

Comparison of the Definition of remembrance based on verse 152 of surah Al-Baqarah through Tafsir Jalallain and Tafsir Ibn Kathir

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ABSTRACT

Background. This study discusses the comparison of the meaning of remembrance based on verse 152 of surah Al-Baqarah through the perspective of two classic tafsir books, namely Tafsir Jalalain and Tafsir Ibn Kathir. This verse emphasizes the importance of remembering Allah as a form of gratitude and obedience. By examining these two commentaries, this research aims to explore the mufasssirs' understanding of the concept of remembrance and how it is applied in everyday life.

Purpose.. This study aims to analyze and compare the interpretations of dhikr (remembrance of Allah) in verse 152 of Surah Al-Baqarah as presented in Tafsir Jalalain and Tafsir Ibn Kathir. By examining these perspectives, it seeks to reveal their similarities and differences, highlighting the significance of dhikr in the spiritual and daily lives of Muslims.

Method. Examining dhikr according to Tafsir Jalalain, focusing on the form of worship that includes the tongue, heart, and actions, as well as its reward from Allah. Examining dhikr in Tafsir Ibn Kathir as a broad form of worship that invites Allah's protection, as well as the importance of gratitude. Comparing the two commentaries to understand the similarities and differences related to dhikr and gratitude.

Results. Tafsir Jalalain and Ibn Kathir agree that dhikr is a comprehensive act of worship (verbal, heart, and deeds), which is rewarded with Allah's mercy. Zikr also includes gratitude as a form of obedience to His favors.

Conclusion. The comparison of dhikr interpretations in Tafsir Jalalain and Tafsir Ibn Kathir reveals both similarities and differences. Tafsir Jalalain offers a clear explanation, focusing on dhikr as gratitude and obedience. In contrast, Tafsir Ibn Kathir provides a detailed context through hadith and scholarly views. Both agree on dhikr's crucial role in deepening spiritual connections with Allah and achieving peace and happiness in this life and the hereafter.

KEYWORDS

Remembrance, Tafsir Jalallain, Tafsir Ibnu kat'sir

INTRODUCTION

The study of the Qur'an has evolved alongside the acceleration of social, cultural, and civilizational conditions.(M, 2002) This evolution is evidenced by the emergence of various tafsir works, ranging from classical to contemporary, each employing different styles, methods, and approaches. The necessity for interpretation arises because people require explanations for the words and

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meanings hidden within the verses of the Qur'an, as their implications are not easily discernible to readers. The Qur'an serves as a guiding principle for Muslims in both this world and the Hereafter. Consequently, the science of tafsir has developed and expanded over time, resulting in a rich heritage of diverse interpretations. (Asep Safful Rahman, 2005)

Among the classical tafsir works are:

Tafsir Al-Jami' Li Ahkam Al-Qur'an by Imam Al-Qurthubi (Abu Abdullah Muhammad Bin Ahmad Al-Anshari Al-Qurthubi), commonly known as Tafsir Al-Qurthubi, Tafsir al-Jami' al-Bayan Fi Tafsir Al-Qur'an by At-Thabari (Abu Ja'far Muhammad bin Jarir bin Yazid bin Ghalib At-Thabari), Tafsir Ahkam Al-Qur'an by Al-Jashshah (the pen name of Abu Bakar Ahmad bin Ali Ar-Razi), Tafsir Al-Qur'an al-'Azim by Ibn Kathir (Imad al-Din al-Fida' Ismail bin Umar bin Kathir), among others. In contrast, contemporary tafsir works by Indonesian scholars include:

Tafsir Al-Misbah by M. Quraish Shihab, Tafsir Al-Azhar by Buya Hamka, Tafsir Al-Ibriz by KH. Bisri Musthofa. (Rozi, A. F., & Rokhmah, N., 2019).

In the Qur'an there is a word with a form of deviasinya repeated in several verses and has a different meaning, namely lafaz zikir. According to Abd al-Baqy' quoted by Rohman in his thesis, that the word remembrance with its deviation form in the Qur'an is repeated 286 times, namely the form of fi'il madli 24 verses, fi'il mudhori 72 verses, fi'il amar 56 verses, and in the form of masdar consists of 134 verses. It is also mentioned that there are many meanings related to the word zikr, namely: 1. Remembering, 2. Praying, 3. Mentioning the name of Allah, 4. Lessons / wisdom, 5. Thinking about natural phenomena, 6. Knowledge 7. Warning, 8. The books of Allah. Etymologically, the word remembrance comes from Arabic (zakara / Yazkuru / Zikran) which means remembering, showing, remembering, taking work, knowing or understanding and remembering. (Ansori, 2003). Dhikr plays an important role in helping a person regain consciousness that they may have lost by encouraging them to remember, chant, and parse back the things that are hidden in their hearts. The practice of dhikr invites individuals to actively contemplate and realize the existence of Allah Subhanahu wa Ta'ala, who is the Creator of all things, including the source of healing from all diseases. Thus, dhikr not only serves as a form of worship that brings rewards, but can also provide significant healing suggestions. (Musthofa, B., & Tisnawati, 2007) Dhikr serves as an effective therapy for various problems, both physical and psychological. In a physical context, dhikr can help relieve tension and accelerate the healing process by emitting positive energy that is beneficial to health.

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In terms of psychology, dhikr is very beneficial for overcoming stress, worry, anxiety, and depression. With consistency in chanting the names of Allah and the words of dhikr, one can create a more harmonious and peaceful inner environment. When a person recites dhikr repeatedly and consistently, it serves to pump positive energy into them, while simultaneously stifling negative energy that might disturb the inner balance. This process allows individuals to feel a deep sense of calm and improves their mental health. Dhikr also helps balance emotions and provides a sense of peace needed to better face life's challenges. Quoting Ibn Sina's opinion that mentally and physically

healthy individuals generally also have a balanced and healthy soul and body.(Adenan, A., & Mahendra, A. 2023).

RESEARCH METHODOLOGY

Research Approach

This research uses a qualitative approach with content analysis. The main focus is to analyze classic tafsir texts, namely Tafsir Jalalain and Tafsir Ibn Kathir, to understand the differences in interpretation of the concept of remembrance in verse 152 of Surah Al-Baqarah. Data collection were collected through a literature review by examining the texts of both classical commentaries. This process involved collecting information from:

Tafsir Jalalain (Arabic text or translation)

Tafsir Ibn Kathir (Arabic text or translation)

Data collection was done through a literature review, in which primary data consisting of the texts of Tafsir Jalalain and Tafsir Ibn Kathir in Arabic or translation were carefully studied. In addition, academic references related to the concept of dhikr and Quranic interpretation were also collected to provide a broader perspective. This data collection process also involves a review of previous studies that examine the interpretation of remembrance in the Quran, which will be used as support in understanding the differences in interpretation. Beside that , The main data sources in a qualitative research are words, actions, and additional sources such as documents and other sources (Moleong, 2004)

Instruments of Inquiry

The tafsir texts are the main source of analysis. In addition, the traditions referenced in Tafsir Ibn Kathir as well as the views of classical scholars are analyzed to understand how these sources are used to strengthen the interpretation of dhikr. The use of hadith in Tafsir Ibn Kathir provides an additional dimension of interpretation that is broader and more practical, while Tafsir Jalalain offers a concise and literal approach.

Data Analysis Process

The data is analyzed through the following steps:

Understanding the Verse:

Examining the context of verse 152 of Surah Al-Baqarah and studying the literal meaning of the word remembrance as well as its meaning from the point of view of language.

Tafsir Analysis:

Comparing the interpretation of dhikr in Tafsir Jalalain and Tafsir Ibn Kathir. The investigation focuses on how these two commentaries explain the meaning of dhikr in the context of the command to remember Allah.

Historical Comparisons and Scholarly Views :

Tafsir Ibn Kathir often uses hadith narrations and the views of previous scholars, while Tafsir Jalalain is more concise and less in-depth. This comparison is made to understand the extent to which the narrations and views of scholars influence the understanding of dhikr.

Conclusion and Implications

As a result of the comparison and analysis, the author will draw conclusions about the similarities and differences in the understanding of the concept of dhikr between the two commentaries. The investigation also formulates the implications of dhikr on the spiritual life of individual Muslims as well as its importance in achieving peace of mind. This methodology provides a systematic approach in comparing classical interpretations, as well as assessing the application of the concept of remembrance in the daily lives of Muslims.

RESULT AND DISCUSSION

Differences in the Definition of Zikr Based on Verse 152 of Surah Al-Baqarah. As stated in the introduction before this above, that the interpretation of the Qur'an always develops in accordance with the spirit of the times, this cannot be separated from the developments in the methodology used by the mufassirs. Therefore, if periodization is carried out related to the development of the interpretation of the Qur'an, it is very clear that there is a shifting methodology among the mufassirs, ranging from classical, middle, modern to contemporary times. Therefore, in the next discussion before the interpretation of verse 152 of al-Baqarah, we will see some methods and forms of interpretation of Tafsir Jalallain and Ibn Kathir.

Forms And Methods Of Jalallain's Commentary

Forms of Jalalain Interpretations

When viewed in terms of the form of this interpretation, it is divided into two forms, namely Tafsir Bil Ma'tsur. It is one type of interpretation that appeared for the first time in the history of the Islamic intellectual world. The practice in this interpretation is to interpret the verses contained in the Quran interpreted with other verses or with the history and words of the prophet SAW. This is said because they are the ones who know the Book of Allah better or with what the great figures of the Tabi'in said because in general they also received from the companions.

A mufasir who uses this approach should first trace the sources related to the meaning of the verse. These sources are then presented as interpretations to explain the meaning. The mufasir should also avoid things that are useless or less useful, especially if there is no valid narration about it.

Tafsir bi al-ra'yi is a method of interpreting the Qur'an that relies on ijtiḥad, reasoning, and personal understanding, as well as conclusions based on ra'yu alone. However, understanding in accordance with the principles of sharia and based on the texts is not included in this category. Relying on ra'yu without strong evidence can lead to deviation from the substance of the Qur'an. The method of tafsir bi al-ra'yi began to appear along with the development of tafsir bi al-ma'tsur, although there have been efforts from some Muslims to interpret based on their ijtiḥad.

Tafsir Jalalain is a tafsir that applies the bi al-ra'yi method. In the interpretation of verse by verse, this interpretation relies on the results of thought or ijtiḥad of the mufasir, although it still appreciates the existing history. In addition, to determine the most appropriate meaning, Tafsir Jalalain also refers to the history sourced from the Prophet SAW, the companions, tabi'in, and tabi'ut tabi'in.

Methods Of Interpretation Of Tafsir Jalallain

Although this tafsir was written by two people, the interpretation method used in Tafsir Jalalain is the ijmalī (global) method. The ijmalī method has a simple characteristic, where the interpretation of the verses is carried out in sequence according to the tartib mushaf, from one verse to the next verse and from one letter to the next letter. According to Al-Farmawī, the ijmalī method is a way of interpreting the Qur'an based on the order of verses with a brief explanation and using language that is easy to understand. Because of its simplicity, interpretation with this method can be easily understood by all groups, both lay and educated (Al-Farmawī, 1977). Asbab al-Nuzul is often presented in Tafsir Jalalain to understand the context or background of the revelation of a verse. On the other hand, the Prophet's ḥadīth and the opinions of some salaf scholars are also references that strengthen the interpretation of the two authors. As revealed by As-Suyuthī, he interprets with the method used by Al-Mahallī, which focuses on the strong qoul, the necessary i'rab lafaz, as well as paying attention to different qira'at, while still using simple and concise expressions, and avoiding too long and unnecessary explanations. Mufassirs who follow this method usually explain the verses

of the Qur'ān concisely in a language that is easy to understand. He will interpret the Qur'an systematically from beginning to end (Ghofur, 2008). The method often used by the mufassirs in interpreting the Qur'an, as stated by al-Farmawi, divides the books related to the Qur'an and the books of interpretation with different writing methods into four types.

Tahlili Method Of Interpretation

The tahlili method of interpretation is an approach that examines the verses of the Qur'an from various aspects and their meanings. This method interprets verse by verse and letter by letter, following the order of the 'Uthmani Mushaf. Thus, the mufassir explains the vocabulary, memorization, meaning, purpose of interpretation, and content of the verse, including elements of i'jaz, balagh, and the beauty of sentence structure, as well as what can be inferred from the verse. All of them always refer to the asbab an-nuzul, the traditions of the Prophet, and the narrations of the companions and tabi'in.

Ijmali Method Of Interpretation

The ijmali method of interpretation is a method of interpreting the Qur'an briefly and globally, without lengthy description. With this mufassir explains the meaning and purpose of the verse with a brief description that can explain the meaning without mentioning things other than what is desired. This interpretation is carried out on the Qur'an verse by verse, letter by letter in accordance with the order in the Mushaf. After that the mufassir puts forward his interpretation in a framework that is easily understood by all groups, both the knowledgeable, the middle class, and the ignorant.

Maudhu'i Interpretation Method

The maudhu'i method of interpretation is also called the topical method or integral or thematic method, which is the method taken by the mufassir by collecting all verses of the Qur'an that talk about one problem, and lead to an understanding and one goal even though the verses were revealed differently, scattered in several letters as well as in the descent of the verse. Studying the verses thematically and thoroughly by collecting verses that contain similar meanings, compromising between 'am and typical meanings, between mutlaq and muqayyad, synchronizing verses that are contradictory in birth, explaining naskh and mansukh verses, so that all verses meet at a muzzle, without differences and contradictions or coercion of some verses to less precise meanings.

The Method Of Muqaran Interpretation

Muqaran interpretation method is a method of interpretation that uses comparison (comparative and comparative). As for the method used by Jalalain's interpretation using the Ijmali (global) method. As revealed by al-Suyuti that he interpreted in accordance with the method used by al-Mahalli, namely departing from the strong qoul, I'rab memorization needed only, attention to different Qiraat with simple and concise expressions and leaving expressions that are too long and unnecessary. Mufassir who uses this method usually explains the verses of the Qur'an concisely with popular language and easy to understand. He will interpret the Qur'an systematically from beginning to end. In addition, the presentation is not too far from the style (uslub) of the language of the Qur'an, so that the listeners and readers seem to still hear the Qur'an, even though what they hear is the interpretation.

Forms and Methods Of Ibnu Ka'tsir's Commentary

Regarding the form of interpretation, according to the mapping of Nasharuddin Baidan, there are two categories, namely tafsir bil ma'tsur (based on history) and tafsir bil ra'yi (based on reason). Looking at the history of the interpretation of the Qur'an, it can be said that tafsir bil ma'tsur is the first form to appear in the interpretation of the Qur'an. This is due to the distance of time that is not too far from the time of the Prophet, so that the interpretation at that time referred more to the traditions of the Prophet (as the first interpreter of the Qur'an) as well as the opinions of the

companions and tabi'in. In hadith science, these are known as mauquf and maqtu' traditions. However, the middle period was a period of shift from tafsir bil ma'tsur to tafsir bil ra'yi.

Although Tafsir Ibn Kathir appeared in the middle era, where tafsir bil ra'yi began to dominate, the tendency of this tafsir still prioritizes tafsir bil ma'tsur. According to Adz-Zahabi, Tafsir Ibn Kathir applies the method of interpreting the Qur'an with the Qur'an, interpreting the Qur'an through hadith, and looking at the ijihad of the companions and tabi'in. In the muqaddimah of his tafsir, Ibn Kathir states that this method is the best in the interpretation of the Qur'an. The method of interpreting the Qur'an with the Qur'an, the Qur'an with hadith, and so on are the principles applied. However, it does not rule out the possibility that there are elements of tafsir bil ra'yi in his interpretation. For example, Ibn Kathir's interpretation of the verse of anthropomorphism shows that he also uses ra'yu in his interpretation. However, when viewed from the overall interpretation, the bil ma'tsur form dominates. This is evident from the number of traditions used by Ibn Kathir in his interpretation. This may be due to the fact that Ibn Kathir was an expert in the field of hadith and was given the title of muhaddis. Tafsir al-Qur'an al-Adzim, commonly called Tafsir Ibn Kathir, is one of Ibn Kathir's best works in the field of tafsir. This tafsir is very famous among the books of tafsir bi al-Ma'tsur and ranks second after Tafsir Ibn Jarir. Ibn Kathir kept the line of narration from the salaf exegetes, interpreting the Qur'an with traditions and atsar whose sanad is directly to the source, accompanied by jarh wa ta'dil. At first, this commentary was printed together with Tafsir al-Baghawi, until finally Tafsir Ibn Kathir was reprinted separately with four thick juz. In his long muqaddimah, Ibn Kathir explains many things related to the Qur'an and tafsir. However, the content of the muqaddimah of his book is mostly taken from the words of his teacher, Ibn Taymiyyah, which are found in the muqaddimah of Usul Tafsir (Az-Zahabi, 2000)

At first, the historians of tafsir called Tafsir Ibn Kathir by the name of Tafsir Al-Qur'an al-Adzim. According to 'Ali al-Sabuni, the title Tafsir Al-Qur'an al-Azim was given by Ibn Kathir himself. However, there is another possibility that the name comes from scholars after him who gave the name according to its content. Regardless of this possibility, there is no empirical evidence regarding the history of this name. In his tafsir, Ibn Kathir was much influenced by the Tafsir of Ibn Atiyyah, the Tafsir of Ibn Jarir al-Tabari, and the Tafsir of Ibn Hatim, as well as several other earlier scholars. However, he was more influenced by the thoughts of Ibn Taymiyyah. (Maliki., 2018)

If seen, Tafsir Ibn Kathir is included in the category of the middle era, where in that era tafsir bi al-ra'yi began to dominate (Mustaqim, 2016) The Ibnu Kat'sir tafsir's method is a way of thinking used to understand correctly what Allah intended in the verses of the Qur'an revealed to the Prophet Muhammad SAW. (Abdullah, 2011) In tafsir Al-Quranil Azhim used by Ibn Kathir, the method used can be categorized as tahlily method (manhaj). This method explains the content of the Qur'an from various aspects. In this method, the mufasir follows the order of the verses according to the order of the Mushaf Al-Qur'an. However, the interpretation in this book can also be said to be semi-thematic (maudu'i), because when interpreting verses, the mufasir groups verses that are still related to the previous or subsequent verses. This method can be considered as the best step of interpretation (ahsan huruq al-Tafsir). In general, the steps in interpretation can be divided into three types: First, mentioning the verse to be interpreted, then giving an explanation in a concise and easy-to-understand language. Second, stating various hadiths or marfu' narrations (which are attributed to the Prophet SAW), whether the sanad is connected to the Prophet or not, which are related to the verse being interpreted. Mufasir also often uses hujjah from the companions and tabi'in to clarify his interpretation. Third, using the opinions of previous mufasirs or scholars to explain the interpretation. However, not all opinions are taken; only those considered the strongest among the scholars are quoted.

In interpreting a verse, tafsir readers often find other Qur'anic verses related to the verse being interpreted. These verses are considered to support the meaning of the verse being explained, or have a relevant meaning relationship. One example of Ibn Kathir's interpretation is when he interprets the phrase “huda li al-muttakin” (the Qur'an as guidance for the pious) in Surah Al-Baqarah/2: 2. He relates his interpretation to three other verses that serve as background, namely Surah Fushilat/41: 44, Isra/17: 82, and Yunus/10: 57. Thus, his explanation becomes more specific, namely intended for people who believe (Ilyas, 2004) As an another example methods of tafsir Ibnu Kat'sir of a verse that we can take from surah Al baqarah it is verses 120-121 al baqarah :

“ وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ
 (Qs, Al
 Baqarah :120)
 الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ
 (Qs, Al Baqarah : 121) الْخَاسِرُونَ ”

“ The Jews and Christians will not be pleased with you until you follow their religion. Say: “Verily, the guidance of Allah is the (true) guidance”. And indeed if you follow their will after knowledge has come to you, then Allah will no longer be your protector and helper. (120) Those to whom We have given the Book, they recite it with true recitation, and they believe in it. And whoever disbelieves in it, then they are the losers. (121)

From the two verses above we can conclude that they can be put together because they have a connection between one verse and another. The interpretation of the verse for verse 152 of Surah al Baqarah in Tafsir Jalallain and Tafsir Ibn Kat'sir has its own explanation. It is certain that these two research methods have special differences in the interpretation of verse 152 Al Baqarah which will be discussed after this. The following is the interpretation of verse 152 in Tafsir Jalallain and Tafsir Ibn Kat'sir The comparison between Tafsir Jalalain and Tafsir Ibn Kathir shows different but complementary perspectives on the concept of zikr (remembrance of Allah) as explained in verse 152 of Surah Al-Baqarah. The findings of the analysis of these two classic commentaries are as follows:

Tafsir Jalalain:

As for a little knowledge about Tafsir jalallain, namely the Kitab Tafsir Al-Jalalain is a book of tafsir composed by Jalaludin Al Mahalli and Jalaludin As-suyuthi. The book of interpretation is always used by various Islamic boarding schools from Salafi to Modern to this day, so it is still widely studied and very popularly studied by people from various levels, without exception in the country of Indonesia, especially traditional Islamic boarding schools. (A. Malik Madaniy, 2010).

In Islamic boarding schools, there are many yellow books and other books including studying the Book of Tafsir, one of which is always used as the main reference is the Book of Tafsir Al-Jalalain. However, there are also Islamic boarding schools with different backgrounds, namely Khalafiah Islamic boarding schools or often called modern Islamic boarding schools that study the book of interpretation Al-jalalain as a reference in learning the book of interpretation.

The interpretation of the meaning of remembrance of verse 152 of Al Baqarah in Tafsir Al Jalallain.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

“Therefore, remember Me and I will remember you, and give thanks to Me, and do not deny My favors.” (Al Baqarah : 152)

فَاذْكُرُونِي (Therefore, remember you to Me) the sentence explains in his tafsir Jalallain that is by remembering Him by what forms of remembrance are the same as prayer, prayer beads or others. Then the sentence أَذْكُرْكُمْ (I will remember you, too). for this holy phrase of Allah also, some say that it means I reward your deeds. What can be understood in this sentence is that by always remembering Allah SWT, it is certain and certainly not in vain, whether it is with prayer, prayer beads or other good deeds, it will definitely get a good reply from Allah SWT. Therefore in the hadith there is mention of His words “Whoever remembers Me in himself, surely I will remember him in Me, and whoever remembers Me in front of a large audience, then I will remember him in front of a better audience!”

وَاشْكُرُوا لِي (and be grateful to Me) in this holy verse also gives meaning to be grateful for all the favors given by Allah SWT by obeying all His commands. It can be understood, if someone is grateful, let someone be grateful for the blessings of Allah SWT by obeying the commands of Allah SWT such as carrying out prayer, filial piety and all the obligatory deeds of Allah SWT ordered to us His servants and not someone who is grateful for a favor of Allah by way of disobedience or denying the commands of Allah SWT.

وَلَا تَكْفُرُونِ (and do not deny My favors) as discussed briefly earlier, namely than we are grateful for the favors given to us by obeying His commands, do not be there to be grateful for His favors by committing injustice or sin. In this context, it means that not all of our ways of gratitude are in accordance with the taught syarak, sometimes many people are given a lot of crops but by taking them from other people whose results are not good results anymore halal but otherwise. By such things, be grateful for all the gifts of Allah SWT without the slighthes way of being grateful for the path of disobedience that will cause the wrath of Allah.

Ibn Kathir's full name is Imad ad-Din Abu al-Fida Ismail Ibn Amar Ibn Kathir Ibn Zara” al-Bushra al-Dimasiqy. Ibn Kathir was a scholar who had a wide range of knowledge, and his knowledge was recognized by many scholars, especially in the fields of interpretation, hadith, and history. Ibn Taymiyyah once said, “Ibn Kathir is an expert in fiqh, hadith, and tafsir.” Meanwhile, al-Hafiz Shihabuddin al-Hajj, who was a student of Ibn Kathir, also stated, “Ibn Kathir was the one who memorized the texts of the hadith the most, understood the narrators, and jarh wa ta'dil hadith. He often gave lectures on fiqh and history” (Ibn Kathir, 1347 AH: 15). In his way of thinking, Ibn Kathir was much influenced by his teacher, Ibn Taymiyyah, who has colored the method of his works. Ibn Kathir also stated that the method of interpretation he used was in line with his teacher, Ibn Taymiyyah (Muhyin, 2023)

Muhammad as a messenger to them who recited the verses of Allah Ta'ala to them clearly and purified them from various moral vices, impurities of the soul, all the deeds of the Jahiliyah, and brought them out of darkness into a brightly lit world, taught them al-Kitab (al-Qur'an) and al-Hikmah

(as-Sunnah), and taught them what they did not know. Whereas before they lived in ignorance (Jahiliyah) and had no manners in speaking. Thanks to the treatise brought by the Prophet, they managed to move to the level of the saints and the level of the scholars. And finally they became people who were very deep in knowledge, had very pure hearts, looked as they were and spoke the most honestly. Ibn 'Abbas said that the blessing of Allah was the sending of the Prophet Muhammad. Therefore, Allah, may He be exalted, urges the believers to acknowledge this blessing and welcome it by remembering and thanking Him. He also said,

“فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ”

“Therefore, remember Me, and I will remember you, and give thanks to Me, and do not deny My favors.” (Qs, Al Baqarah: 152)

Regarding the words of Allah “كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ” As (We have completed Our favor upon you) We have sent a messenger to you from among yourselves.” Mujahid said, Allah Ta'ala says, As I have done, so remember you to Me. Abdullah bin Wahab stated that Moses once asked, “O my Lord, how should I thank You?” So Allah Ta'ala said to him, “You should remember Me and not forget Me. If you remember Me, you are grateful to Me. And if you forget Me, you have disbelieved in Me.” Hasan al-Bashri, Abu al-Aliyah, as-Suddi, and Rabi' ibn Anas said, “Verily, Allah will remember the one who remembers Him, give additional blessings to the one who thanks Him, and punish the one who disbelieves in Him.”

Regarding the words of Allah SWT “اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ” Fear Allah with true piety” (al-Imran: 102) Some of the salaf said: “That is, let Allah be obeyed and not disobeyed; remembered and not forgotten; thanked and not denied.” With regard to the words of Allah SWT “فَاذْكُرُونِي أَذْكُرْكُمْ” Therefore, remember you to Me and I will remember you too,” Hasan al-Bashri said, (meaning) “Remember you for what I (Allah) have enjoined upon you, and I will remember you for what I have enjoined upon you for Myself.” It was narrated from Sa'id bin Jubair, “Remember Me by obeying Me, and I will remember you by granting forgiveness.” In another narration it is stated, “Through the granting of My mercy.” Still about the words of Allah SWT “اذْكُرُونِي أَذْكُرْكُمْ” Ibn 'Abbas said, “Allah's remembrance of you is greater than your remembrance of Him.” Imam Ahmad narrated from Anas bin Malik that the Messenger of Allah said: Imam Ahmad narrated from Anas bin Malik that the Messenger of Allah said:

(قَالَ اللَّهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ إِنْ ذَكَرْتَنِي فِي نَفْسِكَ ذَكَرْتُكَ فِي نَفْسِي، وَإِنْ ذَكَرْتَنِي فِي مَلَأَ ذَكَرْتُكَ فِي مَلَأَ مِنَ الْمَلَائِكَةِ - أَوْ قَالَ فِي مَلَأَ خَيْرٍ مِنْهُ، وَإِنْ دَنَوْتُ مِنِّي شِبْرًا دَنَوْتُ مِنْكَ ذِرَاعًا، وَإِنْ دَنَوْتُ مِنِّي ذِرَاعًا دَنَوْتُ مِنْكَ بَاعًا، وَإِنْ أَتَيْتَنِي تَمْشِي أَتَيْتَكَ هَرْوَلَةً.)

“Allah 3 has said, “O son of Adam, if you remember Me in yourselves, I will remember you in Myself. And if you remember Me in the company of men, I will remember you in the company of the angels. Or He said, in the midst of an assembly better than it and if you draw near to Me an inch, I

will draw near to you a cubit. And if you draw near to Me a cubit, then I will draw near to you a fathom. And if you come to Me on foot, I will come to you at a trot.”

This is a saheeh hadith narrated by al-Bukhari from Qatadah. And according to his narration, Qatadah said, “Allah is closer, that is, with His mercy. And His word is “

“وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ” And give thanks to Me, and do not deny My favors,” Allah commands

His servants to give thanks to Him and for that gratitude He promises additional goodness. And the Word in another surah as well, namely

“وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ”

“And (remember also) when your Lord said: “If you give thanks, We will surely increase blessings upon you; and if you deny My favors, then surely My punishment will be severe” (Qs, Ibrahim: 7).

In summary, the main difference between these two commentaries is the approach. Tafsir Jalalain is more concise and focuses on remembrance of Allah, while Tafsir Ibn Kathir provides a broader description of the relationship between remembrance and Allah's help and the concept of gratitude.(Abdul Ghaffar, M., Yusuf Harun, M. A., Okbah, F., Jawas, Y. A. Q., Alkatsiri, T. S., Dloifur, F., Bamu'allim, M., & Nur Wahid, 2001)

CONCLUSION

Than a study of the differences in the meaning of dhikr in Tafsir Jalalain and Tafsir Ibn Kathir for verse 152 of Surah Al-Baqarah shows significant differences in approach and scope of interpretation. Tafsir Jalalain provides a concise explanation, where dhikr is understood as the act of remembering Allah through the tongue and heart. In contrast, Tafsir Ibn Kathir provides a more comprehensive interpretation, involving aspects of remembrance that are associated with gratitude, blessings, and Allah's help in human life. This shows that remembrance is not only limited to verbal actions, but includes spiritual and practical aspects in life. These two interpretations provide complementary perspectives in understanding the true meaning of remembrance in the context of this verse.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

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