and reveal its entire content based on rational review, to strengthen the basis of the Qur'an's rationality regarding matters of faith, and to reject and respond to misguided views that doubt the existence of the Qur'an as a book originating from Allah. Second, ar-Razi believed that Allah has two realms, namely the visible realm (the universe and its contents) and the readable realm (the Qur'an). Third, ar-Razi found that linguistic studies and rational sciences as materials for interpretation and their use in interpreting the verses of the Qur'an had been influenced by the views of certain schools of thought and sects. The influence of these ideas, especially after al-Kasysyaf developed in society, prompted ar-Razi to launch a counterattack (Djuned & Makmunzir, 2021). Abdul Fattah Lasyin assumes that ar-Razi was highly motivated to defend his beliefs and school of thought, so he was very ambitious to criticize understandings that were contrary to his (Nurman & Syafruddin, 2021). Thus, ar-Razi's scholarship in the field of interpretation is no longer in doubt.

b. Interpretation of Surah Baqarah 152 and Surah Ibrahim Verse 7

Interpretation of Fii Dhilalil Qur'an by Sayyid Quthb

فَادْعُونِي أَذْكُرْكُمْ وَآشْكُرْوَالِي وَلَا تَكْفُرُونِ

So remember Me, and I will remember you. Be grateful to Me and do not deny Me. (Q.S. Al-Baqarah verse 152)

With the clear and loving grace of Allah upon the Muslim community, Allah will always bless all His servants if they choose to remember Him in this small world. Indeed, when a servant remembers

Allah, he will remember Allah in this small world, while they themselves are smaller than this small world (Qutb, 2019a). And Allah, when remembering His servants, remembers them in this vast universe. He is Allah, the Most High and the Most Great. That is, He will bestow great glory, compassion, and generosity! *"Therefore, remember Me, and I will remember you.* This is an immeasurable blessing from Allah SWT. In a sahih hadith, it is explained that Allah said:

"Whoever remembers Me (Allah) in himself, I will remember him in Myself. And whoever remembers Me in a group of people, I will remember him among a group of creatures better than him (i.e., angels).

Indeed, this blessing cannot be described in words, and its true gratitude cannot be expressed except through the prostration of the heart. It should be remembered that mentioning (remembering) Allah is not limited to the tongue. Rather, it is an act of the heart together with the tongue, or the heart alone, feeling the presence of Allah, and ultimately resulting in obedience to Allah SWT.

Gratitude to Allah has several degrees, starting from gratitude in the form of acknowledgment of what has been bestowed upon him and shame for committing sins, and ending with the realization of all goals, body movements, speech, and every movement of the heart in order to be grateful to Allah SWT (Qutb, 2019a). And, the prohibition of disbelief here is a sign that we should not be remiss in remembering and being grateful to Allah. It is also a warning so that we do not reach a point of misery. We seek refuge in Allah from such a thing. Muslims are also reminded to always remember Allah and not forget Him. Whoever forgets Allah is lost and obscure. Allah does not remember him, and whoever remembers Allah, Allah will remember him and raise his degree. Indeed, the Muslims have remembered Allah, so Allah remembers them and elevates their status, and Allah has placed them as leaders with guidance. However, if the people forget Allah, Allah will forget them. And if Allah forgets them, that person is lost and of low value (Qutb, 2019a).

As for the interpretation of Surah Ibrahim verse 7 :

وَإِذْ تَذَمَّنَ رَبُّكُمْ لِمَنْ شَكَرْتُمْ لَأَزِيدُنَّكُمْ وَلِمَنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

(Remember) when your Lord proclaimed, "Indeed, if you are grateful, I will surely increase (My blessings) for you, but if you deny (My blessings), indeed My punishment is severe." (Q.S. Ibrahim: 7)

We pause (to reflect) in the face of this great truth. Namely, the truth that blessings increase with gratitude and that painful punishment is inflicted for ingratitude (towards blessings). We pause before this truth with hearts that are calm and steadfast from the outset. For this is a promise from Allah that is certainly true, and therefore that promise must be fulfilled in all circumstances. If we want to see the truth of this reality in our lives and seek to find the reasons for it, then we do not need to look far to find those reasons.

Indeed, gratitude for blessings is proof of the correctness of the barometer in the human soul. That virtue (must) be appreciated, because gratitude is its natural response in a righteous nature. This is one (principle of gratitude) (Qutb, 2019a). Another (principle) is that a soul that is grateful to Allah for His blessings will always be muraqabah (close to Him) in utilizing those blessings, without being accompanied by (1) denial of those blessings, (2) feelings of superiority over other creatures, and (3) misuse of those blessings to commit immoral acts, crimes, dirty deeds, and destruction (Qutb, 2019a). The two principles of gratitude above are among the things that can provide four benefits (1) Purifying the soul. (2) Encouraging the soul to do good deeds and utilize blessings properly through things that can nurture and develop those blessings and be blessed in them. (3) Making others pleased and happy with the soul and its owner, so that they are willing to help and assist it. (4) Improving and facilitating various forms of social interaction in society. Thus, material possessions and wealth within it can grow and develop safely (Qutb, 2019a).

There are still many other natural causes visible in society, even though Allah's promise itself is sufficient to calm and strengthen the hearts of believers, whether they find those causes or not. That is something that is true and real, because it is Allah's promise (Qutb, 2019b). Denial of Allah's blessings can occur for three reasons. (1) Not

being grateful for them (2) Denying the existence of God as the giver of blessings and attributing those blessings to science, knowledge, experience, personal effort, and the results of hard work. Thus, it is as if these various abilities and skills are not among God's blessings. (3) Using them in a bad way, (for example) by taking them for granted, acting arrogantly towards people, or squandering them to cause destruction and indulge in various lustful desires (Qutb, 2019b).

All of these are forms of denial of God's blessings. The painful punishment can be in the form of the destruction of blessings in reality or the feeling that there are no traces of blessings, how many blessings are in fact disasters that harm their owners and make people who want to escape those blessings jealous. Painful torment can also take the form of punishment that is postponed until a specified time, whether while still on earth or in the hereafter, according to Allah's will. However, what is clear and obvious is that denying Allah's blessings will not go unpunished. Gratitude does not return to Allah, and denial (kufur) does not return to Him either. Allah is Self-Sufficient and Self-Praised, not through human praise and gratitude for His gifts (Qutb, 2019b).

Interpretation of Mafatih Al-Ghaib by Fakhruddin Ar-Razi

فَادْعُوْنِي أَدْكُرْكُمْ وَأَشْكُرْكُمْ وَلَا تَكْفُرُوْنِ

So remember Me, and I will remember you. Be grateful to Me, and do not deny Me. (Q.S. Al-Baqarah: 152)

Know that Allah SWT has entrusted us with two things: remembrance (dhikr) and gratitude. Remembrance can sometimes be expressed through words, the heart, and actions (Arroza, 1981). Therefore, remembrance through words should be in the form of praise, glorification, and recitation of the Qur'an. Remembering Allah with the heart involves three implementations. First, thinking and analyzing with Naqli arguments that indicate the existence and essence of Allah SWT, and also thinking in determining accusations of likeness that contradict reason. Second, thinking about the arguments that show how to respond to and implement laws, commands, prohibitions, threats, promises, and when we know how to do this, it will be easier to implement them. Third,

to think about the secrets of Allah's creation, which have become small atoms and are metaphysical in nature, such as a beautiful woman as an analogy for this pure universe. If a servant understands this, their inner eye will be opened to see the majestic universe, but this is a maqam or level that has no limits (Arrozzi, 198 C.E.).

And when remembering Allah through actions, we must enjoy and embody what we have done. And always avoid deeds that are forbidden by Allah. And with this (remembrance), Allah calls it prayer. In the phrase **فَإِذْكُرُونِي**, Said bin Jabir narrated: remember Me by obeying Me, and I will give you beauty so that you enter into the beauty of complete obedience. Meanwhile, in the phrase **أَذْكُرْنِي**, there are several categories of parables (Arrozzi, 198 C.E.); Remember me by obeying me, and I will always remember you with mercy. Remember me by praying to me with good manners. With love, sincerity, hope, fear, and as if you feel closeness and focus in praying sincerely. Remember Allah by indulging yourself in Him and obeying Him. Then Allah will remember His servant by giving him blessings. Remember Allah in this world, then Allah will remember you in the hereafter. Remember Allah in solitude, then Allah will remember you in crowds. Remember me in conditions of materialistic excess, then Allah will remember you in conditions of disaster. Remember Him when you are obedient, and Allah will remember you with His help. With sincerity, Allah will grant you guidance. With truthfulness, honesty, and sincerity, Allah will increase everything in special circumstances. Remember that Allah is the Lord at the beginning of life and at the end of life.

Meanwhile, in his interpretation of Surah Ibrahim verse 7, Ar-Razi says:

وَإِذْ تَأْذَنَ رَبُّكُمْ لِإِنْ شَكَرْتُمْ لَأَرِيدَنَّكُمْ وَلِإِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ
(Remember) when your Lord proclaimed, "Indeed, if you are grateful, I will surely increase (My blessings) for you, but if you deny (My blessings), indeed My punishment is severe." (Q.S. Ibrahim:7)

The phrase **وَإِذْ تَأْذَنَ رَبُّكُمْ** is part of Moses' words to his people. Moses said: Whoever is permitted by your Lord, Allah will increase your gratitude. The phrase **تَأْذَنَ** means Allah permits. This means that when Allah permits with perfect permission, all doubts will be removed. This

verse aims to emphasize to humans that whoever occupies themselves with being grateful for Allah's blessings will be given more blessings (Arrozzi, 198 C.E.). And it is obligatory for us to know the essence of gratitude. Gratitude is likened to a sign of closeness to someone. In this case, it is feeling the closeness between the object receiving the blessing and the giver of the blessing.

Meanwhile, there are several types of blessings. Namely, blessings in the form of spirit/soul and health. The blessing of spirit/soul is when we are aware of the various blessings that Allah has bestowed upon us below our conscious mind. Then, when someone is accustomed to being grateful for the good deeds of others, they will naturally forget and no longer see those good deeds. And there is no doubt that the source of happiness and something that indicates happiness is the form of love and blessings given to His servants (Arrozzi, 198 C.E.). Then, people who occupy themselves with gratitude will logically increase their spiritual enjoyment. This is because people who are diligent in gratitude are essentially busy finding out who they worship. This can elevate a person from a state of evil and deception to a state of purity, which has implications for religious goodness (Arrozzi, 198 C.E.).

Meanwhile, in the sentence *وَلِئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ*, kufr does not mean someone who denies gratitude, but rather someone who does not know the essence of blessings coming from Allah SWT. And people who do not know the essence of blessings and gratitude are ignorant and do not know Allah SWT. Meanwhile, what is meant by punishment is not natural disasters and so on, but rather ignorance is the punishment of Allah. And the peak of ignorance is punishment for ignorance itself. If a person's heart is attached to Allah, then everything else will disappear on its own. And if a person brings to life a bright shining light, then he will be far from darkness, and if a person is far from light, he will be friends with darkness and close to evil in this world and the hereafter (Arrozzi, 198 C.E.).

A comparative analysis of the two mufassir's interpretations of gratitude shows that although there are fundamental similarities in

understanding the basic concept of gratitude as a spiritual response to Allah's blessings, there are significant differences in emphasis and practical application. The similarities lie in the understanding that gratitude is a theological obligation that encompasses the dimensions of the heart (ma'rifah), speech (hamdalah), and limbs (amal). Both exegetes also agree that gratitude is not merely verbal expression, but must be implemented in concrete behavior that reflects appreciation for the giver of blessings. However, fundamental differences arise in contextualization and interpretive priorities. Fakhruddin Ar-razi, who lived during the formative period of classical Islam in the Middle East, tended to emphasize the vertical dimension of gratitude as ibadah mahdhah with a focus on ritual, spiritual, and transcendent aspects of the relationship between servants and God (Romdhoni, 2012). His interpretation is more normative-theological in nature, with extensive references to hadith and sometimes to the opinions of the salaf scholars. Meanwhile, Sayyid Qutb, who was active in the context of modern Muslims with the challenges of secularism and materialism, developed an interpretation of gratitude with a more explicit horizontal dimension. He integrated gratitude with social responsibility, distributive justice, and concern for others, making gratitude not only a personal religious attitude but also a social ethic that demands concrete action in society.

Meanwhile, these different social dynamics are also reflected in the interpretive methodologies used. Ar-Razi relied more on a textual-traditional approach with Islamic rational authority as the main foundation, reflecting the epistemology of classical Islam which upheld the transmission of knowledge from generation to generation. On the other hand, Sayyid Qutb adopts a contextual-critical approach by utilizing social sciences, empirical realities, and sensitivity to the changing times. This methodological difference does not indicate the superiority of one approach over the other. Rather, it demonstrates how the Qur'an, as saalih li kulli zaman wa makan, is able to speak to each generation according to the challenges and needs of its time. Thus, the difference in interpretation of gratitude between the two exegetes is not an anomaly that needs to be

standardized, but rather evidence of the vitality of the exegetical tradition that continues to live and respond to the challenges of the times. Both offer complementary perspectives that can be integrated: the spiritual depth of classical exegesis and the social-transformative orientation of contemporary exegesis, resulting in a holistic understanding of gratitude that is both spiritually profound and socially relevant.

2. Discussion

The above interpretation describes the relationship between humans and God. The concept of gratitude generally refers to the process of submission to Allah. However, Sayyid Quthb and Ar-Razi differ in their interpretation of verses Al-Baqarah 152 and Ibrahim 7. Sayyid Quthb emphasizes that Allah encourages humans to remember Him in all circumstances, wherever and whenever. Then Allah will reward them with more abundant blessings. In remembering Allah, a pure heart is needed. When the heart is pure, then remembering Allah can be done with focus, both through words and actions. Meanwhile, the barometer of a person who is grateful can be seen from several things: he will acknowledge Allah's blessings, feel ashamed to commit sins, every step is aimed at bringing himself closer to Allah, and those who deny blessings so that they are not grateful will have a dull life and a low value of life.

Likewise, Ar-Razi not only emphasizes gratitude verbally, in actions, and in the heart. But also with the mind. By thinking, humans can act in accordance with the Sharia and can see the greatness of Allah through His creation. In this case, thinking has many meanings; humans must analyze, examine, and prove the power of Allah in terms of the text of the Qur'an and the reality of nature. And in the phrase **بِلَّامَنْ**, Allah has informed and announced to humans a promise to those who are often grateful. If someone is not grateful and denies Allah's blessings, they will reap the consequences in the form of ignorance. Meanwhile, the natural characteristic of ignorance is to return to humans themselves. Therefore, it

can be said that Ar-Razi's assumption indicates the psychological effect of gratitude and that all actions are based on the role of humans.

The differences in background and era between the two figures above influence the purpose and meaning of the interpretation of the verse. There is a considerable gap of more than 800 years between Ar-Razi and Sayyid Quthb. However, their interpretations show that gratitude is a dialogical process with Allah. So, if done daily, it is believed that one will feel closer to Allah SWT. In addition, gratitude is also considered to have humanistic qualities, because interaction and relationships with humans will have value in terms of tolerance. So, there is a correlation between human interaction and Allah SWT.

The above explanation provides a broader perspective on the development of Qur'anic studies and interpretation. This is because interpretation itself is dynamic and is believed to be a solution in times of change (Abidin & Chayati, 2022). When relevant to current conditions, the form of gratitude can be seen from many aspects. Given that the modern era is characterized by technological advances, globalization, and rapid access to information (Andika, 2022), humans are faced with a startling paradox. Because the modern era offers instant gratification and tends to be consumptive (Rasyid, 2019), humans can act as freely as possible in a dilemma. Gratitude in this case is no longer a cliché, but resembles radical resistance. This is due to the prevalence of cases or issues that reflect a person's lack of gratitude for what they have. Such as corruption, sexual harassment, molestation, manipulative politics, and the commodification of religion.

The relevance of interpreting gratitude in the modern era has profound significance in the context of the social, economic, and psychological dynamics of contemporary society. In a theological framework, gratitude (شكراً) is a spiritual attitude that signifies recognition and acceptance of God's blessings, both material and immaterial. However, in the modern era characterized by consumerism, global competition, and psychological pressure due to high social expectations, the meaning of gratitude can no longer be interpreted statically (Wantini

& Yakup, 2023). The interpretation of gratitude needs to be expanded not only as a verbal expression or ritual, but as an active attitude towards life that is manifested in work ethic, social solidarity, and ecological awareness. The application of active gratitude, such as journaling, meditation, social participation, sharing blessings, and building solidarity, transforms gratitude from a cognitive-emotional dimension (thinking and feeling) to a behavioral-transformative dimension (acting and changing). In the perspective of modern positive psychology, gratitude has been proven to contribute to improved mental health, happiness, and individual well-being (Hasanah, 2024). Therefore, reinterpreting the concept of gratitude in the current context is highly relevant to responding to the challenges of the times, as well as a form of actualizing Islamic spiritual values that can encourage individuals and communities to be more productive, resilient, and harmonious. The integration of theological understanding and a scientific-contextual approach in interpreting gratitude is crucial in building adaptive spirituality amid the complexities of modern life.

The ability to be grateful is not determined by educational level, social status, or age. There are individuals who, despite having a low educational background, are able to show a high level of gratitude. Conversely, there are also many individuals with high levels of education who are less able to appreciate what they have. Gratitude is an inner quality that does not depend on a person's formal status or social position in society (Hidayat & Gamayanti, 2020). Therefore, anyone can be capable of gratitude, including those who have not received formal education or who do not hold a certain position in the social structure. In the social sphere, gratitude can be interpreted as social ethics. When someone applies gratitude within themselves, they will not oppress, exploit, or manipulate others to fulfill their desires. This is especially true in the commodification of religion, which is synonymous with capitalism. Someone who understands religion through gratitude will not codify religion (Zailani & Ulinnuha, 2023), because their actions show sincerity to

Allah, not materialistic goals, and they consider religion to be a blessing, not a tool

D. Conclusion

After observing the two interpretations of Al-Baqarah 152 and Ibrahim verse 7 above, there is at least a relevance to interpretation in the modern era. If we reflect on it rationally, gratitude will become a positivistic attitude. Furthermore, gratitude also serves as a social weapon. As interpreted by Ar-Razi, when a person is grateful, a special bond with other humans will be formed. Meanwhile, in *Tafsir Fii Dzilalil Qur'an*, it is emphasized that a person who is grateful and does not deny Allah's blessings will feel a special connection with Allah and humans. If one is ungrateful, the quality of one's life will be threatened, and it can even cause a dark future. This is because gratitude is an individualistic attitude. This means that the effects and implications of gratitude will return to oneself. Meanwhile, ingratitude/kufr is universal in nature, both in theological, psychological, and social terms.

The concrete application of gratitude as a "social weapon" can be realized in three practical levels. First, the individual level: someone who is grateful for their health not only says alhamdulillah, but also maintains a healthy lifestyle, exercises regularly, and does not waste their body with a destructive lifestyle. Second, the family and professional level: employees who are grateful for their jobs not only arrive on time, but also contribute maximally, help colleagues who are in difficulty, and create a positive atmosphere in the work environment; similarly, husbands who are grateful for their wives demonstrate this by actively helping with household chores and giving real appreciation, not just words. Third, the community level: citizens who are grateful to live in a safe environment not only enjoy comfort, but also actively participate in neighborhood watches, community service, and sharing their blessings with neighbors in need.

Meanwhile, this study has limitations in its discussion, as it only

focuses on two verses about gratitude. This is because, basically, there are quite a lot of verses that explain the concept of gratitude comprehensively. Concrete recommendations for further research include: First, conducting a comparative study between the interpretation of gratitude in classical exegesis (Ar-Razi, Sayyid Qutb) and comprehensive modern theories. Second, developing and validating an “Islamic Gratitude Scale” that measures the three dimensions of gratitude (bi al-qalb, bi al-lisan, bi al-jawarih) in the Indonesian Muslim population. Third, conducting experimental research to test the effectiveness of Al-Qur'an-based gratitude interventions, for example, comparing groups that apply “Islamic gratitude journaling” with control groups on measurable variables such as psychological well-being and social relationship quality. This approach produces academic contributions that are not only theoretical-normative but also applicable and measurable in a modern context.

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