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Cultivating Thankfulness: Integrating Quranic Guidance on *Shukr* with Positive Psychology

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ABSTRACT

This paper analyzes the concept of Shukr discussed in the Quran through thematic tafsir methods and comparing its main components with PERMA model of positive psychology. The research uses qualitative library methodology. The Quranic verses referring to Shukr are thematically analyzed, using both classical literature and modern studies on Arabic language, Quran, Prophetic traditions, and recent positive psychology studies. The findings show that gratitude in Quran starts with an understanding that the blessings can only be received from Allah and proceeds with the recognition of these blessings by a person and the performance of worshipping acts, use of the blessings in accordance with ethics. Comparing the concept with PERMA makes it possible to see significant similarities in terms of positive emotion, relationships, meaning-making, engagement, achievement, and well-being. However, the Quranic approach has distinctive characteristics in terms of its origin, aim, and final focus. In positive psychology, gratitude is assessed mainly concerning people flourishing and psychological benefits, with the Quran positioning Shukr in the framework of worship, responsibility, morality, and Falah. Thus, the article proposes a conceptual Quranic approach from the source of divine gifts and recognition through Shukr, dhikr and worship, righteous deeds, psychological well-being, and injury to Falah.



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Introduction

Gratitude has been positively linked to mental well-being, positive emotions, life satisfaction, relationships, and effective coping skills, making it a key concept in modern positive psychology. Research on gratitude has developed into an interdisciplinary field of study. Recent systematic reviews and meta-analyses show significant positive effects of gratitude practices on well-being, although these effects may differ according to intervention design, target group, and outcomes (Choi et al., 2025; Kirca et al., 2023). Although gratitude has been growing in popularity, it is not limited to psychology. The concept of *shukr* is of special importance in Islamic philosophy as it symbolizes a relationship between a human being who receives a gift and Allah. Gratitude is a part of a larger system that includes *Īmān*, *Tawhīd*, *Dhikr*, worship, ethics, and good deeds.

This discrepancy in conceptual basis renders it possible for a comparative study of Quranic *shukr* and positive psychology. The aim is not to achieve a one-to-one correspondence between Islamic theological terms and psychological concepts, but to analyze *shukr* in its textual and exegetical terms and determine where it is similar, different, or related to contemporary studies of gratitude and flourishing.

Gratitude is linked to divine blessings in the Quran. Quran 14:7 “*And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, my punishment is severe’*” indicates that Allah will give more to people who are grateful, while Quran 2:152 states: “*So remember Me; I will remember you. And be grateful to Me and do not deny Me.*” Quran 16:53 states that blessings come from Allah. Thus, gratitude starts with acknowledging and finishes with an action.

This framework of the Quran is behavioral as well. In Quran 34:13, Allah tells the family of Dāwūd to “work gratefully,” indicating that gratitude must be shown through actions or deeds. Thus, the ethical question is what a person does with the blessing received. Knowledge, health, time, abilities, influence, and wealth are things for which a person is responsible.

At the interface of Quranic studies and positive psychology, this study intends to uphold the

epistemic primacy of the Quran while utilizing psychology as a comparative reference point. The paper investigates *shukr* as a Quranic virtue using thematic tafsīr, word analysis, and the Sunnah. The dimensions identified are then compared with the PERMA model.

The study seeks to address two questions. First, how does the Quran interpret *shukr* as a virtue of behaviour, ethics, and spirituality? Second, how does the Quranic conception of *shukr* relate to current research in positive psychology about gratitude and flourishing?

The article contends that *shukr* should not be regarded as simply a synonym of gratitude, nor should it be seen as another type of psychotherapy. Rather, it represents an integrative Quranic concept whereby the recognition of the graces conferred by God and the subsequent remembrance of Him, worship, ethical behavior, and intentional living become interdependent. Although psychological well-being may be attained during this whole process, this is not the main goal of *shukr*.

Literature Review

Gratitude in Positive Psychology

The rise of positive psychology represented an important shift in the field of psychology. Gratitude has been considered both as a personal attribute and as a social emotion that entails concrete results (Seligman & Csikszentmihalyi, 2000). Emmons and McCullough contributed to gratitude being recognized as a psychological construct by showing that reflecting on things to be grateful about, can have positive emotional effects. Watkins broadened the idea of gratitude as an attitude toward one’s life by stressing the continuous practice of gratitude (Emmons & McCullough, 2004; Watkins, 2014).

Gratitude can serve as a moral indicator, a moral motivator, and a moral reinforcer, strengthening relationships based on generosity and goodwill (McCullough et al., 2001). Such an approach is important because it shows that modern psychology does not consider gratitude to be merely a personal emotion.

Recently, empirical research has increasingly focused on the relations between gratitude and

well-being. A systematic review of gratitude-related interventions in the workplace reported significant positive effects on certain indicators of mental health; however, this effect is not true for all outcomes of the studies (Komase et al., 2021). A meta-analysis published in 2023 found that experiences of gratitude have a significant positive effect on mental well-being (Kirca et al., 2023). However, a systematic review of gratitude and life satisfaction pointed out the weaknesses of current studies and the need for further research with proper control groups (Kerry et al., 2023).

An analysis conducted in 2025 studied the effects of gratitude interventions in different countries and discovered betterment in well-being; nevertheless, the extent of improvement differs from country to country (Choi et al., 2025). It proves that gratitude cannot function as a technique that can be applied in a culturally-neutral manner. The perception of the cause behind a favor, the responsibilities subsequently implied, and the implications of gratitude can be perceived depending on the religion and culture of a person.

Overall, the previous analysis raises three main problems. First of all, gratitude is multidimensional. Secondly, although gratitude links to multiple aspects of well-being, it should not be treated as a universal remedy for various problems in psychology. Finally, gratitude must be culturally and conceptually supported; hence, it leaves a significant niche for Quranic studies since the notion of *shukr* deals with the concept of gratitude being associated with God, human beings, and predestination.

Conceptualizing Gratitude: State, Trait, And Practice

According to psychological research, several types of gratitude exist. State gratitude is a short-term response to an event (Wood et al., 2008). Trait gratitude is a more permanent disposition to see and appreciate the positive aspects of the life (McCullough et al., 2002). Expressed gratitude is the action of saying and doing something that shows gratitude (Locklear et al., 2023). This classification is important, as a person can feel gratitude without expressing it, naturally express it all the time, or have a tendency towards it, which may change depending on the situation.

In psychology, gratitude is viewed as a social-cognitive process. A grateful person is not just someone who feels good. Rather, gratitude is about interpreting the goodness experienced. In order to be grateful in the Quranic sense, an individual need to first identify the source of goodness and consider the fact that is creating a positive experience – ‘This good is given to me by Allah, and I need to act appropriately’.

The difference also clarifies the reason why gratitude continues to be significant in the Quranic view of life even at the times of tribulations. *Shukr* is based on an ongoing relationship with God. It can exist alongside *ṣabr*, as patience and gratitude concern different aspects of the believer’s reaction to the events of life. Gratitude does not imply ignoring pain; it rather turns the attention to divine goodness.

Human Flourishing and The PERMA Framework

Framing human flourishing as a central concept in positive psychology is crucial, as psychological health is not only an absence of problems. Flourishing includes positive function, good relationships, participation, sense of purpose, and accomplishments creating favorable living conditions. The PERMA model by Seligman divides the component of well-being into five elements: Positive emotions, Engagement, Relationships, Meaning, and Achievements.

The PERMA model is important to consider during the current research because gratitude is relevant to all five of its components. Gratitude is to bring positive emotions through feelings of thankfulness; building relationships thanks to gratitude and mutual help; gaining meaning through understanding worth and purpose; and being successful due to an ability to appreciate achievements and use opportunities.

The Quran does not state that the concept of *shukr* is identical to any of the components of the PERMA model. However, the PERMA framework offers modern terminology for speaking about its overlapping aspects without contradicting the unique theological and ethical understanding of *shukr* provided in the Quran.

Religion, Spirituality, and Islamic Psychology

The association between religion, spirituality, and

wellness is attracting increasing attention from the scientific community. Studies in psychology of religion note that religious views and behavior can provide opportunities for finding a purpose in life, getting social assistance, and coping with difficult situations (Koenig, 2023; Pargament & Exline, 2021). Islamic psychology examines human personality from an integrated perspective, emphasizing spiritual, psychological, ethical, intellectual, and physiological aspects. Therefore, such concepts as *Īmān*, *Taqwā*, *Qalb*, *Nafs*, *Fitrah*, *Dhikr*, *Ṣabr*, *Tawakkul*, and *Shukr* cannot be understood from the narrow perspective of psychology. According to modern approaches to the study of Islamic psychology, it is essential to preserve the religious aspect of these concepts while enriching them with contemporary ideas from psychology (Rothman, 2021; Keshavarzi et al., 2023).

In this context, the term *shukr* holds a special significance as it combines cognitive reasoning, feelings, worship, moral values, and behavior. Thus, it serves as a valuable concept to examine the connection between spirituality in the Quran and contemporary discussions of flourishing.

Methodology

This research follows a qualitative library-based methodology of thematic tafsīr. The Quran is taken as its main source of analysis. The relevant Quranic verses are identified and analyzed as part of a larger semantic network about concepts of gratitude, bounties of God, remembrance, worship, moral conduct, and success.

The analysis employs classical works on tafsīr such as al-Ṭabarī, Ibn Kathīr, al-Qurṭubī, and Fakhr al-Dīn al-Rāzī, and modern tafsīr scholars such as Amīn Aḥsan Iṣlāḥī. The analysis of Arabic terms relies on works of Ibn Fāris, al-Rāghib al-Iṣfahānī, and Ibn Manẓūr. Prophetic narrations are utilized when needed (al-Ṭabarī, 2001; Ibn Kathīr, 1999).

Thematic analysis consists of four stages. The first stage is the identification of instances of *shukr* in the Quran. The second stage is categorizing these instances according to the themes they embody. The themes identified here are recognition of blessings, remembrance, worship, obedience, action as an act of responsibility, socially expressed gratitude, and *falāḥ*. The third stage

involves comparison of the interpretations of these themes in different scholarly works. The final stage compares the derived themes with the PERMA model.

Conceptual synthesis is the last stage. The themes form a proposed pathway: divine favors, acknowledgment, *shukr*, *dhikr* and worship, righteousness, likely well-being and resilience, and *falāḥ*. The development of this pathway is purely interpretive. The study does not claim that the Quran has the contemporary scientific causal model or that each stage has been approved by empirical observations.

The Quranic Concept of *Shukr*

• Linguistic Meaning of *Shukr*

The Arabic term *shukr* derives from the root sh-k-r. Classical Arabic lexicography associates the root with the manifestation of a benefit and the recognition of a received favor. Ibn Fāris identifies a fundamental sense connected with the appearance of the effects of a favor, while al-Rāghib al-Iṣfahānī explains *shukr* as recognition of blessing and its expression through the heart, tongue, and action. Ibn Manẓūr likewise records usages in which the effects of nourishment or benefit become visible (Ibn Fāris, 1979; al-Rāghib al-Iṣfahānī, 2009; Ibn Manẓūr, n.d.).

The lexical evidence is important in that it proves that *shukr* is basically manifestative. Gratitude does not exist simply because it exists in an internal state of appreciation. In addition to being appreciated, one must demonstrate that he/she has been blessed through words and actions. This interpretation leads to the Quranic understanding of what it means to “work gratefully” (Quran 34:13).

The tripartite structure of heart, language, and action should not be understood as three types of gratitude on their own. The three act as complementary sides of the same virtue. Acknowledgement without recognition is incomplete, verbal recognition without responsible action is just a formality, while action without understanding can lose the spiritual part of *shukr*. The Quran includes all three as part of the same whole.

• *Shukr*: A Theological Principle

In the Quran, gratitude can be found in relation to

tawhīd. According to Quran 16:53, any goodness that the human being experiences is actually a blessing from Allah. In theological terms, this is significant because gratitude directed to the person through whom one received something ultimately returns to the Creator. The connection between *tawhīd* and gratitude becomes clearer in Quran 14:7: “If you are grateful, I will surely give you more.” The verse implies nothing but the fact that gratitude does not serve as a way of attaining money from Allah; it rather establishes the moral relationship between gratitude shown by people and gifts presented by Allah.

The association of gratitude with wisdom is provided by Quran 31:12: “Be grateful to Allah. Whoever is grateful, does so for their own benefit.” Allah does not need human beings to be grateful, but gratitude changes the person who receives the blessing.

Table 1: Dimensions of Quranic Shukr

Dimension	Expression	Quranic significance
Heart (<i>Qalb</i>)	Recognition of Allah’s blessings and sincere acknowledgement	Inner awareness of divine beneficence
Tongue (<i>Lisān</i>)	Praise, remembrance, and thanksgiving	Verbal acknowledgement and glorification
Actions (<i>Jawāriḥ</i>)	Worship, obedience, ethical conduct, and responsible use of blessings	Visible manifestation of gratitude

This model also helps distinguish gratitude from entitlement. Whereas entitlement is about what one believes is owed to oneself, *Shukr* starts with the idea of being blessed. Namely, blessed requires humility in acknowledging that one’s blessings are expressions of generosity. The grateful individual does not deny that he worked hard to obtain what he has. Instead, the hard work is seen from the broader perspective of divine generosity. The same applies to knowledge and ability. If one thinks of knowledge as something that belongs to oneself and that gives one the claim to superiority, this attitude may foster arrogance. If knowledge is seen as blessing and a trust, it brings one obligation such as teaching and serving others, pursuing truth, and avoiding misusing knowledge.

• *Shukr* and other Quranic concepts

Shukr is interconnected with several other quranic

Therefore, the theological basis for *shukr* makes it different from gratitude understood only as an instrument. People may express gratitude because it makes them feel better, improves relationships, and makes them more satisfied with their lives. However, a believer follows *shukr* because Allah is deserving of gratitude and *shukr* is part of a faithful life. Any psychological benefits, if present, are secondary.

• Dimensions of *Shukr*

According to thematic analysis, *shukr* can be understood in three steps: it starts with awareness, in which a blessing is seen as coming from Allah; it moves to verbal expression through praising and remembering Allah; and it ends with practical expression through doing what Allah wants with His blessings.

virtues. Its relationship with *tawhīd* is foundational because gratitude begins with recognizing Allah as the ultimate source of blessing. Its relationship with *dhikr* is evident in Quran 2:152 that provides a clear reference that connects remembrance with gratitude: “So remember me; I will remember you. Be grateful to me and do not be ungrateful.” The combination indicates that *shukr* is part of an ongoing relationship of remembrance. A person who is grateful is not only reminded of a benefit when it is received; remembering Allah becomes a sustained perspective of life. Al-Tabarī connects *shukr* with the recognition of Allah’s beneficence and obedience to God, while Ibn kathīr reveals the correlation between *dhikr*, *shukr*, and worship. These interpretations show that *shukr* is active, not just passive (al-ṭabarī, 2001; ibn kathīr, 1999).

The connection between *dhikr* and *shukr* can also be analyzed from a psychological perspective.

Repeated *dhikr* redirects one's attention to the origin of blessing and may foster humility and a sense of perspective. At the same time, *dhikr* is more than a psychological technique because it is an act of worship and part of divine reality. *Shukr* is directly related to *ibādah*. The Prophet Muhammad ﷺ called himself a grateful slave while justifying long prayers at night. This indicates that gratitude does not consist only in uttering thanks (al-Bukhārī, 2002, no. 1130; Muslim, 2007, no. 2819).

Its relationship with *ṣabr* is complementary: patience concerns faithful endurance in hardship, while gratitude concerns faithful response to blessing. Neither virtue requires the denial of the other.

Shukr is also related to *taqwā* because awareness of Allah's blessings can strengthen awareness of Allah Himself. It is related to *tawakkul* because recognizing divine provision encourages trust without eliminating human responsibility. Although *riḍā* can be supported by reducing the desire for what Allah has decided, *riḍā* and *shukr* should not be equated.

The social aspect of *shukr* is equally important. The Prophet ﷺ stated, "Whoever does not thank people has not thanked Allah." This avoids a very individualistic understanding of *shukr*. Gratitude to Allah does not imply that one does not need gratitude towards people. The gratitude of a person towards Allah should not be done at the expense of relations with other people (Abū Dāwūd, 2009, no. 4811; al-Tirmidhī, 2007, no. 1954). Thus, the Sunnah elaborates on the Quranic concept in both respects. Vertically, *shukr* finds its expression in worshipping Allah, while horizontally, it manifests itself in recognizing, appreciating, and treating people well. This bifocality serves as a sound ground for a comparison with the relational aspect of positive psychology.

Comparative Analysis: Perma and Quranic *Shukr*

It should be borne in mind that it is incorrect to compare the two concepts directly. PERMA is a psychological description of well-being, whereas *shukr* is a religious, philosophical, and ethical notion written in the Quran. Consequently, they answer different questions. PERMA investigates

the main dimensions of human flourishing, while *shukr* studies how a believer must perceive and react to the blessing of God. Thus, the comparison here is thematic rather than conceptual equivalence.

• Positive Emotion

Gratitude, being a manifestation of positive emotion, falls under the most evident context. It resembles appreciation, happiness, contentedness, optimism, and positive feelings. Studies in the field of intervention imply that gratitude exercises can help increase some indicators of well-being (Kirca et al., 2023). Nonetheless, gratitude in the Quran means more than a means of being positive.

One can be grateful even while feeling sorrowful or suffering from damage or an uncertain situation. Thus, the concept of gratitude in Islam does not require anybody to ignore their feelings. Under the Quranic framework, gratitude aims at something more than mere pleasure.

• Engagement

According to PERMA, engagement means being completely engaged in the processes in which people totally immerse themselves and utilize their strengths (Heshmati et al., 2023). The practice of being thankful can lead to greater engagement because appreciation of resources and opportunities increases. A thankful student will value education more, a thankful employee will consider his work an opportunity to serve others, and a thankful individual will take greater care of relationships (King et al., 2023).

Shukr brings in the ethical component. It should not only be analyzed whether a person is engaged but also whether the gift enabling engagement is used appropriately. Knowledge has to serve the truth and be used for good; wealth should be used wisely; power should be used fairly; physical ability should be used for good.

• Relationships

Interpersonal relations represent an area of strong overlap. Research in psychology has established that gratitude serves to strengthen interpersonal bonds and predict satisfaction in relationships through communicating appreciation and reinforcing reciprocal prosocial behavior.

A statement made by the Prophet ﷺ on gratitude

matches this relational point, yet it presents the theological basis for it. One does not express gratitude because it has been proven to help build relationships, but because recognizing goodness in humanity is part of being a believer. Thus, psychological effects of gratitude and the necessity to act morally can be seen together.

This approach has implications for family and community life as well. Gratitude can eliminate the tendency to focus solely on negative aspects. When spouses, parents, children, teachers, students, colleagues, and neighbors see and acknowledge the abilities of one another, social relations become less transactional.

• **Meaning**

Meaning is among the most vital topics in the dialogue between PERMA and *shukr*. Positive psychology works on the premise that individuals thrive when they find meaning in their lives beyond the immediate pursuit of happiness. Gratitude can contribute to meaning by helping individuals interpret experiences as valuable and by directing attention toward relationships, opportunities, and purposes.

The Quranic account, however, provides a transcendent foundation for meaning. Human existence is understood in relation to Allah and the purpose for which human beings were created. *Shukr* directs attention from the blessing to the Giver and from possession to responsibility. A meaningful life is therefore not simply one in which the individual feels satisfied; it is one in which blessings are recognized and used in accordance with divine guidance.

• **Accomplishment**

The concept of accomplishment in PERMA

means achieving, mastering, improving, and pursuing valuable goals. Gratitude could enhance accomplishments as it helps to appreciate opportunities and motivates people to notice progress instead of concentrating only on shortcomings (Armenta et al., 2022).

The Islamic view does not deny achievement. The Quran motivates people to work, take their responsibilities, and strive for better quality. Nevertheless, people may not correlate achievements with success. Money, class, education, or power could generate arrogance unless they are counterbalanced by gratitude and accountability.

For this reason, *shukr* changes the perspective on accomplishments. An achiever asks not only “What have I achieved?” but also “Who has enabled me to achieve?” This binds achievements with humility and responsibility. Thus, *falāḥ* from the Islamic perspective is beyond the achievements of an individual.

PERMA represents a multi-faceted view of psychological well-being (Heshmati et al., 2023). The Quranic notion of *falāḥ* is even broader. It refers to success in worldly and spiritual life and what happens to a person after death. Quran 23:1–11 connects *falāḥ* with *Iman* and moral character, also Quran 3:185 speaks about *falāḥ* as something more than achieving material success.

This distinction should not be regarded as a basis for rejecting positive psychology. Psychological well-being is an important part of living life, and the Quran does not require believers to neglect their emotional or social well-being. What it does is place these aspects into a wider moral and spiritual framework.

Table 2: Comparative Dimensions of PERMA and Quranic Shukr

PERMA dimensions	Positive psychology	Quranic shukr
Positive Emotion	Appreciation, positive affect, contentment, life satisfaction	Recognition of Allah's blessings; emotional benefits are possible but not ultimate
Engagement	Meaningful involvement and use of strengths	Purposeful action and responsible use of blessings
Relationships	Appreciation, trust, connectedness, reciprocity	Gratitude to people as part of gratitude to Allah
Meaning	Purpose, belonging, service, coherence	Purpose grounded in worship, accountability, and divine guidance
Accomplishment	Achievement, mastery, progress	Responsible achievement directed toward ethical success and falāḥ
Flourishing	Multidimensional psychological well-being	Integrated spiritual, ethical, worldly, and ultimate success

Proposed Quranic Pathway of *Shukr* and Flourishing

The analysis of themes and comparisons makes it possible to develop a conceptual pathway. This pathway is not a type of psychological mechanism functioning in a linear way. Concepts found in the Quran often function in a recursive way. Therefore, the pathway should be seen as a connected process that is both spiritual and ethical.

• Divine Blessings → Recognition

The path of blessing starts with the fact of blessing. Surah 16:53 “*And whatever you have of favor - it is from God...*” indicates that blessings come from Allah, whereas Surah 16:18 “*And if you should count the favors of God, you could not enumerate them. Indeed, God is Forgiving and Merciful*” emphasizes that there is no limit to blessings given by Allah. Recognition is understanding and awareness of something that helps a person recognize the ordinary events of life as blessings, such as life, family, knowledge, safety, food, health, opportunities, relationships, and guidance.

• Recognition → *Shukr*

Recognition evolves into *shukr*. Recognition and increase are correlated in Quran 14:7 “*And [remember] when your Lord proclaimed, 'If you*

are grateful, I will surely increase you [in favor]; but if you deny, indeed, my punishment is severe”, whereas Quran 31:12 “*...Be grateful to God.*” And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then in deed, God is Free of need and Praise worthy”, tells us about the benefit of *shukr* to the person who does it. Therefore, *shukr* becomes a conscious response to recognition. It allows turning perception into direction. This does not mean that the person ignores hardships or injustices, but makes the bigger picture which takes into account both blessings and difficulties in life.

• *Shukr* → Dhikr and Worship

Quran 2:152 “*So remember Me; I will remember you. And be grateful to Me and do not deny Me*” shows a link between *shukr* and dhikr. Being grateful is made possible through dhikr. Worship offers a way for gratitude to be shown by performing acts of worship, such as prayers, supplications, and alms-giving. The Prophet's ﷺ practice of long *salah* is a perfect illustration. Worship also becomes a sign of love and devotion. This aspect is absent in secular psychological theory as it does not make use of theological concepts.

- **Worship → Righteous Action**

The essence of gratitude as action, “Work gratefully,” appears in Quran 34:13 “...Work, O family of David, in gratitude. And few of My servants are grateful”. According to this verse, *shukr* needs to be demonstrated through actions. Simply saying that one is thankful is not enough if one misuses the blessing. Wealth entails obligations in relation to acquiring money legally, using it generously, and not wasting it. Knowledge requires an obligation to tell the truth and serve others. Power implies that justice must be maintained. Time leads to the obligation to use life meaningfully. Physical abilities impose the obligation to act for others’ benefit. Social contacts entail being kind and reciprocating. *Shukr* is a transformative phenomenon since it changes the meaning of the resource. A blessing is not merely a resource that a person possesses.

- **Righteous Action → Possible Well-Being and Resilience**

The use of the term “Possible” is intentional since the Quran does not contain a contemporary scientific theory of resilience. Findings from studies carried out in psychology show that gratitude is linked to positive psychological states and may produce certain positive effects when implemented through proper interventions (Komase et al., 2021; Choi et al., 2025).

Blessings may help broaden the way one looks at what is available. Remembrance may help provide meaning and coherence. Worship may offer guidance. Good deeds may lead to better social relationships. Such ideas should only be treated as hypotheses. It is not appropriate to draw conclusions about causal psychological effects based on Quranic verses alone. The strength of the present article is that it provides a theoretical framework for future empirical studies.

- **Well-Being → *Falāḥ***

The last step of the process is achieving *falāḥ*. According to the Quran (23:1–11), achieving *falāḥ* involves includes believing, being modest, and being good. The Quran (3:185) specifies the highest type of success as salvation from Hell and attaining Heaven. This prophetic aspect of *falāḥ* distinguishes it from various other conceptualizations of flourishing. Thus, we can describe this sequence of events as follows:

Divine Blessings → Recognition → *Shukr* → Dhikr & Worship → Righteous Action → Possible Well-being/Resilience → *Falāḥ*

Discussion

The analysis reveals that *shukr* cannot be perceived merely from the perspective of appreciation as an emotion anymore. Positive psychology is acquainted with the conclusion that gratitude has positive effects, but the paradigms of the Quran talk about different things asking: what is the right response to divine grace? The answer lies beyond the notion of feeling good because it supposes a believing individual that acknowledges Allah, remembers, worships, and behaves properly with the gifts given by Allah. The uniqueness of the Quranic *shukr* is its resistance to reductionism because it is not affected by psychological gratification. It can be practiced by a believer what makes it an act of servitude even if the situation is unpleasant.

Shukr is a transformational process since it alters the way of relationships between people and their possessions, possibilities, situations, and other individuals. Money can either be seen as a property of an individual or as a gift of Allah accompanied by obligations. At the same time, knowledge can either be a symbol of prestige or a method of helping others.

Psychological research supports some points of similarity. Gratitude refers to positive emotions, being satisfied in life, social unity, and adapting successfully. Some recent intervention studies have shown a small positive effect in some variables (Komase et al., 2021; Choi et al., 2025). It is important to note that the Quranic perspective on the issue does not dispute the findings but interprets them differently. Well-being may be one of the effects of a more universal spiritual process rather than the final goal of showing gratitude. For instance, an individual may engage in showing gratitude because of the understanding of Allah’s needs instead of being guided by a therapist to do so.

Resilience is an ability to adapt to problems and obstacles and still to act and recover while difficulties are put forward. Gratitude may support resilience by bringing attention to all the sources, relations, and causes. However, the perspective of the Quran gives an additional spiritual dimension

to the entire process.

Gratitude in the Quran does not compel people to deny sorrow, unfairness, or suffering. Therefore, a psychologically and theologically sound description of *shukr* should also accept the co-existence of gratitude and sorrow. The proposed framework includes three main contributions in the field of current studies. First, it suggests the need to consider gratitude in the context of Theocentrism instead of purely anthropocentric orientation. Second, it suggests connecting gratitude with ethical action. Third, it broadens the concept of flourishing by providing the idea of spiritual accountability. The above-stated framework does not aim to substitute positive psychology but rather bring an additional world outlook. Positive psychology offers empirical strategies of solving the questions of happiness and graciousness, while Quranic studies give us ethical and theological principles that explain why and how people should be grateful and how it is possible to act according to the concept of graciousness.

Conclusion

The study examined the idea of *shukr* as a basis of gratitude presented in the Quran and juxtaposed it with positive psychology. The analysis revealed that *shukr* is more than transient happiness. In fact, it is the consciousness of Allah's gifts, the acknowledgment, the praise, the worship, and the

acts of responsibility. Therefore, it is a political, religious, ethical, and behavioral concept. The analysis also indicates that *shukr* is related to other concepts, such as *tawhīd*, *dhikr*, *ṣabr*, *taqwā*, *tawakkul*, *riḍā*, and *ḥalāl*. The Sunnah has established that gratitude is shown by acts of worship and manners. These are the features that set *shukr* apart from models of gratitude in psychology.

Despite this, there are some important similarities when compared to PERMA. Gratitude can foster positive feelings, involvement, relationships, purpose, success, and happiness. These are all part of the Quranic structure, but within a broader moral and spiritual framework. The article suggests the following conceptual pathway: Divine Blessings → Recognition → *Shukr* → Dhikr and Worship → Righteous Action → Possible Well-being and Resilience → *Ḥalāl*. It is not to be interpreted as an empirically proven causal progression but rather a conceptual model that will serve as the basis for future studies in line with the Quran. The main contribution of the study is to provide a novel description of the Quranic notion of grateful living and to establish a linkage between psychological well-being and spiritual awareness, moral obligation, meaning-driven action, and eventual prosperity. This may foster interdisciplinary scholarship without the Quranic concepts being translated into psychological boxes.

Conflict of Interest

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