

THE ILLUSION OF CONTROL AND HUMAN FRAGILITY: RECONSTRUCTING THEOCENTRIC ATTRIBUTION THROUGH THEMATIC QUR'ANIC EXEGESIS

Setyawan*

STAI Dirosat Islamiyah Al-Hikmah Jakarta, Indonesia; setyawanstiu@gmail.com

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Abstract: The present-day fragility of humans raises a Qur'anic issue of attribution: people are mandated to exert effort, reflect, and engage, yet they often misinterpret their limited agency as control over consequences. This article outlines a Qur'anic paradigm of theocentric attribution by exploring the connections among human exertion, divine decree, triumph, defeat, appreciation, pride, endurance, *tawakkul*, and aspiration. It applies qualitative library research through thematic Qur'anic commentary (*al-tafsir al-mawdu'i*), semantic-contextual reading, inter-verse synthesis, and comparative analysis with al-Ṭabarī, Fakhr al-Dīn al-Rāzī, Ibn 'Ashūr, al-Rāghib al-Aṣḥānī, and M. Quraish Shihab. The theory of psychological attribution and the idea of illusion of control function solely as supplementary heuristic facilitators, not as dominant interpretative frameworks. The analysis reveals two interconnected distortions: inflationary self-attribution, illustrated by Qārūn and the owner of the two gardens, which reframes immediate causes as declarations of independence; and punishing self-attribution, wherein loss or failure is seen as a comprehensive assessment of human value. The Qur'an's discourse amends by upholding responsible agency while placing conclusive outcomes under divine dominion. The essay articulates the ATQ-5 framework: agentic initiative, awareness of control constraints, outcome-driven *tawakkul*, management of appreciation and patience, and transformative aspiration. The analysis finds that theocentric attribution represents a unified Qur'anic ethic of causality that challenges both self-aggrandizing control and fatalistic resignation.

Keywords: Human Fragility, Illusion of Control, *Tawakkul*, Thematic Qur'anic, Theocentric Attribution.

Abstrak: Kerapuhan manusia kontemporer menimbulkan isu atribusi dalam Al-Qur'an: manusia diarahkan untuk berusaha, berdialog, dan bertindak, namun sering kali mengubah agensi yang terbatasi menjadi pernyataan seolah-olah mampu mengatur hasil secara absolut. Artikel ini menyusun kembali model atribusi teosentris Qur'ani melalui penelitian tentang keterkaitan antara usaha manusia, kehendak Allah, keberhasilan, kehilangan, syukur, kesombongan, kesabaran, *tawakkal*, dan

* Corresponding Author

harapan. Penelitian ini menerapkan studi kepustakaan kualitatif dengan metode tafsir tematik (*al-tafsir al-mawdūʿī*), analisis semantik-kontekstual, sintesis antarayat, serta perbandingan interpretasi al-Tabarī, Fakhr al-Dīn al-Rāzī, Ibn ʿAshūr, al-Rāghib al-Aṣḥānī, dan M. Quraish Shihab. Teori atribusi psikologis dan konsep ilusi kendali digunakan sebagai pendamping dalam dialog heuristik, bukan sebagai otoritas yang menetapkan makna dari ayat. Penelitian menemukan dua distorsi yang saling berhubungan: atribusi diri yang inflasioner, yang direpresentasikan oleh Qārūn dan pemilik dua kebun, di mana penyebab yang dekat diubah menjadi klaim kemandirian; serta atribusi diri yang punitif, ketika kehilangan atau kegagalan dijadikan sebagai vonis menyeluruh terhadap nilai manusia. Al-Qurʾan mengoreksi kedua hal tersebut dengan menegaskan tanggung jawab manusia dan sekaligus menempatkan hasil akhir dalam otoritas Allah. Artikel ini merancang kerangka ATQ-5: tindakan agentik, kesadaran mengenai batas kontrol, tawakal terhadap hasil, pengaturan syukur dan kesabaran, serta harapan yang bersifat transformatif. Oleh karena itu, atribusi teosentris merupakan etika kausalitas yang terdapat dalam Al-Qurʾan, yang menolak kontrol diri yang total dan fatalisme pasif, serta menegaskan tanggung jawab manusia di hadapan Allah.

Kata-kata Kunci: Atribusi Teosentris, Ilusi Kendali, Kerapuhan Manusia, Tafsir Tematik, Tawakal.

Introduction

Present-day conversations typically honor the person as a designer, improver, and originator of effects. Digital analytics clarify achievements, social media enables ongoing comparison, and managerial language reconfigures life into a succession of aims, tactics, and quantitative results. None of these behaviors is essentially at odds with the Qurʾan. The Qurʾan continually advocates for aim, hard work, advisement, study, ethical choices, and steadfastness. The interpretive issue manifests when accountable agency is rendered into a comprehensive causal claim: success is viewed as confirmation that the self is its own adequate origin, while failure is regarded as evidence that the self has lost its value, potential, or divine esteem. The ongoing analysis characterizes this action as an illusion of control, not because human agency is illusory, but because constrained influence is erroneously perceived as mastery over the totality of consequences. The Qurʾanic reflections on endeavor, divine decree, sustenance, trials, appreciation, patience, and reliance reveal that this ambiguity is not only a recent psychological concern; it is a recurring anthropological theme in the Qurʾan's description of human nature.

Contemporary Qurʾanic research has revealed a heightened interest in human susceptibility and the ethical-spiritual demands of present-day existence. Investigations have focused on *tazkiyah al-naḥs*, feelings of insecurity, mindfulness, peace of mind, analytical reasoning, digital burnout, FOMO, slow living, and the Qurʾanic interpretation of the self (Zulfatmi 2020, 198–205; Aziz et al. 2022, 278–85; Darmawan et al. 2024, 138–51; Faizin et al. 2024, 43–52; Hidayatullah and Fuad 2024, 122–26; Abdilah et al. 2025, 26–39; Ibrahim 2025, 196–204; Aulia et al. 2025, 136–46; Arsyad and Hasanah 2025, 92–101; Riadi et al. 2025, 122–32; Aʿyun and Amru 2026, 258–71).

These analyses highlight the importance of thematic exegesis for present-day human experiences, although the causal relationships linking accomplishment to arrogance, scarcity to despondency, and human endeavor to divine dominion

are not adequately consolidated. The fields of Islamic psychology and religious coping literature emphasize the critical role of meaning, spiritual orientation, and culturally appropriate frameworks (Rothman and Coyle 2018, 1734–42; Fatimah et al. 2023, 505–18; Owens et al. 2023, 846–60). Nevertheless, this piece does not commence with a psychological paradigm or pursue similarities in the Qur'an. It initiates with the Qur'anic text and its exegesis, then applies current attribution terms exclusively to identify a pattern rebuilt from the verses.

Intellectual chasm involves attribution. Traditional and contemporary exegetes interpret many passages on Qārūn, the owner of the two gardens, divine decree, reliance on God, appreciation, and perseverance, but these passages are rarely seen together as a singular Qur'anic narrative of causative responsibility. Modern attribution theory is applicable here solely as a restricted dialog partner, as it recognizes that interpretations of success and failure influence emotional responses and future conduct (Weiner 1985, 559–73; Martinko et al. 2019, 523–27; Weiner 2019, 603–4).

Langer's distinguished description of the illusion of control similarly illustrates the tendency to exaggerate one's influence when results are determined by variables beyond the agent's purview (Langer 1975, 311–23). Modern findings demonstrate that perceived control can be advantageous when it corresponds to real influence; however, unrealistic control expectations might amplify stress and foster inflexible control-seeking (Wang et al. 2021, 85–90; Wen et al. 2022, 421–32). Thus, the challenge raised by the Qur'an is more specific than a mere dichotomy of control vs surrender: how does revelation uphold accountable agency while ensuring that human actions do not claim causal independence?

This article contends that Qur'anic language addresses that inquiry via a theocentric arrangement of causation. Theocentric attribution, in this context, refers to a framework of causal and ethical interpretation where individuals really intend, select, endeavor, and are accountable for their actions, while ability, chance, circumstance, and ultimate results are governed by divine will, grace, provision, and sagacity. The research presents three significant contributions. Initially, it recognizes inflationary self-attribution and punishing self-attribution as opposing manifestations of the same fallacy: results are interpreted to disclose the complete condition of the self. Secondly, it reconstitutes an inter-verse discourse by interpreting Q.S. Al-Qaṣaṣ [28]: 76–82, Q.S. Al-Kahf [18]: 32–44, Q.S. Hūd [11]: 9–11, Q.S. Al-Fajr [89]: 15–20, Q.S. Al-Ḥadīd [57]: 22–23, Q.S. An-Najm [53]: 39, and Q.S. Āli 'Imrān [3]: 159 in conjunction. Third, it presents the ATQ-5 framework as a conceptual outcome of thematic interpretation rather than as a psychological metric.

The study is methodologically qualitative, relying on library research and thematic analysis of the Qur'an (*al-tafsīr al-mawḍū'ī*). Following the thematic rationale associated with al-Farmāwī, the study begins by establishing the

conceptual landscape, assembling relevant verses, analyzing lexical interrelations, concurrently interpreting narrative and declarative excerpts, reviewing classical and contemporary exegeses, and consolidating the resultant schema (Farmāwī 1977, 52–62). The key exegetical works are al-Ṭabarī's *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'an*, Fakhr al-Dīn al-Rāzī's *Mafātīḥ al-Ghayb*, Ibn 'Āshūr's *al-Taḥrīr wa al-Tanwīr*, al-Rāghib al-Aṣḥānī's *Mufradāt Alfāz al-Qur'an*, and M. Quraish Shihab's *Tafsīr Al-Mishbah* (Shihab 2002, xxv–xxx). The study progresses through four operations: lexical mapping of agency and response lexicon; thorough reading of story attribution; reconstruction of the relationship between human deeds and divine sovereignty; and conceptual synthesis into ATQ-5. Contemporary psychological literature is used asymmetrically: it serves to elucidate current terminology of control and attribution, but it does not determine the meaning of the Qur'an. This focus is vital for a Qur'anic Studies discussion in which the interpretive nucleus is the text, its semantic framework, and the history of exegesis.

Human Fragility and the Qur'anic Grammar of Agency

The Qur'an conveys the weakness of humans without negating their duty. Q.S. An-Nisā' [4]: 28 asserts that individuals are fundamentally vulnerable, but Q.S. Al-Ma'ārij [70]: 19–21 depicts them as highly agitated by difficulties and stingy when confronted with benefits. These portrayals do not constitute anthropological explanations. They pinpoint trends that revelation directs through edict, devotion, moral deeds, and mindfulness. Thus, human limitations coexist with accountability: humans are restricted, emotionally reactive, and reliant, yet are nevertheless perceived as agents capable of responding. This association is significant for the present analysis since both fatalism and hyper-control distort its meaning. Fatalism renders restrictions as non-responsibility; extreme control transmutes responsibility into individual sovereignty.

The sphere of agency begins with *sa'y*, *kasb*, and *'amal*. Q.S. An-Najm [53]: 39 declares that a person has only what they exert effort for. According to al-Rāghib al-Aṣḥānī, *sa'y* is defined as deliberate movement aimed at a target, where its moral worth is influenced by its trajectory and configuration (Aṣḥānī 2008, 411–12). The line articulates the moral entitlement to endeavor, rather than a mechanical promise that every material aim will be realized. *Kasb* also connects humanity with cultivated actions and obligations. Consequently, the Qur'an can assign responsibility to a person for their motives, selections, and exertions without contending that the person has dominion over all causal factors influencing their actions.

A secondary lexical domain situates human volition within divine volition. Q.S. Al-Kahf [18]: 23–24 regulates future discourse by linking anticipated actions with *in shā'a Allāh*. Likewise, Q.S. Al-Insān [76]: 30 and Q.S. At-Takwīr [81]: 29 assert that human volition is not autonomous from divine will. The objective is to avoid transforming intention into indecision. Conversely, the text rejects a future tense

that envisions the future as confined by the speaker. Humans may aspire to the future; they cannot own the future. *Mashī’ah* thus serves as a cognitive boundary on independent self-representation.

A third domain pertains to *qadar* and *kitāb*, concepts that contextualize occurrences within divine awareness, measurement, and arrangement. Q.S. Al-Ḥadīd [57]: 22–23 holds particular significance as it directly associates this theological assertion with emotion: the understanding that occurrences are governed by divine decree is provided to prevent individuals from succumbing to despair over losses or becoming arrogantly proud of gains. Divine decree is therefore not merely a theoretical concept; in this regard, it also serves as ethical instruction regarding the possession of results.

A fourth aspect relates to the responses of *shukr*, *ṣabr*, and *tawakkul*. Thankfulness perceives advantages as a boon and a commitment; endurance preserves moral integrity during hardships; *tawakkul* surrenders the results after doing actions. Their counterpoints are not just despondency or bliss. The Qur’an rebukes despondency and hopelessness when the vision of mercy is narrowed, and it condemns joy when intertwined with vanity, altering bliss into a show of self-importance. Recent Qur’anic analyses on calmness, material existence, and *tazkiyah* demonstrate that the concept of well-being in the Qur’anic perspective cannot be diminished to the mere gathering of wealth or psychological comfort (Aziz et al. 2022, 278–85; Basid and Ghani 2023, 16–21; Darmawan et al. 2024, 143–51). The crucial point here is that these virtues and vices establish an attributional system: they influence how one understands who acted, the reasons behind the outcome, the meaning of the event, and the appropriate response that follows.

Table 1. Qur’anic Semantic Fields Relevant to Attribution.

Semantic Field	Principal Terms	Attributional Function	Representative Verses
Responsible agency	<i>sa’y</i> , <i>kasb</i> , <i>‘amal</i> .	Assigns moral ownership to intention and effort.	53: 39; 13: 11; 29: 69.
Limited willing	<i>mashī’ah</i> , <i>quwwah</i> .	Places human intention and power within divine will.	18: 23–24, 39; 76: 30; 81: 29.
Divine order	<i>qadar</i> , <i>kitāb</i> .	Limits outcome ownership and counterfactual absolutism.	57: 22–23; 54: 49.
Entrusting outcome	<i>tawakkul</i> .	Connects decision and effort with surrender of final result.	3: 159; 65: 3.

Adaptive response	<i>shukr, ṣabr, rajāʾ</i>	Regulations expansion, contraction, and future orientation.	14: 7; 11: 11; 39: 53.
Distorted response	<i>yaʾs, qunūt, farāḥ, fakhr.</i>	Marks despair, self-exultation, and boastful identity.	11: 9–10; 39:5 3; 57: 23.

Causal Levels in Qurʾanic Discourse: Agency without Autonomous Sovereignty

The connection between divine sovereignty and human agency is frequently misrepresented when both are perceived as rival forces on an equal level. Qurʾanic dialog does not necessitate a zero-sum framework. The passage might attribute an action to an individual within the realm of moral accountability, elucidate the empirical methods by which the action transpires, and concurrently situate the entire occurrence within divine intention and awareness. These do not constitute three competing explanations. They address many inquiries: who has moral responsibility, by what immediate methods did the incident transpire, and within what ultimate context does causation reside? Theocentric attribution relies on preserving these layers instead of merging them.

This complex grammar manifests consistently within the Qurʾan. People are advised that they achieve what they pursue, that communities need to alter their internal conditions, and that individuals will observe the results of their endeavors. Nonetheless, the identical conversation underscores that their desires are not self-determined apart from God and that no forthcoming strategy can be secured merely by affirmation. The conclusion is not one of determinism nor of self-sufficient creation. Agency is acknowledged as moral agency, but autonomy is dismissed as metaphysical freedom. The differentiation is crucial since moral culpability entails a significant link between selection and behavior, but it does not require that the agent independently produces the power, conditions, and repercussions of their actions.

Qurʾanic stories regularly highlight the outcomes that arise from the misinterpretation of these levels. Pharaoh metamorphoses political control into ontological superiority; Qārūn reconfigures knowledge into sufficient causality; the holder of the two gardens converts temporal ownership into perpetual assurance. Their mutual fallacy is not just pride as an affective state. This is a misguided theory of causation that interprets delegated or contingent power as having an autonomous foundation. This sheds light on why the Qurʾan regularly counters hubris by referencing genesis, dependency, mortality, contingency, and the notion of return. The adjustment is knowledge-based before it is sentiment-based: humility emerges from a truthful recognition of cause.

This consistent tiered explanation averts divine agency from being utilized as a pretext for human misconduct. In instances where the Qurʾan implicates individuals

in corruption, injustice, withholding, deception, or violence, it does not condone the dissolution of personal accountability into predestination. Human behavior is consistently connected to the individual's control and accountability. This is the spiritual explanation that *tawakkul* cannot equate to the neglect of actions and *qadar* cannot suggest the dismissal of blame. Thus, theocentric attribution engenders an asymmetrical relationship: God's authority is absolute, but human responsibility is truly upheld within the realm of creation.

This difference enhances the understanding of human susceptibility. Weaknesses do not indicate that people are devoid of the capacity to act. It denotes that their agency acts within parameters they did not define and cannot completely manage bodily sensitivity, reliance on external parties, constrained insight, temporal variability, social systems, and the threat of loss. Therefore, the Qur'anic self is neither the self-sufficient individual exalted by current hyper-individualism, nor an impotent object manipulated without accountability. It is an intermediary that is contingent upon others. This category plays a pivotal role in the synthesis of themes by demonstrating the non-conflictual coexistence of striving and resignation.

The idea of dependent agency serves as a benchmark for analyzing the following excerpts. A verse that accentuates effort should not be detached from verses on *mashī'ah* and *qadar*; a verse that stresses decree should not be isolated from injunctions to act and reform; a verse that extols *tawakkul* should be considered alongside consultation and determination; and a verse that criticizes despair or pride should have its emotional lexicon linked to the causal interpretation that elicited the emotion. The analytical strength of thematic exegesis is enhanced when these verses are perceived as interconnected elements of a cohesive Qur'anic anthropology rather than as separate ethical maxims.

Qārūn and the Absolutization of Achievement: Q.S. Al-Qaṣaṣ [28]: 76–82

The story of Qārūn presents the most lucid Qur'anic illustration of self-aggrandizement. The community does not criticize his ownership of affluence in itself. It cautions him not to revel in hubris, to strive for the eternal through the gifts granted by God, to remember his material inheritance, to perform good deeds as God has done for him, and to avoid the path of corruption. Qārūn's reaction redirects the dialog from ethical issues to causal reasoning: he views his prosperity through an autonomous lens of knowledge.

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي ۖ أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِ مِنَ الْقُرُونِ مَن هُوَ أَشَدُّ
مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِ الْمُجْرِمُونَ

“He said, ‘I was only given it because of knowledge I possess.’ Did he not know that God had destroyed before him generations stronger than him in power and greater in accumulation? The guilty will not be asked about their sins” (Q.S. Al-Qaṣaṣ [28]: 78).

The limiting particle *innamā* is hermeneutically significant. It does not just state that knowledge led to prosperity; it restricts the explanatory assertion. Al-Ṭabarī documents various interpretations of knowledge: proficiency in acquiring wealth, the understanding held by Qārūn, or the assertion that God recognized him as worthy of riches. In these variations, Qārūn's discourse persists as a self-justifying rationale that dissociates prosperity from divine benevolence and ethical responsibility (Ṭabarī 2001, 327–331). Al-Rāzī elaborates on the cognitive aspect of error: the human intellect may focus on immediate reasons while neglecting the source of ability, opportunity, circumstances, and safeguarding (Rāzī 1999, 15–18). The issue with the Qur'an does not pertain to knowledge, expertise, entrepreneurship, or causal analysis. It is the transformation of a proximate cause into an ultimate and adequate cause.

The immediate context enhances this interpretation by employing a purposeful contrast in descriptive language. Q.S. Al-Qaṣaṣ [28]: 77 refers to “*what God has bestowed upon you*” (*fīmā ātāka Allāh*), whereas Qārūn responds, “*I received it only according to the knowledge I hold*” (*innamā ūtītuhu ‘alā ‘ilmin ‘indī*). The passive construction *ūtītu* in Qārūn's declaration continues to linguistically depict wealth as something acquired, yet his causal sentence asserts that this acquisition is attributed to himself. The narrative conflict is inherently embedded in the language: he is compelled to articulate as a recipient, yet he perceives receipt through a lens of singular quality. The Qur'anic amendment reinstates the donor within the causal narrative while acknowledging the recipient's awareness.

The conclusion presented in Q.S. Al-Qaṣaṣ [28]: 81–82 serves as an interpretative inversion of societal views. Individuals who aspired to attain a status like that of Qārūn now comprehend that sustenance is both augmented and curtailed by the Divine, and that apparent wealth should not be interpreted as evidence of elevated status. The disintegration of Qārūn's abode serves not merely as retribution for one person; it also disrupts the spectators' interpretative faculties. Desire was structured on the premise that affluence unequivocally represented achievement. The story recalibrates that perspective by revealing uncertainty and distinguishing between means and ultimate happiness.

This examination can be viewed as the definitive exaltation of attainment. Qārūn expunges the variable of serendipity from the account of success: components like health, political stability, social interactions, hereditary conditions, labor, markets, and protection from misfortune are obliterated. He moreover removes liabilities: influences from others are encompassed within an illustration of autonomous expertise. In the end, he removes obligation: when riches are regarded as validation of independence, magnanimity transforms from a response to a gift into a voluntary concession by the superior individual. This highlights the critical importance of the adjacent admonition in Q.S. Al-Qaṣaṣ [28]: 77. The poem transforms riches from personal identification to custodianship - that which is owned is a divine

provision and thus a trial for the owner.

The comparison with Sulaymān in Q.S. An-Naml [27]: 40 highlights the variances in attribution. As the throne of the Queen of Sheba is presented to him, Sulaymān states, “*This is a blessing from my Lord, to evaluate whether I am thankful or unthankful.*” Both Qārūn and Sulaymān are endowed with exceptional wealth. Qārūn views prosperity as a testament to his identity; Sulaymān regards prosperity as a trial of his integrity. Thus, theocentric attribution does not diminish success. It alters the moral interpretation of success from entitlement to confidence, from self-aggrandizement to thankfulness, and from possession as identity to possession as evaluation.

This differentiation likewise inhibits a simplistic anti-material analysis. The critique found in the Qur’an is aimed at the causal and ethical narratives linked to competence and riches, rather than the attributes themselves. Investigations into Qur’anic interpretations of secular life, vulnerability, and sanctification frequently indicate that physical circumstances become spiritually unsettling when they are perceived as the definitive criterion of a person (Aziz et al. 2022, 280–87; Abdilah et al. 2025, 33–43; Hidayatullah and Fuad 2024, 123–27). The crux of the Qārūn story lies in the misinterpretation where instrumental causes are mistaken for ultimate causes, ownership is equated with ontological superiority, and achievement is misconstrued as a shield against accountability.

The Owner of the Two Gardens: Control, Permanence, and *Mashī’ah*

Q.S. Al-Kahf [18]: 32–44 articulates a different variant of inflationary attribution. The individual possessing two gardens’ relishes in more than ordinary wealth. He steps into his garden while misleading himself, proclaims that he does not believe it will ever be lost, expresses skepticism about the Hour, and fantasizes that even if he is brought back to his Lord, he will encounter something more advantageous. His oration demonstrates a change from having to lasting existence: since the garden is presently there and he has engaged in its development, he perceives continuity as though it were assured by ownership.

His devoted companion interjects that rationale with the words *mā shā’a Allāh, lā quwwata illā bi-Allāh* in Q.S. Al-Kahf [18]: 39. The expression does not contradict farming, irrigation, land ownership, or organization. It places them anew. While humans can engage in planting, structuring, investing, and calculating, they do not uphold the entire ecological, social, corporeal, and temporal system that enables a result to last. The term acts as an attributional break: it stops possession from transforming into metaphysical independence and prevents influence from being confused with sovereignty.

The power of the narrative resides in the ensuing devastation. The garden is surrounded by decay, and the proprietor reflects on his expenditures on it. Expenditure is distinctly recalled; human endeavor is not dismissed. However,

spending did not ensure longevity. The narrative differentiates between causal involvement and causal control. An individual can have performed adeptly yet still face uncontrollable factors. This reflects the identical conceptual differentiation suggested by Q.S. Al-Kahf [18]: 23–24, wherein intentions for tomorrow are governed by *in shā'a Allāh*. The future is receptive to conscientious intent, yet it is not confined by it.

This analysis elucidates why a Qur'anic critique of authority should not be conflated with inaction. Investigations into perceived control differentiate between adaptive agency and unrealistic expectations of control: a pragmatic sense of influence fosters engagement, whereas inflated control expectations can exacerbate frustration when results defy the agent (Wang et al. 2021, 86–90; Wen et al. 2022, 427–32). The Qur'anic account offers a theological framework for that differentiation. The owner's issue lies not in his response to causes, but in his assumption that causes are inherently self-sustaining. The companion's reply does not advocate for inaction; rather, it implies, do not perceive your actions as independent authority.

The discourse of the companion illustrates that theocentric attribution does not necessitate jealousy toward the affluent. He does not refute the proprietor's garden due to his diminished affluence. He shifts the understanding of the garden toward creation, reliance, and the potential for reversal. His reasoning transitions from the genesis - God as the creator of humanity - to current ownership, and subsequently to the dependency of the garden itself. This advancement is significant: the ethical evaluation is based on ontology. As both the proprietor and the garden are constructs of reality, neither can serve as the foundation for an unequivocal assertion of permanence.

The devastation is depicted by a *ḥushān* from the heavens or the potential that the garden's water could submerge irretrievably. Both options aim at aspects that cultivation ultimately cannot guarantee. The proprietor's proficiency functions within a context whose essential circumstances surpass him. The story does not contradict human ingenuity; rather, it situates skill inside biological reliance. This is the reason that *mā shā'a Allāh* and *lā quwwata illā bi-Allāh* should be interpreted as assertions regarding the nature of power, rather than just ornamental expressions of devotion following achievement.

The garden story and the Qārūn tale consequently provide a complementary critique. Qārūn attributes his success only to his own knowledge. The proprietor of the garden elevates the permanence of achievement - I believe this will never fade away. One transforms capability into self-generated causation, the other transforms current stability into assured durability. Both are rectified by a theocentric attribution wherein human causes are genuine yet contingent, significant yet reliant, and ethically relevant without attaining sovereignty.

Human Fragility Between Despair and Boastful Joy: Q.S. Hūd [11]: 9–11

Q.S. Hūd [11]: 9–11 transitions from tales of affluence to a succinct portrayal of psychological turmoil. The excerpt illustrates the human experience oscillating between experienced compassion, retracted compassion, restored grace, hopelessness, ingratitude, jubilation, and arrogance. The significance of this interpretation resides in the emergence of contrasting emotions stemming from the identical causal mistake: the current state is regarded as the whole veracity of reality.

وَلَيْنِ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُفُّرُ وَلَيْنِ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ
مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتِ عَنِّي إِنَّهُ لَفَرِحٌ فَخُورٌ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ

“If We let the human being taste mercy from Us and then withdraw it, he becomes utterly despairing and ungrateful. If We let him taste favor after adversity has touched him, he will surely say, ‘The evils have left me.’ Indeed, he becomes exultant and boastful - except those who are patient and perform righteous deeds; for them are forgiveness and a great reward” (Q.S. Hūd [11]: 9–11).

The expressive words *ya’ūs* and *kafūr* convey a level of grief that surpasses typical melancholy. The person views withdrawal as though the opportunity for kindness has ceased to exist. In contrast, restored admiration yields *farīḥ fakhūr*, a happiness that has grown boastful. Al-Rāzī articulates that the person referenced in the text evaluates the future solely through the present circumstances: deprivation is extrapolated into the expectation that positivity will not return, while relief is extrapolated into the notion that adversity has permanently ceased (Rāzī 1999, 318–21). The fault is ephemeral and attributable concurrently. An evolving circumstance is perceived as unchanging, comprehensive, and self-illustrating.

The recurring verb *adhāqa*, meaning to make taste, holds considerable importance. Mercy and favor are depicted as sensations that individuals feel rather than as things that determine their entire future. Experiencing taste is instantaneous and authentic, however it lacks comprehensiveness. Human vulnerability emerges when a subjective experience is converted into an unequivocal assessment: lack signifies the absence of compassion; alleviation implies that hardship has been irrevocably overcome. The language of the Qur’an thus opposes the transformation of experience into a complete ontology.

The assertion *dhahaba al-sayyi’ātu ‘annī* “the evils have departed from me” further exposes a deceptive assurance regarding the continuity of time. The alleviation of one hardship suggests that the hardship has vanished. The passage

does not condemn relief or appreciation for it; rather, it critiques the assumption that current changes provide future certainty. This bears a structural resemblance to the garden proprietor's belief that his garden will endure indefinitely. In one account, the focus is on possessions; in Q.S. Hūd, the emphasis is on emotional condition. In all scenarios, the individual perceives a temporary present as enduring.

Ibn ʿĀshūr highlights the ethical implications of these responses. Despair diminishes the acknowledgment of previous kindness, whereas arrogant joy severs the link between renewed blessings and thankfulness (ʿĀshūr 1984, 208–12). The excerpt thus delineates an attributional pendulum. At one extreme, an individual perceives loss as neglect and shuts off future possibilities. On the contrary, the individual seizes solace as a self-affirming victory. In both instances, context is permitted to shape identification and anticipation.

The exception noted in verse 11 is vital: *“except for individuals who demonstrate patience and undertake righteous acts.”* The Qurʾān does not maintain that the devout are immune to feelings of sorrow, apprehension, comfort, or happiness. The essence of prophetic narratives is imbued with anguish, anxiety, desire, grievance, and susceptibility. The divergence is between feeling and absolutization. Forbearance stops deprivation from being a definitive conclusion; ethical conduct guarantees that patience does not lapse into inaction. The stanza thereby safeguards agency specifically at the instant control has been forfeited.

This distinction has crucial interpretative consequences. One should not view Qurʾānic patience as a form of emotional desensitization. Current investigations into self-criticism and compassion are pertinent solely as an ancillary conversation, revealing that responsible appraisal need not equate to self-destruction (Ferrari et al. 2019, 1462–70; Vidal et al. 2023, 73–78). The Qurʾānic idea is theologically richer: *ṣabr* represents perseverance in the presence of God and is directly associated with moral actions. Consequently, the devotee may admit to a rectifiable blunder without seeing it as a metaphysical claim that the self-possesses no significance, grace, or future.

The excerpt presents the alternative aspect of inaccurate attribution discussed in this article: punitive self-attribution. Inflationary attribution posits, My achievements validate my independence. Punitive attribution asserts, My shortcomings validate my lack of value. The emotional trajectories vary, although the reasoning remains consistent, as both regard results as clear indicators of the entire self. Theocentric attribution disrupts that balance by distinguishing moral accountability from the ownership of results. The individual is accountable for their actions without allowing every outcome to define their identity.

Provision, Trial, and Human Worth: Q.S. Al-Fajr [89]: 15–20

Q.S. Al-Fajr [89]: 15–20 reveals a further attributional bias: equating abundant resources with dignity and limited resources with disgrace. The excerpt initially

presents two human deductions and thereafter refutes them with *kallā*. The language utilized is particularly significant for the current argument, as both states are presented using the identical verb of testing.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ۖ وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي أَهَانَنِ ۖ

“As for the human being, when his Lord tests him, honors him, and grants him favor, he says, ‘My Lord has honored me.’ But when He tests him and restricts his provision, he says, ‘My Lord has humiliated me’” (Q.S. Al-Fajr [89]: 15–16).

The Qur’an acknowledges that prosperity can encompass blessings and that limitation may entail suffering. It dismisses the conclusion that financial status clearly indicates one’s existential standing. The recurrent *ibtalāhu* creates a distinct classification: both augmentation and limitation serve as criteria for assessment. Human worth cannot be easily inferred from the amount of resources available. The passage distinguishes between empirical conditions, moral standing, and divine examination - classifications that common judgment often merge.

The rhetorical impact of *kallā* in verse 17 ought to be interpreted as a dismissal of an interpretative equation, rather than just a condemnation of conduct. The individual has misinterpreted the indication. Expanded *rizq* has been construed as unequivocal evidence of *ikrām*, whereas confined *rizq* has been viewed as clear evidence of *ihānah*. The passage has already delineated both circumstances using *ibtalā*. The Qur’an transforms the classification from judgment to examination. This semantic shift is important to theocentric attribution since it inhibits external circumstances from forming a comprehensive theology of the self.

The sequence situates the critique within a broader societal context. If abundance serves as a trial, its significance is revealed by the manner in which the owner interacts with the orphan, the impoverished, legacies, and riches themselves. Honor is not determined by the quantity one possesses, but by the appropriate response to that possession. On the contrary, limitation alone cannot create shame, as moral value is assessed by loyalty and deeds rather than financial abundance. The passage simultaneously dismantles both prosperity theology and humiliation theology.

The next stanzas show the relevance of this division. The discourse quickly pivots to the inability to respect orphans, the inadequacy in aiding the needy, the appropriation of inheritance, and an overwhelming desire for affluence. The Qur’an alters the focus from What does my supply signify about me? to What moral outcome does my supply inspire? The quality of materials shifts to a realm of accountability instead of a validation of status. This endeavor underscores Q.S. Al-Fajr’s critical role in theocentric attribution: the essence of what one gains is

rooted not in personal exaltation but in the ethical responsibilities that emerge from receiving.

This examination further adjusts belittling perceptions of deprivation. Public religious communication can replicate the refuted inference when it considers poverty, unemployment, disease, or failed results as mere manifestations of weak faith, lack of thanks, or divine disapproval. The *kallā* of the excerpt restricts that straight comparison. Recent studies of the Qur'an focused on serenity and the material world assert that plenty in possessions is insufficient to gage one's spiritual or inner condition (Aziz et al. 2022, 278–85; Basid and Ghani 2023, 16–21). This paper clarifies the attributional mechanism: fragility amplifies when shifts in external factors are leveraged to produce a holistic assessment of an individual's standing before God and society.

The analogous element highlights digital evaluation. Analyzes of FOMO and slow living within a Qur'anic context indicate that accelerated comparison, visibility, and external validation may upset serenity and simplicity (Riadi et al. 2025, 124–32; A'yun and Amru 2026, 258–71). The adjustment in Q.S. Al-Fajr of the Qur'an is more critical than the counsel to minimize comparisons. It contradicts the belief that manifest affluence is a valid gauge of human worth. Once that foundation is invalidated, the success demonstrated by others no longer has to be perceived as a reflection of one's own merit.

Divine Decree as Ethical-Emotional Discipline: Q.S. Al-Ḥadīd [57]: 22–23

Q.S. Al-Ḥadīd [57]: 22–23 establishes the clearest Qur'anic link between divine ordination and emotional regulation. Afflictions on Earth and inside humanity are depicted as being documented prior to their occurrence. The passage thereafter articulates an intention: to prevent individuals from mourning unduly for what eludes them or rejoicing excessively for what they receive. The principle of decree is hence positioned within an ethical framework of loss and gain.

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لَكِنَّا لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

“No affliction occurs in the earth or in yourselves except that it is in a record before We bring it into being that is easy for God so that you do not grieve excessively over what escapes you or exult over what He gives you. God does not love every conceited boaster” (Q.S. Al-Ḥadīd [57]: 22–23).

The text must not be understood as a mandate to be devoid of emotion. Such an analysis would clash with the Qur'an's illustrations of prophetic distress and anxiety. The context clarifies the goal. The illicit joy is defined by the final characterization of the *mukhtāl fakhūr*, the pompous self-promoter. The mourning also involves a kind of grief that is devoid of measure and guidance. Ibn 'Āshūr views the verses as a form of training in balance: the awareness that happenings are governed by divine

knowledge prevents the self from assuming that every loss could have been fully secured or that every achievement was wholly derived from personal capability. Al-Rāzī correlates the verses with the alleviation of intense disturbance preceding worldly modification (Rāzī 1999, 456–60).

The purpose clause *li-kaylā* in verse 23 is essential for hermeneutics. The narrative offers an ethical rationale for exposing the link between occurrences and the celestial record: the insight aims to alter human responses to what is neglected and what is provided. This inhibits an understanding of *qadar* that is entirely hypothetical. This section indicates that theology is instructional in nature. Comprehension of divine wholeness aims at emancipation from two varieties of self-exaltation, the misconception that all losses ought to have been averted by the individual and the fallacy that all successes stem from the individual.

The coupled verbs *ta'saw* and *tafraḥū* require contextual regulation. The Qur'an allows for both sorrow and happiness, hence neither term can be generalized as a ban on feelings. The conclusive observation regarding the arrogant braggart indicates that *tafraḥū* pertains to self-aggrandizing elation, whereas the analogous structure implies that *ta'saw* relates to sorrow that transforms into an excessive fixation on what has been lost. The line seeks balance, not insensitivity. This is the reason *qadar* in the excerpt can be interpreted as an ethical framework of balance: limited occurrences retain significance without attaining absoluteness.

The mandate serves as a limiting notion. In advance of an event, a person formulates strategies, engages in consultation, gathers information, readies himself, and takes action. Throughout an occasion, the person modifies their approach and utilizes the means accessible. Following the incident, the person analyzes controllable aspects while rejecting the notion that a finite agent could have dominated every factor. The divine edict establishes the limits between responsible causality and fictitious authority. It does not obstruct examinations of underlying causes, legal liability, or deterrent strategies. An adverse incident could nevertheless entail negligence, unfairness, inadequate policy, or preventable blunders. The theological proposition does not invalidate their reasons; it obstructs their scrutiny from evolving into a statement that a creature might encapsulate the complete future.

The identical verse rectifies attribution following achievement. The phrase what He provides you does not imply that human endeavor is illusory. It signifies that ultimate ownership persists as a gift, regardless of the labor involved in its creation. Gratitude is thus cognitive prior to being emotional: it denotes that the individual who succeeds is both a recipient and an agent. Contemporary research on gratitude indicates that a disposition of appreciation may enhance well-being, while outcomes differ depending on contexts and methods (Dickens 2017, 195–206; Jans-Beken et al. 2020, 760–77; Cregg and Cheavens 2021, 423–40; Day et al. 2020, 2307–13). In Qur'anic terminology, *shukr* transcends mere positive

emotion since it acknowledges God as the benefactor and transforms advantage into a moral duty.

Research on religious coping holds significance as a conversation around border delineation. Affirmative religious coping can include compassionate reassessment, assistance, purpose, forgiveness, and active participation, while punitive or neglect-oriented interpretations may result in detrimental consequences. Systematic reviews similarly advise avoiding condensing multifaceted grief into one theological rationale (Lucchetti et al. 2021, 7621–26; Aggarwal et al. 2023, 18–23; AlHarbi et al. 2023, 8–14; Cetinkaya and Billings 2023, 1070–77). These conclusions fail to authenticate the Qur'anic principle; rather, they emphasize the need of understanding decree in the non-punitive sense articulated by the verse: as a restriction on self-exoneration, not as a justification for blaming the afflicted or negating underlying factors.

***Tawakkul* After Deliberation: Q.S. Āli 'Imrān [3]: 159**

A theocentric perspective on causality would be insufficient if it focused solely on constraints without illustrating how the Qur'an organizes activity. Q.S. Āli 'Imrān [3]: 159 delineates the most explicit procedural order. The Prophet is directed to forgive, request absolution for the community, engage them in matters, determine a course of action, and then rely on God. The sequence is significant as *tawakkul* ensues from contemplation and determination rather than supplanting them.

The expression *fa-idhā 'azamta fa-tawakkal 'alā Allāh* can thus be seen as a framework for accountable ambiguity: seek counsel due to the dispersion of human understanding; make a choice since action necessitates dedication; have faith as decisions cannot fully determine the future. Al-Ṭabarī elucidates the concept of dependence on God as it pertains to executing the prescribed actions instead of forsaking the causes (Ṭabarī 2001, 190–94). Ibn 'Āshūr likewise emphasizes that consultation and resolution serve as pragmatic factors, whereas *tawakkul* safeguards the individual from perceiving those factors as autonomous assurances.

This pattern facilitates the recognition of three spheres. The foremost area is the domain of commitment: aim, ethical judgment, readiness, consultation, labor, and review. The second area involves limited influence: establishments, markets, organizations, communities, different agents, and transforming situations. The third signifies the definitive conclusion: the overall structure that no one can govern. In the initial domain, responsibility is at its peak, in the subsequent sphere it is distributed and partial, and in the final sphere, it is devoid of sovereignty. Fatalism transposes the foremost realm into the ultimate one and absolves carelessness as a matter of fate. Hyper-control transitions the third into the first person and considers every result as a testament to personal capability or failure. *Tawakkul* sustains the cohesion of the spheres, averting their collapse.

The arrangement of consultation prior to resolution indicates that epistemic humility possesses a social dimension. The agent not only admits reliance on God but also recognizes reliance on the insights of fellow humans. *Shūrā* disrupts the illusion of the solitary sovereign self-prior to *tawakkul* dismantling the delusion of outcome control. Qur'anic agency is thus relational in two dimensions: laterally via consultation and vertically through dependence on God.

Prayer can be placed within the same configuration. *Du'ā'* is not utilized as a means to extract a preconceived result from God. It represents a plea, veneration, admission of requirements, and direction while ethical pursuits are engaged. In instances where a precise request is not fulfilled, theocentric attribution facilitates disappointment without turning the absence of realization into proof that prayer lacked significance or that the petitioner has been categorically rejected. The theological perspective encompasses more than the one specified outcome.

This explains why *tawakkul* is not synonymous with an external center of control. It does not imply that the person possesses no control over their actions. It is not a strategy for dispelling doubt. *Tawakkul* represents a reflective moral viewpoint that enables individuals to act in uncertain situations without asserting control over outcomes. It allows for allegiance devoid of omniscience, aspiration free from imposition, embrace without mental complacency, and judgment without incessant counterfactual self-blame.

Islamic psychology prioritizes a relational perspective of the individual above a solitary, self-sufficient identity (Rothman and Coyle 2018, 1736–42; Zulfatmi 2020, 198–205). Reviews and studies on Qur'an-based interventions and Muslim religious coping indicate that spiritual practices function through meaning, identity, ritual, and community, rather than a singular causative mechanism (Owens et al. 2023, 852–60; Fatimah et al. 2023, 508–18). In the realm of Qur'anic Studies, a fundamental result pertains to the conceptual framework: *tawakkul* establishes a hierarchical order of human causality. Human beings are responsible yet reliant, engaged yet not sovereign, and must utilize causes without venerating causality.

Exegetical Convergence: From Proximate Causes to Divine Sovereignty

A comparison of the main exegetes utilized in this investigation shows agreement without diminishing their unique emphasis. Al-Ṭabarī's approach is especially meticulous regarding the relayed interpretive avenues and the immediate meanings of the passage. The array of viewpoints regarding *ilm* in the Qārūn account does not undermine the narrative's causal reproach; every variation continues to depict Qārūn justifying his riches through a self-referential claim (Ṭabarī 2001, 327–31). In Q.S. Āli 'Imrān [3]: 159, al-Ṭabarī also examines *tawakkul* within the context of mandated actions, positioning reliance as complementary to practical reasoning instead of an alternative (Ṭabarī 2001, 190–94). Analyzing these sections in

conjunction reveals that while proximate human faculties are acknowledged, they fall short of establishing a basis for autonomous causal ownership.

Al-Rāzī presents a more transparent rational-theological insight into the link between proximate and ultimate causes. His scrutiny of Qārūn emphasizes the mental attraction to adopt a visible explanation while overlooking the deeper causes that support that explanation (Rāzī 1999, 15–18). His examination of Q.S. Hūd [11]: 9–11 similarly identifies a cognitive-temporal misconception: humans tend to stretch their existing conditions infinitely into the future, interpreting scarcity as perpetual and reassurance as constant safety (Rāzī 1999, 318–21). In Q.S. Al-Ḥadīd [57]: 22–23, he links understanding of divine purpose to the mitigation of unwarranted strife before worldly alteration (Rāzī 1999, 456–60). Across these works, the recurring problem is not the presence of secondary causes but the mind's propensity to absolutize them.

Ibn 'Āshūr infuses a significant ethical and rhetorical layer into the same structure. His analysis of Q.S. Hūd underscores how hopelessness disrupts the awareness of past mercy and how prideful elation disconnects fresh favor from thankfulness ('Āshūr 1984, 208–212). Within Q.S. Al-Ḥadīd, he perceives the unveiling of divine totality as a method for cultivating equilibrium in the believer prior to experiencing loss and acquisition ('Āshūr 1984, 403–7). In Āli 'Imrān, he situates *tawakkul* following deliberation and decision-making, so upholding the effectiveness of human efforts while negating their independence ('Āshūr 1984, 151–54). The conclusion presents an ethical theory about causality: proper attribution is assessed not just by the agent's perceptions of causes but also by the humility, thankfulness, patience, and responsible actions that these perceptions engender.

Al-Rāghib al-Aṣḥāhānī enhances these narrative and theological interpretations through linguistic analysis. His elucidation of *sa'y* as intentional action directed toward a goal clarifies the difference between effort and assured accomplishment (Aṣḥāhānī 2008, 411–12). This semantic differentiation is essential for the whole reconstruction. The Qur'an can dictate and assess *sa'y* as striving is inherent to humanity, yet it simultaneously refutes the notion that striving guarantees a certain outcome. The realm of linguistics thus upholds the identical hierarchy seen in the narratives: actions can authentically be ascribed to the individual without positioning the individual as the ultimate basis for the result.

The convergence of various exegetical approaches legitimizes the designation of the reconstructed framework as theocentric attribution. The phrase is current, but the system it refers to stems from the relationship between the Qur'anic text and the commentary tradition: direct causation is recognized; moral accountability is sustained; the aspect of contingency is recalled; divine supremacy is ultimately affirmed; and emotional responses are managed accordingly. Thus, the innovation of this essay is not the assertion that classical exegetes utilize attribution theory.

They failed to do it. The contribution is in discerning a unified causal structure across passages that their interpretations clarify individually and then rendering that structure explicit via thematic synthesis.

This interpretive convergence accounts for the article's minimal discourse with current psychological perspectives, safeguarding against their influence on interpretation. Attribution theory provides insight into how causal explanations shape emotions like pride, shame, hope, and future conduct, while studies on perceived control clarify the distinction between true influence and exaggerated control anticipations (Martinko et al. 2019, 524–27; Wang et al. 2021, 88–90). The Qur'anic model presents an ontological dimension absent in these taxonomies: reliance on God transcends mere external causation, serving as the ultimate backdrop for both internal volition and external influences. Hence, the framework is primarily rooted in the Qur'an before it becomes interdisciplinary.

ATQ-5: A Qur'anic Framework of Theocentric Attribution

The earlier interpretations can now be integrated into the five-stage Qur'anic Theocentric Attribution framework (ATQ-5). ATQ-5 is not classified as a psychometric instrument and does not purport to have clinical validity. It is an intellectual model reformed from the associations among Qur'anic expressions, accounts, and analytical interpretations. Its objective is to elucidate the cyclical motion by which revelation governs action, limitation, consequence, response, and reorientation.

The primary stage involves agentic pursuit. The person discerns responsibilities, defines intentions, acquires information, confers, organizes, performs, and acknowledges liability. The main pillars consist of *sa'y*, *'amal*, consultation, and moral enhancement. Q.S. An-Najm [53]: 39 defends this juncture against fatalism: endeavor resides in the domain of human duty. The next level pertains to the recognition of control limits. The agent identifies direct choice as distinct from partial influence and from situations that cannot be directed. The phrases *in shā'a Allāh* and *lā quwwata illā bi-Allāh* signify a type of epistemic humility in this context, rather than serving as verbal proxies for effort.

The third phase is result-focused *tawakkul*. Upon the pursuit of justifiable actions, the outcome is surrendered to divine providence. This phase inhibits a preferred result from being the exclusive criterion of identification or belief. The fourth phase involves the control of thankfulness and patience. Achievement engenders gratitude, modesty, ethical conduct, and consciousness of trials, defeat fosters patience, sincere sorrow, assessment, and persistent, virtuous deeds. Appreciation governs growth, whilst forbearance governs reduction. The fifth phase is one of transforming optimism. *Rajā'* does not anticipate that all earthly aspirations will be realized. It maintains the avenues for contrition, compassion, ethical conduct, and prospective opportunities. Q.S. Az-Zumar [39]:

53 is conclusive, as it speaks to individuals who have wronged themselves while simultaneously forbidding hopelessness.

Table 2. The ATQ-5 Cycle of Qur'anic Theocentric Attribution.

Agentive Endeavor.	Control-Limit Awareness.	Outcome-Oriented <i>Tawakkul</i> .	Gratitude-Patience Regulation.	Transformative Hope.
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ATQ-5 may also be interpreted as a series of inquiries regarding attribution. Agentive pursuit inquires: What obligations has God assigned to me in this context? Control-limit awareness inquires: Which variables am I able to affect and which are beyond my authority? Result-focused *tawakkul* inquires: Following the employment of prudent methods, can one rely on the outcome without allowing uncertainty to induce stagnation? Gratitude-patience regulation inquires: What reaction is necessitated by this result without permitting achievement or failure to characterize one's entire identity? Transformative hope inquires: What steadfast actions can still be undertaken at this moment? These inquiries convert the theme synthesis into a reproducible interpretive practice without diminishing the verses to mere methodology.

Table 3. ATQ-5 Stages and Qur'anic Functions.

ATQ-5 Stage	Qur'anic Anchor	Interpretive Function
Agentive endeavor	53: 39; 3: 159.	Preserves duty, effort, consultation, and accountability.
Control-limit awareness	18: 23–24, 39; 81: 29.	Distinguishes influence from sovereignty.
Outcome-oriented <i>tawakkul</i>	3: 159; 65: 3.	Entrusts the result after taking responsible causes.
Gratitude-patience regulation	11: 9–11; 57: 22–23.	Regulates success and loss without absolutizing either.
Transformative hope	39: 53.	Reopens mercy, learning, repentance, and renewed action.

The concept elucidates why success and failure do not represent equivalent judgments. Achievement may encompass diligent endeavors, favorable circumstances, support, and serendipitous fortune; setbacks may involve preventable mistakes, systemic limitations, the choices of others, unexpected events, or a mix thereof. Theocentric attribution necessitates nuanced honesty instead of instinctive self-preservation. It may assert, I performed admirably and was rewarded, or I committed a preventable error and must atone or amend, while rejecting both I only achieved this success and my failure demonstrates my lack of value or compassion.

Table 4. Competing Attributional Patterns.

Dimension	Anthropocentric attribution	Fatalistic attribution	Theocentric attribution
Human position	Near-sovereign producer of outcomes.	Passive object of outcomes.	Responsible agent with limited, dependent power.
Success	Proof of personal superiority.	Unexamined fortune.	Gift, test, trust, and result of responsible effort.
Failure	Verdict on identity.	Excuse for non-action.	Grief, evaluation, patience, and renewed effort.
Dominant response	Pride, anxiety, fear of loss.	Powerlessness, resignation.	Gratitude, humility, patience, hope.
<i>Tawakkul</i>	Unnecessary.	Pretext for inactivity.	Entrusting outcome after deliberation and effort.

The model is repetitive rather than sequential. Metamorphic aspiration re-engages the person in novel undertakings. Thankfulness post-success also fosters new duties. A positive result does not bring the process to a close, as the reward evolves into a fresh trial; a negative result does not halt it, since appraisal and aspiration lead to adjusted responses. Thus, the Qur'anic self is neither an independent originator nor a mere recipient. It is a diligent servant whose activity is authentic within dependency.

Hermeneutical Contribution to Thematic Qur'anic Exegesis

The attributional reconstruction additionally offers a methodological enhancement to thematic interpretation. A theme analysis is insufficient if it only aggregates poems with comparable terminology. The analytical objective is to ascertain how scattered excerpts validate, amend, and enhance each other. No individual verse in this analysis encompasses the complete model. Qārūn presents a tale of self-aggrandizement; the proprietor of the two gardens offers a narrative of illusory permanency. Q.S. Hūd provides an emotional oscillation; Q.S. Al-Fajr distinguishes sustenance from human value; Q.S. Al-Ḥadīd elucidates edict via emotional regulation; Q.S. An-Najm safeguards endeavor; and Q.S. Āli 'Imrān mandates reliance following resolution. The motif arises from their interconnectedness.

The significance of semantic control is equally paramount. *Yā's*, *qunūt*, *farah*, *fakhr*, *shukr*, *ṣabr*, and *tawakkul* should not be regarded as synonymous psychological terms. The Qur'anic interpretations are derived from their collocation, narrative function, and theological framework. *Farah*, for instance, is not denounced as mere bliss; in Q.S. Hūd and Q.S. Al-Ḥadīd, it is characterized by arrogance and vanity. *Ṣabr* transcends mere endurance of agony since it is coupled with virtuous deeds. *Shukr* transcends mere good emotion as it identifies the donor, the gift, and the associated duty. *Tawakkul* does not signify a deficiency of

agency, as it follows deliberation and decision-making.

Recent research in applied tafsir illustrates the efficacy of correlating meticulous textual analysis with modern experiences (Darmawan et al. 2024, 143–51; Faizin et al. 2024, 43–52; Aulia et al. 2025, 136–46; Arsyad and Hasanah 2025, 92–101; Ibrahim 2025, 196–204; Riadi et al. 2025, 124–32; A'yun and Amru 2026, 258–71). The peril lies in the fact that modern classifications may evolve into restrictive frameworks for the insertion of verses. The current research circumvents that method by employing attribution theory subsequent to the establishment of the lexical and exegetical framework. The contemporary notion identifies an issue of causal assessment; it fails to provide the Qur'an's framework of agency.

This imbalance is particularly significant as Qur'anic theocentrism is not merely an extraneous factor alongside internal and exterior locus. The Qur'an can ascribe an occurrence to human agency on a moral plane, to natural or societal factors on an empirical plane, and to divine intervention at the ultimate level, all without considering these explanations as incompatible. The tiers address various inquiries. An individual may be liable for negligence, an occurrence may possess discernible material causes, and the incident can simultaneously fall under divine awareness and determination. Theocentric attribution thus prioritizes causal hierarchies instead of dismissing one level in preference for another.

The framework additionally enforces an ethical assessment on interpretation. Citing divine authority does not justify injustice, mistreatment, or carelessness, as the Qur'an itself mandates justice, deliberation, safeguarding the marginalized, and ethical responsibility. Similarly, calling for patience cannot suppress authentic sorrow or remedy. Research on spirituality and psychological well-being consistently indicates that harsh religious interpretations may exacerbate suffering, whereas compassionate and supportive coping mechanisms can yield contrasting effects (Aggarwal et al. 2023, 2–6; Pankowski and Wytrychiewicz-Pankowska 2023, 568–76; Saunders and Stephenson 2024, 3930–37). This is not a standard dictated by psychological revelation. The exegetical discovery aligns with the notion that the Qur'anic verses maintain agency, reject oversimplified correlations between circumstance and value, and guide adherents toward responsible conduct.

This method also distinguishes theme synthesis from proof-texting. Proof-texting commences with a pre-established classification and aggregates verses that seemingly endorse it. The methodology employed here operates conversely: the classification of theocentric attribution is suggested solely after the semantic domains, narrative discrepancies, and exegetical connections have been delineated. The contemporary term attribution is thus a temporary designation for a Qur'anic motif, rather than an assertion that the Qur'an encompasses an archaic form of modern psychology. This differentiation safeguards both historical authenticity and intellectual utility.

The methodological consequence is that thematic tafsir must maintain the

tension present in the Qur'an. Efforts should not be undermined by decrees, nor should decrees be undermined by efforts. The interpretive accomplishment resides in elucidating the necessity of both within the same anthropological framework. Humans are compelled to act due to their accountability; they must forfeit autonomy because they are sentient beings. The equilibrium in the Qur'an is not a concession between two external extremes but rather a framework produced by the text's intrinsic allocation of agency and reliance.

Therefore, ATQ-5 must be regarded as a hermeneutical synthesis and not as an alternative to the verses from which it is extracted. Its importance is in demonstrating the causal relationships that unite verses usually scrutinized independently. Upcoming Qur'anic investigations can scrutinize the framework against alternative corpora—prophetic stories, verses concerning supplication, sustenance, misfortune, and repentance—and explore how distinct interpretive traditions interpret the relationship between immediate causes and divine agency. Such initiatives would fortify the construct within Qur'anic Studies before any empirical operationalization is attempted.

Conclusion

This research determines that the Qur'an reinterprets human vulnerability by methodically organizing causality instead of eliminating agency. Qārūn and the proprietor of the dual gardens exemplify inflationary self-assertion: expertise, wealth, and current achievements are transformed into assertions of autonomy and durability. Q.S. Hūd [11]: 9–11 illustrates the reverse distortion, where shifting conditions evoke either despair or arrogant elation due to the present state being perceived as a definitive judgment. Q.S. Al-Fajr [89]: 15–20 dismisses the correlation between sustenance and human value, whereas Q.S. Al-Ḥadīd [57]: 22–23 situates gain and loss within divine will, ensuring that neither sorrow nor triumph is absolute. Q.S. An-Najm [53]: 39 and Āli 'Imrān [3]: 159 concurrently advocate effort, deliberation, resolution, and accountability. The article derives ATQ-5 from this inter-verse synthesis: agentic effort, awareness of control limits, outcome-focused *tawakkul*, regulation of thankfulness and patience, and transformational hope. The model needs to be perceived as a Qur'anic intellectual structure rather than a psychological tool. Its primary contribution is demonstrating that theocentric attribution circumvents two contradictory reductions: it refrains from transforming divine sovereignty into fatalistic inaction, and it does not convert human responsibility into independent sovereignty. Subsequent investigations ought to juxtapose ATQ-5 with various thematic corpora and exegetical traditions, especially verses related to *rizq*, *du'ā'*, *musībah*, repentance, and prophetic reactions to uncertainty, to enhance the framework within Qur'anic Studies prior to interdisciplinary utilization.

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