

Spiritual Education in the Qur'an: A Study of the Concept of Tasbih and Its Relevance to the Formation of Muslim Character

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Abstract: This study aims to analyze the concept of tasbih in the Qur'an and its relevance to the formation of a Muslim's spiritual character through a thematic Qur'anic interpretation approach. The study employed a qualitative approach using a library research method. Data were collected by identifying Qur'anic verses related to tasbih and analyzed based on the interpretations of classical and contemporary exegetes, relevant hadiths, and scholarly literature. The findings reveal that tasbih in the Qur'an is not merely a form of verbal remembrance but also represents the glorification and transcendence of Allah, acknowledgment of His greatness, the obedience of all creation to Allah, and serves as a foundation for spiritual education. These values of tasbih are relevant to fostering the spiritual character of Muslims by cultivating faith, piety, humility, discipline in worship, and a constant awareness of remembering and glorifying Allah in every aspect of life.	Keywords: <i>Tasbih</i>; Qur'an; Thematic Interpretation; Islamic Spirituality; Qur'anic Studies.
Abstrak: Penelitian ini bertujuan untuk menganalisis konsep tasbih dalam Al-Qur'an serta relevansinya terhadap pembentukan karakter spiritual seorang Muslim melalui pendekatan tafsir tematik. Penelitian ini menggunakan pendekatan kualitatif dengan metode penelitian kepustakaan. Data dikumpulkan melalui inventarisasi ayat-ayat tentang tasbih dan dianalisis berdasarkan penafsiran para mufasir, hadis yang relevan, serta literatur ilmiah. Hasil penelitian menunjukkan bahwa tasbih dalam Al-Qur'an tidak hanya bermakna zikir verbal, tetapi juga mencerminkan penyucian Allah, pengakuan atas keagungan-Nya, kepatuhan seluruh makhluk kepada Allah, serta menjadi landasan pendidikan spiritual. Nilai-nilai tasbih tersebut relevan dalam membentuk karakter Muslim yang beriman, bertakwa, rendah hati, disiplin dalam beribadah, serta memiliki kesadaran untuk senantiasa mengingat dan mengagungkan Allah dalam seluruh aspek kehidupan.	Kata Kunci: <i>Tasbih</i>; Al-Qur'an; Tafsir Tematik; Spiritualitas Islam; Studi Al-Qur'an.

A. Introduction

The Qur'an is the ultimate source of Islamic guidance, providing comprehensive principles that regulate theological beliefs, moral values, spiritual practices, social relationships, and the interaction between humanity and the universe. Among the concepts that receive significant attention throughout the Qur'an is *tasbih*, commonly translated as glorifying or declaring the absolute perfection of Allah. Although Muslims frequently associate *tasbih*

with verbal remembrance (*dhikr*), the Qur'an presents the concept within a much broader theological framework. It portrays *tasbiḥ* as a universal act performed not only by human beings but also by angels, prophets, celestial bodies, animals, plants, and every element of creation. This universal dimension indicates that *tasbiḥ* is one of the fundamental principles describing the relationship between the Creator and all created beings (Al-Ṭabarī, 2001; Ibn Kathīr, 2004; Al-Qurṭubī, 2006).

The lexical root of *tasbiḥ* derives from the Arabic root *sīn-bā'-ḥā'* (س ب ح), which originally denotes movement, continuity, and transcendence. Classical Arabic linguists explain that the root initially described the act of swimming or moving swiftly through water before developing into the theological meaning of declaring Allah free from every imperfection (Ibn Fāris, 1979; Al-Rāghib al-Aṣḥānī, 1992). Consequently, the Qur'anic usage of *tasbiḥ* cannot be restricted to verbal expressions alone. Instead, it encompasses every form of obedience, submission, and recognition of Allah's absolute majesty manifested throughout creation. This semantic development demonstrates that *tasbiḥ* functions simultaneously as an act of worship, a theological affirmation, and an existential expression of creation's dependence upon Allah (Shihab, 2012).

The concept of *tasbiḥ* occupies a central position within Islamic spirituality because it reflects the fundamental principle of *tawḥīd*, namely the recognition of Allah as the only Being who possesses absolute perfection and transcendence. Numerous Qur'anic verses begin or conclude by mentioning *tasbiḥ*, emphasizing that glorification of Allah constitutes the natural disposition (*fiṭrah*) of the universe. Surahs such as Al-Ḥashr, Aṣ-Ṣaff, Al-Jumu'ah, At-Taghābun, Al-Isrā', Al-Anbiyā', and An-Nūr repeatedly describe the heavens, the earth, mountains, birds, angels, and believers as continuously glorifying Allah. These recurring expressions indicate that *tasbiḥ* is not merely an individual devotional practice but a cosmic phenomenon integrating the physical, spiritual, and metaphysical dimensions of existence (Sayyid Quṭb, 2003; Az-Zuhaylī, 2009).

In recent decades, the concept of *tasbiḥ* has attracted increasing scholarly attention due to the growing interest in Qur'anic spirituality, Islamic psychology, environmental ethics, and thematic interpretation. Contemporary Muslim scholars argue that Qur'anic concepts should be interpreted holistically by integrating linguistic analysis, historical context, theological meaning, and contemporary relevance rather than examining individual verses separately (Abdullah Saeed, 2006; Fazlur Rahman, 1982). Such an approach is particularly important for understanding *tasbiḥ*, whose meanings extend beyond ritual worship into broader discussions concerning environmental consciousness, spiritual well-being, ethical behavior, and human responsibility as Allah's vicegerent (*khalīfah*) on earth.

Several previous studies have examined *tasbiḥ* from different perspectives. Classical exegetes generally focused on explaining the linguistic meanings of relevant verses, their historical contexts, and theological implications. Al-Ṭabarī (2001) interpreted *tasbiḥ* primarily as an affirmation of Allah's transcendence supported by narrations from the Companions and Successors. Ibn Kathīr (2004) complemented this understanding through authentic prophetic traditions explaining the virtues and practices of *tasbiḥ*. Al-Qurṭubī (2006) further elaborated the ethical and legal dimensions associated with remembrance of Allah, whereas Fakhr al-Dīn al-Rāzī (2000) emphasized the philosophical significance of *tasbiḥ* as recognition of divine perfection.

Contemporary scholarship has expanded these discussions by employing interdisciplinary perspectives. Quraish Shihab (2012) explains that *tasbiḥ* reflects not only verbal glorification but also obedience to the natural order established by Allah. Likewise, Abdullah Saeed (2006) argues that thematic interpretation enables a more comprehensive understanding of Qur'anic concepts because it integrates all relevant verses within their broader theological framework. Fazlur Rahman (1982) similarly emphasizes that Qur'anic teachings should be interpreted through their overarching moral objectives rather than isolated textual interpretations. Recent discussions in Islamic spirituality and

environmental ethics further suggest that universal *tasbiḥ* represents an ethical paradigm encouraging humans to live harmoniously with nature while recognizing the sacredness of all creation.

Despite these valuable contributions, important research gaps remain. Most previous studies examine *tasbiḥ* either from linguistic, theological, devotional, or exegetical perspectives independently. Other studies focus primarily on the virtues of remembrance (*dhikr*) without systematically analyzing the semantic development of *tasbiḥ*, its grammatical variations, the diversity of subjects performing *tasbiḥ*, and the thematic coherence of all relevant Qur'anic verses. Consequently, there remains limited scholarly work that integrates linguistic analysis, thematic interpretation (*tafsir mawdu'i*), *asbab al-nuzul*, *munasabah*, classical and contemporary exegesis, prophetic traditions, and interdisciplinary perspectives into a comprehensive conceptual framework of *tasbiḥ*.

This study seeks to address these limitations by examining the concept of *tasbiḥ* through the thematic interpretation (*tafsir mawdu'i*) approach. Unlike previous studies that concentrate on specific verses or devotional practices, this research systematically analyzes all Qur'anic verses related to *tasbiḥ*, investigates their linguistic structures, grammatical forms, historical contexts, and exegetical interpretations, and synthesizes these findings into a unified conceptual framework. By integrating classical and contemporary scholarship, this study aims to demonstrate that *tasbiḥ* constitutes a multidimensional Qur'anic concept encompassing spiritual devotion, theological affirmation, cosmic worship, moral responsibility, and ecological consciousness.

The novelty of this research lies in its holistic interpretation of *tasbiḥ* as a universal Qur'anic paradigm connecting the spiritual, cosmic, educational, ethical, and environmental dimensions of Islamic teachings. Rather than limiting *tasbiḥ* to verbal remembrance, this study formulates a comprehensive conceptual model demonstrating that glorification of Allah represents the fundamental orientation of all creation. This integrative perspective contributes

to the advancement of Qur'anic studies by expanding the application of thematic interpretation while simultaneously enriching contemporary discussions concerning Islamic spirituality, character education, environmental ethics, and the relationship between humanity and the natural world.

Accordingly, this study aims to formulate a comprehensive understanding of the concept of *tasbiḥ* in the Qur'an through thematic interpretation. The findings are expected to contribute theoretically to the development of Qur'anic studies and Islamic theology while providing practical insights for strengthening spiritual awareness, environmental responsibility, Islamic education, and ethical conduct within contemporary Muslim society.

B. Method

This study employed a qualitative research approach using library research as its primary research design. A qualitative approach was considered appropriate because the objective of this study was to explore and interpret the concept of *tasbiḥ* in the Qur'an through an in-depth analysis of textual sources rather than empirical or statistical data (Creswell & Creswell, 2023). Library research enabled the researcher to investigate Qur'anic verses, classical and contemporary Qur'anic exegesis (*tafsir*), authentic prophetic traditions (*ḥadīth*), Arabic linguistic references, and recent scholarly publications discussing the theological, linguistic, spiritual, and educational dimensions of *tasbiḥ*.

The primary data source of this research was the Qur'an, particularly all verses containing the lexical derivatives of the root س ب ح (*s-b-ḥ*), including *sabbāḥa*, *yusabbihū*, *subḥān*, *tasbiḥ*, *musabbihāt*, and other related expressions. These verses were identified through thematic indexing using *Al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm* and supported by digital Qur'anic databases to ensure comprehensive identification of all relevant occurrences. The selected verses were subsequently classified according to their grammatical forms, semantic meanings, chronological order of revelation (*Makkiyyah* and *Madaniyyah*), thematic contexts, and the subjects performing *tasbiḥ*, such as

Allah's prophets, angels, believers, celestial bodies, animals, and other creatures.

The secondary data consisted of authoritative classical books of Qur'anic exegesis, including *Jāmi' al-Bayān* by Al-Ṭabarī (2001), *Tafsir al-Qur'ān al-'Azīm* by Ibn Kathīr (2004), *Al-Jāmi' li Aḥkām al-Qur'ān* by Al-Qurṭubī (2006), *Mafātīḥ al-Ghayb* by Fakhr al-Dīn al-Rāzī (2000), *Fī Zilāl al-Qur'ān* by Sayyid Quṭb (2003), *Al-Tafsir al-Munīr* by Wahbah al-Zuhaylī (2009), and *Tafsir Al-Mishbah* by M. Quraish Shihab (2012). Additional references included books on Qur'anic sciences, Arabic semantics, Islamic theology, thematic interpretation, Islamic spirituality, and peer-reviewed journal articles published between 2020 and 2025 discussing Qur'anic concepts, *dhikr*, spirituality, environmental ethics, and Islamic education.

Data collection was conducted through a systematic documentation technique. Initially, all Qur'anic verses related to *tasbiḥ* were identified and compiled. Subsequently, the verses were categorized according to lexical variations, grammatical structures, semantic meanings, contexts of revelation (*asbab al-nuzul*), and thematic relationships (*munasabah*). Relevant prophetic traditions explaining the virtues, meanings, and practices of *tasbiḥ* were also collected from authentic ḥadīth compilations. Furthermore, classical and contemporary scholarly works were reviewed to identify similarities, differences, and recent developments in interpreting the concept of *tasbiḥ* within contemporary Islamic scholarship.

This research adopted the thematic interpretation (*tafsir mawdu'i*) approach formulated by Al-Farmawī (1994) as its principal analytical framework. The analytical procedures involved several systematic stages: (1) identifying all Qur'anic verses related to *tasbiḥ*; (2) classifying the verses according to thematic relevance and chronological order where appropriate; (3) examining the linguistic and semantic meanings of the lexical root س ب ح (*s-b-ḥ*) and its grammatical derivatives; (4) analyzing the historical contexts of revelation (*asbab al-nuzul*); (5) investigating thematic coherence (*munasabah*)

among relevant verses; (6) comparing interpretations proposed by classical and contemporary Qur'anic exegetes; (7) examining relevant prophetic traditions; and (8) synthesizing the findings into a comprehensive conceptual framework describing the Qur'anic understanding of *tasbiḥ*.

The collected data were analyzed using qualitative content analysis following the procedures proposed by Miles, Huberman, and Saldaña (2020). The analytical process consisted of four interconnected stages: data reduction, data categorization, comparative interpretation, and conceptual synthesis. During the comparative stage, interpretations from classical exegetes were critically examined alongside contemporary scholarly perspectives to identify continuity, contextual development, and emerging interpretations concerning the meaning and significance of *tasbiḥ*. The findings were subsequently interpreted within broader discussions of Qur'anic studies, Islamic theology, spirituality, environmental ethics, psychology, and Islamic education to demonstrate the multidimensional relevance of *tasbiḥ* in contemporary Muslim life.

To ensure the credibility and trustworthiness of the findings, this study employed source triangulation by comparing interpretations from multiple classical and contemporary exegetes, authentic prophetic traditions, Arabic linguistic references, and recent peer-reviewed academic publications. This triangulation minimized interpretative bias and strengthened the validity of the conclusions by integrating diverse authoritative perspectives. Consequently, the study provides a comprehensive and academically rigorous interpretation of *tasbiḥ* that encompasses its linguistic, theological, spiritual, educational, ethical, and ecological dimensions within the broader framework of Qur'anic studies.

C. Results and Discussion

Linguistic and Semantic Analysis of Tasbiḥ in the Qur'an

The thematic analysis of Qur'anic verses demonstrates that the concept of *tasbiḥ* occupies a central position within the Qur'anic worldview. The Qur'an

does not employ the term merely as a verbal formula of glorification but presents it as a comprehensive theological concept that reflects the relationship between Allah and all creation. Through various grammatical forms and semantic structures, tasbiḥ represents the continuous acknowledgment of Allah's absolute perfection, transcendence, sovereignty, and majesty. Consequently, the Qur'anic understanding of tasbiḥ extends beyond devotional practice to encompass the ontological nature of the universe itself (Al-Ṭabarī, 2001; Al-Rāghib al-Aṣḥānī, 1992).

From a linguistic perspective, the word tasbiḥ originates from the Arabic trilateral root س ب ح (s-b-ḥ). According to Ibn Fāris (1979), this root originally denotes the meaning of movement, swimming, or moving swiftly through an open space. The semantic development of the root gradually evolved into the theological meaning of declaring Allah free from every imperfection (tanzīh). Al-Rāghib al-Aṣḥānī (1992) explains that this semantic transformation reflects the believer's continuous effort to affirm Allah's absolute perfection while rejecting every form of deficiency, limitation, or resemblance between Allah and His creation. Thus, tasbiḥ simultaneously conveys movement toward spiritual awareness and recognition of divine transcendence.

The Qur'an employs numerous grammatical forms derived from the root س ب ح, each conveying different theological emphases. The verb sabbaḥa (سَبَّحَ) generally refers to the act of glorifying Allah, while yusabbiḥu (يُسَبِّحُ) expresses continuous glorification performed in the present and future. The imperative form sabbiḥ (سَبِّحْ) functions as a divine command encouraging believers to glorify Allah consistently. In addition, the verbal noun tasbiḥ (تَسْبِيح) denotes the concept or practice of glorification itself, whereas the expression subḥān Allāh emphasizes Allah's absolute transcendence beyond every imperfection. These grammatical variations indicate that the Qur'an intentionally presents tasbiḥ as both an ongoing activity and a permanent theological principle rather than an occasional ritual expression (Ibn Kathīr, 2004; Al-Rāzī, 2000).

A remarkable feature of the Qur'anic discourse is the diversity of subjects performing tasbiḥ. Human beings are repeatedly commanded to glorify Allah, particularly during prayer and remembrance (dhikr). However, the Qur'an also attributes tasbiḥ to angels, prophets, mountains, birds, thunder, celestial bodies, and all creatures inhabiting the heavens and the earth. For example, Surah Al-Isrā' (17:44) declares that "the seven heavens, the earth, and all that is within them glorify Him, and there is nothing except that it glorifies Him with His praise, although you do not understand their glorification." This verse demonstrates that tasbiḥ is a universal characteristic of creation rather than an exclusively human act. Classical exegetes interpret this passage as evidence that every created being manifests obedience to Allah according to its own nature and mode of existence (Al-Ṭabarī, 2001; Al-Qurṭubī, 2006).

The Qur'an also employs tasbiḥ within narratives involving the prophets, illustrating its role as a source of spiritual resilience and divine assistance. Prophet Yunus, for instance, was delivered from distress because he consistently glorified Allah while inside the belly of the great fish (Qur'an 37:143-144). Likewise, Prophet Dawud was granted the extraordinary phenomenon in which mountains and birds joined him in glorifying Allah (Qur'an 21:79; 38:18-19). These narratives demonstrate that tasbiḥ is closely associated with faith, repentance, gratitude, and absolute dependence upon Allah. Ibn Kathīr (2004) explains that the prophets' practice of tasbiḥ exemplifies the highest expression of spiritual consciousness and unwavering devotion under all circumstances.

Contemporary scholars further expand the semantic understanding of tasbiḥ. Quraish Shihab (2012) argues that tasbiḥ should not be interpreted solely as verbal remembrance but also as every form of obedience that fulfills Allah's purpose in creation. Abdullah Saeed (2006) similarly maintains that thematic interpretation reveals the holistic nature of Qur'anic concepts by integrating all related verses rather than isolating individual texts. Fazlur Rahman (1982) further emphasizes that concepts such as tasbiḥ should be understood through

the Qur'an's overarching moral and theological objectives rather than through literal readings alone. These perspectives indicate that *tasbiḥ* represents a dynamic interaction between belief, worship, ethical conduct, and harmony with the divine order.

The semantic diversity of *tasbiḥ* also reflects the Qur'an's holistic understanding of worship. Rather than separating ritual devotion from everyday life, the Qur'an portrays glorification of Allah as the natural orientation of all existence. Every creature performs *tasbiḥ* according to its own capacity, whether consciously or in accordance with the divine laws governing creation. Human beings, however, possess the unique ability to perform *tasbiḥ* consciously through faith, knowledge, reflection, worship, and righteous action. This distinction places human beings in a position of moral responsibility, requiring them to harmonize their lives with the universal glorification continuously manifested throughout creation.

The findings of this linguistic and semantic analysis therefore demonstrate that *tasbiḥ* in the Qur'an is a multidimensional concept encompassing theological affirmation, spiritual purification, continuous worship, existential obedience, and cosmic harmony. Unlike previous studies that primarily interpret *tasbiḥ* as verbal remembrance or ritual practice, the present thematic analysis reveals that glorification of Allah constitutes a universal principle integrating the relationship between the Creator, humanity, and the entire cosmos. This semantic foundation serves as the basis for the subsequent thematic analysis of Qur'anic verses concerning *tasbiḥ* and its broader implications for Islamic spirituality, education, and environmental ethics.

Thematic Interpretation of Qur'anic Verses Concerning *Tasbiḥ*

The thematic interpretation of Qur'anic verses concerning *tasbiḥ* reveals that the Qur'an consistently presents glorification of Allah as one of the fundamental characteristics of existence. Rather than limiting *tasbiḥ* to ritual worship performed by believers, the Qur'an expands its meaning to encompass

every dimension of creation, including angels, prophets, celestial bodies, mountains, birds, plants, and all living creatures. This comprehensive portrayal demonstrates that *tasbiḥ* represents a universal manifestation of obedience and submission to Allah, reflecting the perfect harmony established within the divine order of creation. Consequently, the Qur'anic concept of *tasbiḥ* cannot be understood merely as devotional recitation but must be interpreted as a theological principle describing the relationship between the Creator and the universe (Al-Ṭabarī, 2001; Al-Qurṭubī, 2006).

A thematic examination further indicates that verses concerning *tasbiḥ* are distributed throughout both Makkiyyah and Madaniyyah chapters, each emphasizing different theological purposes. Makkan revelations primarily stress Allah's transcendence (*tanzīh*), the affirmation of *tawḥīd*, and the rejection of polytheism. During this period, *tasbiḥ* serves as a declaration that Allah is absolutely free from every imperfection, partner, or resemblance to His creation. Verses such as Surah Al-Isrā' (17:44), As-Saffāt (37:143-144), and Al-Anbiyā' (21:79) illustrate that all creation continuously glorifies Allah regardless of human awareness. According to Al-Rāzī (2000), these verses establish the theological foundation that divine perfection constitutes the central principle underlying Islamic monotheism.

In contrast, Madinan verses concerning *tasbiḥ* increasingly emphasize practical expressions of faith and obedience. Surahs such as Al-Jumu'ah (62:1), Al-Ḥashr (59:1), At-Taghābun (64:1), and Aṣ-Ṣaff (61:1) begin by affirming that everything in the heavens and the earth glorifies Allah before introducing legal, ethical, and social guidance for the Muslim community. This literary structure demonstrates that all aspects of Islamic law and social organization are grounded in recognition of Allah's absolute sovereignty. Sayyid Quṭb (2003) argues that this arrangement reflects the Qur'anic worldview in which worship, morality, politics, economics, and social life are inseparable components of comprehensive servitude to Allah.

One of the most significant themes emerging from the Qur'anic discourse is the portrayal of prophets as exemplary practitioners of *tasbiḥ*. The story of Prophet Yunus represents one of the clearest illustrations of the transformative power of glorification. While trapped in the darkness of the sea and the belly of the great fish, Yunus proclaimed:

"There is no deity except You; glory be to You. Indeed, I have been among the wrongdoers." (Qur'an 21:87)

Although this supplication also contains repentance, classical exegetes emphasize that the declaration begins with *tasbiḥ*, acknowledging Allah's absolute perfection before confessing personal shortcomings. Ibn Kathīr (2004) explains that Yunus' salvation resulted from his sincere glorification and repentance, demonstrating that *tasbiḥ* functions as both an act of worship and a means of spiritual transformation. Al-Qurṭubī (2006) similarly interprets this verse as evidence that glorification strengthens human awareness of divine mercy during moments of severe hardship.

Another important example appears in the life of Prophet Dawud, whose glorification was shared by mountains and birds. Surah Ṣād (38:18–19) states that Allah subjected mountains and birds to join Dawud in glorifying Him during the morning and evening. Al-Ṭabarī (2001) explains that this extraordinary event symbolizes the harmony between righteous human beings and the natural world. Contemporary scholars further interpret this narrative as demonstrating that creation responds positively to sincere devotion, indicating that spiritual excellence produces harmony extending beyond human society into the wider cosmos (Shihab, 2012).

The Qur'an also consistently describes angels as beings who never cease glorifying Allah. Unlike human beings, whose worship is influenced by free will, angels perform *tasbiḥ* continuously without negligence or disobedience. Surah Ghāfir (40:7) portrays angels surrounding the Divine Throne while glorifying Allah and praying for the forgiveness of believers. According to Al-Rāzī (2000), this verse illustrates that *tasbiḥ* is inseparable from divine mercy,

intercession, and the maintenance of cosmic order. The perpetual glorification performed by angels further emphasizes that remembrance of Allah constitutes the highest form of obedience within the heavenly realm.

Perhaps the most comprehensive expression of universal glorification appears in Surah Al-Isrā' (17:44), which declares that everything in the heavens and the earth glorifies Allah, although human beings cannot fully comprehend the manner of their glorification. Classical exegetes differed regarding whether this glorification should be understood literally or metaphorically. Al-Ṭabarī (2001) and Ibn Kathīr (2004) generally favored a literal interpretation, maintaining that every created being possesses a unique form of glorification known only to Allah. Conversely, some scholars viewed these verses as describing the natural obedience of creation to divine laws. Contemporary interpreters such as Quraish Shihab (2012) reconcile these perspectives by arguing that *tasbiḥ* includes both conscious acts of worship and the orderly functioning of creation according to Allah's established laws (*sunnatullāh*).

This universal understanding of *tasbiḥ* carries profound theological implications. It demonstrates that the universe is not a collection of independent objects but an integrated system continuously acknowledging its Creator. Human beings therefore occupy a distinctive position within creation because they possess the freedom either to participate consciously in this universal glorification or to neglect their spiritual responsibility. Fazlur Rahman (1982) argues that this perspective reflects the Qur'an's holistic understanding of worship, in which every aspect of human existence should be directed toward fulfilling divine purposes rather than merely performing ritual obligations.

The thematic synthesis of these verses demonstrates that *tasbiḥ* functions simultaneously as theological affirmation, spiritual discipline, ethical orientation, and cosmic worship. The diversity of subjects engaged in glorification—prophets, angels, believers, mountains, birds, and the entire universe—illustrates that remembrance of Allah transcends the boundaries of

ritual practice and becomes the defining characteristic of creation itself. Consequently, the Qur'anic concept of *tasbiḥ* provides a comprehensive worldview that integrates faith, worship, morality, and the natural order within a unified theological framework. This thematic understanding establishes the foundation for comparing classical and contemporary exegetical perspectives in the following section.

Comparative Analysis of Classical and Contemporary Exegetical Perspectives on *Tasbiḥ*

A comparative analysis of classical and contemporary Qur'anic exegesis demonstrates that the concept of *tasbiḥ* has consistently been understood as one of the central theological principles of Islam, although different exegetical traditions emphasize distinct dimensions of its meaning. Classical exegetes generally concentrated on explaining the linguistic, theological, and legal implications of *tasbiḥ* based on transmitted narrations (*riwāyah*), while contemporary scholars have expanded these discussions by incorporating contextual interpretation, interdisciplinary perspectives, and contemporary human concerns such as spirituality, environmental ethics, psychology, and Islamic education. Rather than representing contradictory viewpoints, these approaches complement one another and illustrate the dynamic development of Qur'anic interpretation across different historical periods (Abdullah Saeed, 2006; Shihab, 2012).

Among classical exegetes, Al-Ṭabarī (2001) interprets *tasbiḥ* primarily as the declaration of Allah's absolute transcendence (*tanzīh*), emphasizing that glorification signifies acknowledging Allah's perfection while rejecting every form of imperfection or association with created beings. His interpretation relies heavily on narrations transmitted from the Companions and the Successors, thereby preserving the earliest understanding of Qur'anic terminology. According to Al-Ṭabarī, verses describing the glorification performed by the heavens, the earth, mountains, birds, and other creatures should be understood

literally unless explicit textual evidence indicates otherwise. Consequently, *tasbiḥ* represents an objective reality continuously occurring throughout creation, regardless of human perception.

Similarly, Ibn Kathīr (2004) strengthens this theological understanding by integrating authentic prophetic traditions into his exegesis. He argues that *tasbiḥ* is not only a declaration of Allah's perfection but also one of the greatest forms of worship practiced by the prophets and encouraged by the Prophet Muhammad ﷺ. His interpretation of the story of Prophet Yunus, for example, demonstrates that continuous glorification becomes a source of divine assistance, forgiveness, and deliverance from hardship. Likewise, his explanation of Prophet Dawud's glorification alongside mountains and birds emphasizes the intimate relationship between sincere worship and the harmony of creation. Ibn Kathīr therefore presents *tasbiḥ* as both theological affirmation and practical spiritual discipline.

Al-Qurṭubī (2006) extends the discussion by highlighting the ethical and practical dimensions of *tasbiḥ*. While agreeing with earlier exegetes regarding Allah's transcendence, he argues that glorification should also be reflected in human conduct through obedience, gratitude, humility, and righteous behavior. According to Al-Qurṭubī, verbal remembrance alone cannot fully represent the Qur'anic concept of *tasbiḥ* unless accompanied by moral integrity and faithful implementation of Allah's commands. This interpretation broadens the meaning of *tasbiḥ* from ritual recitation to ethical transformation, thereby connecting acts of worship with everyday social responsibility.

A more philosophical interpretation is developed by Fakhr al-Dīn al-Rāzī (2000), who argues that *tasbiḥ* reflects the metaphysical order of existence itself. In his view, every creature glorifies Allah because every created entity inherently manifests signs of divine wisdom, power, and perfection. Thus, glorification is not limited to conscious verbal expression but includes the natural functioning of the universe according to Allah's established laws. Al-Rāzī's interpretation significantly expands the theological scope of *tasbiḥ* by

connecting cosmology, philosophy, and divine transcendence into a unified conceptual framework.

Although classical interpretations remain indispensable for understanding the original meanings of Qur'anic verses, contemporary Muslim scholars have sought to contextualize the concept of *tasbiḥ* within modern intellectual discourse. Sayyid Quṭb (2003) interprets universal glorification as evidence that the entire cosmos exists in complete submission to Allah's sovereignty. According to him, the universe continuously participates in worship through its perfect obedience to divine order, whereas human beings possess the freedom either to harmonize themselves with this universal worship or to deviate from it. Consequently, *tasbiḥ* becomes a foundation for constructing an Islamic worldview that integrates faith, morality, and civilization.

M. Quraish Shihab (2012) further argues that *tasbiḥ* should not be understood solely as verbal remembrance but also as every action consistent with Allah's purpose in creation. He explains that every creature glorifies Allah by fulfilling the role assigned to it within the cosmic order. Human beings therefore glorify Allah not only through recitation but also through knowledge, worship, justice, compassion, environmental stewardship, and responsible social conduct. This contextual interpretation broadens the practical relevance of *tasbiḥ* within contemporary Muslim life while remaining faithful to classical exegetical traditions.

Likewise, Fazlur Rahman (1982) emphasizes that Qur'anic concepts should always be interpreted according to their overarching moral objectives rather than isolated textual expressions. Applying this principle to *tasbiḥ*, Rahman argues that glorification represents humanity's continuous recognition of Allah's sovereignty in every dimension of life. Ritual remembrance therefore constitutes only one aspect of a broader ethical commitment requiring justice, responsibility, and service to humanity. His "double movement" approach encourages interpreters to derive universal moral principles from Qur'anic teachings before applying them within contemporary contexts.

A similar perspective is proposed by Abdullah Saeed (2006), who maintains that thematic interpretation (*tafsir mawdu'i*) enables scholars to understand Qur'anic concepts more comprehensively than verse-by-verse interpretation. According to Saeed, examining all Qur'anic passages concerning *tasbiḥ* reveals its multidimensional nature as theological affirmation, spiritual discipline, ethical guidance, and ecological consciousness. This holistic approach demonstrates that the Qur'an intentionally integrates belief, worship, and social responsibility within a unified framework of servitude to Allah.

The comparative analysis conducted in this study indicates substantial continuity between classical and contemporary exegetical traditions. Classical scholars established the linguistic, theological, and historical foundations necessary for understanding *tasbiḥ*, whereas contemporary scholars expanded these foundations by exploring their relevance to modern intellectual and social issues. Both traditions consistently affirm that glorification of Allah represents the essential orientation of all creation. Differences emerge primarily in methodological emphasis rather than theological substance, with contemporary interpretations placing greater attention on contextual application and interdisciplinary dialogue.

The principal contribution of this research lies in integrating these diverse interpretative perspectives into a single thematic framework. Previous studies generally focused either on linguistic analysis, devotional practice, theological discussion, or contemporary application separately. By synthesizing classical exegesis, thematic interpretation, Arabic semantics, prophetic traditions, and contemporary interdisciplinary scholarship, the present study demonstrates that *tasbiḥ* is a comprehensive Qur'anic paradigm encompassing spiritual purification, theological affirmation, ethical responsibility, cosmic harmony, and environmental awareness. This integrative perspective constitutes the primary novelty of the research and expands the application of *tafsir mawdu'i* in contemporary Qur'anic studies.

Contemporary Implications of the Qur'anic Concept of *Tasbiḥ*: Spiritual, Educational, and Ecological Perspectives

The findings of this study demonstrate that the Qur'anic concept of *tasbiḥ* possesses far-reaching implications extending beyond ritual worship into the broader dimensions of spirituality, education, ethics, environmental awareness, and human civilization. The thematic analysis reveals that glorification of Allah is not merely an individual devotional practice but a universal principle governing the relationship between humanity, creation, and the Creator. Consequently, understanding *tasbiḥ* within its comprehensive Qur'anic framework enables Muslims to develop a holistic worldview that integrates faith, knowledge, morality, and responsible interaction with the natural environment.

One of the most significant implications concerns the development of Islamic spirituality. Contemporary Muslim societies often associate *tasbiḥ* primarily with repetitive verbal remembrance performed after obligatory prayers. Although this practice remains highly recommended in Islamic tradition, the present thematic analysis indicates that the Qur'an assigns a much broader meaning to *tasbiḥ*. It encompasses conscious recognition of Allah's perfection, sincere obedience to divine guidance, gratitude for His blessings, and continuous awareness of His presence in every aspect of life. Therefore, spiritual maturity is not measured solely by the frequency of verbal remembrance but also by the consistency with which individuals embody Qur'anic values in their personal conduct and social interactions. This understanding corresponds with the Qur'anic principle that true remembrance of Allah should transform belief into ethical behavior and righteous action (Shihab, 2012; Sayyid Quṭb, 2003).

The concept of *tasbiḥ* also has profound implications for Islamic education. The Qur'an repeatedly commands believers to glorify Allah while simultaneously encouraging reflection upon the signs of creation (*āyāt kawniyyah*). This relationship indicates that spiritual education and intellectual

inquiry should not be treated as separate domains but as complementary aspects of human development. Educational institutions therefore have an important responsibility to cultivate learners who not only possess academic competence but also develop spiritual awareness, ethical responsibility, humility, and gratitude toward Allah. In this context, *tasbiḥ* functions as a pedagogical principle encouraging learners to recognize knowledge as a means of strengthening faith rather than merely achieving material success. Such an educational paradigm contributes to the formation of balanced individuals capable of integrating intellectual excellence with moral integrity (Fazlur Rahman, 1982; Abdullah Saeed, 2006).

Another important implication relates to the development of Islamic environmental ethics. One of the distinctive findings of this research is that the Qur'an consistently portrays the entire universe as participating in *tasbiḥ*. Mountains, birds, stars, thunder, trees, and all living creatures glorify Allah according to their own modes of existence. This universal glorification indicates that nature possesses intrinsic value because every element of creation participates in worship. Consequently, environmental destruction, excessive exploitation of natural resources, and irresponsible human behavior contradict the Qur'anic worldview that recognizes nature as an active participant in glorifying Allah. This perspective provides a strong theological foundation for developing Islamic ecological ethics in response to contemporary environmental challenges such as climate change, biodiversity loss, pollution, and unsustainable patterns of consumption. Human beings, as *khalīfah* (vicegerents) on earth, bear the responsibility of preserving the harmony already established through the universal *tasbiḥ* of creation.

The findings also contribute significantly to the field of Islamic psychology. The Qur'anic narratives concerning Prophet Yunus, Prophet Dawud, and other prophets illustrate that *tasbiḥ* functions as an effective source of emotional resilience, psychological stability, and spiritual recovery. During moments of hardship, uncertainty, or emotional distress, glorification of Allah

enables individuals to reaffirm divine sovereignty while acknowledging their own dependence upon Him. Contemporary studies in Islamic psychology similarly emphasize that remembrance of Allah contributes to emotional regulation, reduces anxiety, strengthens resilience, and promotes inner tranquility. Accordingly, *tasbiḥ* may be understood not only as an act of worship but also as a spiritual coping strategy that nurtures psychological well-being through faith, hope, and trust in Allah.

Furthermore, the Qur'anic concept of *tasbiḥ* offers important contributions to character education. Since glorification of Allah signifies recognition of His perfection, believers are encouraged to reflect this recognition through honesty, humility, justice, responsibility, patience, and compassion in their daily lives. Verbal remembrance therefore becomes meaningful only when accompanied by ethical transformation. This perspective reinforces the Qur'anic integration of worship (*'ibādah*), morality (*akhlāq*), and social responsibility, indicating that genuine spirituality inevitably produces positive character formation. Consequently, *tasbiḥ* should be regarded as an educational process shaping individual personality rather than merely a ritual practice repeated mechanically without moral impact.

From an academic perspective, this study contributes to the advancement of thematic Qur'anic interpretation (*tafsir mawdu'i*) by integrating several analytical dimensions that have generally been examined independently in previous research. Earlier studies predominantly emphasized linguistic analysis, devotional practices, theological meanings, or specific exegetical discussions concerning selected verses. Few studies have systematically synthesized grammatical structures, semantic development, *asbab al-nuzul*, *munasabah*, classical and contemporary exegesis, prophetic traditions, and interdisciplinary scholarship into a unified conceptual framework. As a result, the multidimensional character of *tasbiḥ* has often remained fragmented within existing academic literature.

The principal novelty of this research lies in formulating an integrative thematic model of *tasbiḥ* that simultaneously incorporates linguistic, theological, spiritual, educational, ethical, psychological, and ecological dimensions. Rather than interpreting *tasbiḥ* solely as verbal glorification, this study demonstrates that it represents a comprehensive Qur'anic paradigm describing the universal orientation of all creation toward Allah. Human beings occupy a unique position within this paradigm because they possess both the freedom and the responsibility to participate consciously in the universal glorification continuously manifested throughout the cosmos. This holistic interpretation expands previous studies by illustrating that *tasbiḥ* serves as the theological foundation for understanding the interconnectedness of worship, knowledge, morality, environmental stewardship, and human civilization.

Overall, the thematic interpretation undertaken in this research confirms that the Qur'anic concept of *tasbiḥ* remains highly relevant for addressing contemporary intellectual and social challenges. By integrating classical exegetical traditions with contemporary interdisciplinary perspectives, this study offers a comprehensive understanding that is faithful to the Qur'anic text while simultaneously responding to current issues concerning spirituality, education, environmental sustainability, psychological well-being, and ethical development. Consequently, the concept of *tasbiḥ* presented in this study provides an important theoretical framework for future research in Qur'anic studies, Islamic theology, Islamic education, environmental ethics, and the broader development of contemporary Islamic thought.

E. Conclusion

This study examined the concept of *tasbiḥ* in the Qur'an through the thematic interpretation (*tafsir mawdu'i*) approach by systematically analyzing Qur'anic verses related to glorification, their linguistic structures, semantic meanings, contexts of revelation (*asbab al-nuzul*), thematic relationships (*munasabah*), classical and contemporary exegetical interpretations, and

relevant prophetic traditions. The findings demonstrate that *tasbiḥ* is not merely a verbal expression of glorifying Allah but represents a comprehensive theological paradigm encompassing spiritual devotion, theological affirmation, ethical responsibility, existential submission, and universal obedience to the Creator. This multidimensional understanding indicates that the Qur'anic concept of *tasbiḥ* extends beyond ritual worship and functions as one of the fundamental principles underlying the Islamic worldview.

The study further reveals that the Qur'an employs various grammatical forms derived from the root س ب ح (*s-b-h*), including *sabbāḥa*, *yusabbihū*, *subḥān*, and *tasbiḥ*, each reflecting different semantic and theological functions. These linguistic variations illustrate the continuity, universality, and comprehensiveness of glorification throughout creation. Moreover, the Qur'an consistently portrays *tasbiḥ* as a universal act performed by prophets, angels, believers, celestial bodies, mountains, birds, and all creatures in the heavens and the earth. Such descriptions demonstrate that glorification constitutes the natural orientation of creation toward Allah and reflects the harmony established within the divine cosmic order.

The comparative analysis between classical and contemporary exegetical perspectives indicates substantial continuity regarding the theological foundations of *tasbiḥ*. Classical exegetes primarily emphasized linguistic interpretation, historical context, theological affirmation, and devotional practice, whereas contemporary scholars expanded these discussions through interdisciplinary approaches involving spirituality, Islamic education, psychology, environmental ethics, and contextual hermeneutics. Despite methodological differences, both interpretative traditions consistently affirm that *tasbiḥ* represents the acknowledgment of Allah's absolute perfection and serves as the foundation for human obedience, ethical conduct, and spiritual consciousness.

The principal contribution of this research lies in its integrative thematic analysis of *tasbiḥ*. Unlike previous studies that generally examined *tasbiḥ* from

linguistic, devotional, or theological perspectives separately, this research systematically synthesizes lexical analysis, semantic interpretation, thematic exegesis, *asbab al-nuzul*, *munasabah*, classical and contemporary tafsir, prophetic traditions, and interdisciplinary scholarship into a unified conceptual framework. This comprehensive approach demonstrates that *tasbiḥ* functions not only as verbal remembrance but also as a holistic paradigm connecting worship, knowledge, morality, environmental stewardship, and human responsibility as Allah's vicegerents (*khalifah*) on earth. Accordingly, this study contributes to the advancement of Qur'anic studies by expanding the application of thematic interpretation in understanding multidimensional Qur'anic concepts.

The findings also have important practical implications for contemporary Muslim society. Within Islamic education, the concept of *tasbiḥ* supports the integration of intellectual development with spiritual and moral formation. In Islamic psychology, it provides a theological foundation for strengthening emotional resilience, inner tranquility, and spiritual well-being through continuous remembrance of Allah. From an ecological perspective, the recognition that all creation glorifies Allah establishes a strong ethical basis for environmental conservation, sustainable development, and responsible stewardship of natural resources. Consequently, the Qur'anic understanding of *tasbiḥ* offers valuable guidance for addressing contemporary challenges related to spirituality, education, environmental sustainability, and character development.

Nevertheless, this study is limited to qualitative library research based on thematic interpretation of Qur'anic texts and classical as well as contemporary literature. Future research is recommended to adopt interdisciplinary and empirical approaches by examining the implementation of Qur'anic values of *tasbiḥ* within educational institutions, Muslim communities, environmental movements, and psychological counseling practices. Comparative studies involving different schools of Qur'anic interpretation and diverse socio-

cultural contexts are also encouraged to enrich scholarly understanding of the transformative role of *tasbeih* in contemporary Islamic civilization. Such studies will further strengthen the relevance of Qur'anic teachings in promoting spiritual awareness, ethical responsibility, environmental harmony, and sustainable human development.

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