

The Concept of Happiness in the Perspective of the Qur'an and its Relevance to Modern Muslim Life

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Abstrak

Kebahagiaan merupakan aspek dalam kehidupan manusia yang menjadi tujuan utama dalam berbagai aspek kehidupan. Namun, konsep kebahagiaan dalam kehidupan Muslim modern mengalami tantangan akibat perubahan zaman, kemajuan teknologi, dan perubahan pola pikir masyarakat. Penelitian ini bertujuan untuk mengkaji konsep kebahagiaan dalam perspektif al-Qur'an dengan metode tafsir *maudhu'i* (tematik), serta bagaimana konsep tersebut diterapkan dalam kehidupan Muslim modern. Penelitian ini menggunakan pendekatan kualitatif dengan metode *library research*, yaitu mengumpulkan berbagai sumber tafsir dan literatur pendukung lainnya untuk memahami konsep kebahagiaan dalam Islam. Hasil penelitian menunjukkan bahwa al-Qur'an menggambarkan kebahagiaan tidak hanya sebatas materi atau kepuasan duniawi, tetapi juga mencakup ketenangan hati, ketakwaan, kesabaran, serta keseimbangan antara kehidupan dunia dan akhirat. Konsep bahagia dalam Islam menekankan pentingnya mengingat Allah, menjalankan amal shaleh, serta memiliki sikap *qana'ah* dan *tawakkal*. Dalam menghadapi tantangan kehidupan modern seperti materialisme, hedonisme, dan krisis spiritual, Islam menawarkan solusi melalui pendekatan spiritual dan keseimbangan hidup. Penelitian ini memberikan wawasan kebahagiaan sejati dalam kehidupan Muslim modern tidak hanya bersumber dari faktor eksternal, tetapi juga dari pemahaman yang mendalam terhadap ajaran Islam dan aplikasinya dalam kehidupan sehari-hari.

Kata Kunci: *Al-Qur'an, Kebahagiaan, Muslim modern, Relevansi*

Abstract

Happiness is an aspect of human life that is the main goal in various aspects of life. However, the concept of happiness in modern Muslim life is being challenged due to changing times, technological advancements, and changes in people's mindsets. This study aims to examine the concept of happiness from the Qur'anic perspective using the *maudhu'i* (thematic) tafsir method and how the concept is applied in modern Muslim life. This research uses a qualitative approach with a *library research* method that collects various sources of tafsir and other supporting litera-

ture to understand the concept of happiness in Islam. The results show that the Qur'an describes happiness not only as material or worldly satisfaction, but also as peace of mind, piety, patience, and a balance between life in this world and life in the hereafter. The concept of happiness in Islam emphasizes the importance of remembering Allah, doing good deeds, and having an attitude of *qana'ah* and *tawakkal*. In the face of the challenges of modern life, such as materialism, hedonism, and spiritual crisis, Islam offers solutions through a spiritual approach and life balance. This research provides insight into true happiness in modern Muslim life, which comes not only from external factors, but also from a deep understanding of Islamic teachings and their application in daily life.

Keywords: *Qur'an, Happiness, Modern Muslims, Relevance*

PENDAHULUAN

In today's modern world, Muslims face many challenges in achieving happiness. Materialism and hedonism increasingly dominate the lifestyle of today's society, as happiness is often measured by wealth, popularity and worldly achievements.¹ This view is certainly contrary to the teachings of Islam, which emphasizes the balance of the world and the hereafter.

In addition, the mindset, attitude and behavior of a person also changes due to the influence of technological developments and social media. Digital platforms that often show pictures or stories of one's personal luxurious life can create social pressures for individuals, such as the desire to look perfect, always comparing themselves to others and also addicted to validation from others according to standards on social media which results in damage to mental health when expectations are not achieved properly.²

Human over-reliance on technology results in an imbalance between the body and mind. Many people are too busy with their work and material pursuits that they neglect the spiritual aspect of being close to Allah. This causes happiness to be false and temporary, a crisis of the meaning of life, a spiritual crisis and the elimination of religion in human life and the absence of inner peace because it is far from the Creator.³

Happiness is something that everyone in this world certainly wants and no human being wants to live in a world of misery and suffering. Basically, the nature of happiness is inherent in a human being. Humans are perfect creatures among other creatures and are also created with various advantages and disadvantages of

¹ Auli Robby Finaldy, "Kisah Hedonisme Qarun Dan Kaum Saba' Dalam Al-Qur'an: Kajian Semiotika Charles Sanders Pierce", *Jurnal Semiotika-Q: Kajian Ilmu al-Quran dan Tafsir* 4, no. 1 (2024): 418-431. <https://doi.org/10.19109/jsq.v4i1.25116>.

² Muhammad Hisyam Addakhil, *Krisis Spiritualitas Manusia Di Era Digital (Perspektif Sayyed Hossein Nasr)*, (UIN Sunan Kalijaga, 2024), 3-4.

³ Ahmad Khadziq Asror, *Krisis Spiritual Masyarakat Modern Dalam Perspektif Al-Qur'an (Studi Tematik Ayat-Ayat Putus Asa Dan Kontekstualisasinya)*, (UIN Sunan Ampel Surabaya, 2018), 2-3.

each. Humans have different abilities than other creatures, Humans are materialistic and hedonistic by nature. Humans have an innate preference for pleasure and beauty.⁴

Whereas the life of the world is actually a temporary stopover that becomes a bridge in living the next life, namely eternal life in the hereafter. As stated in QS. *Gāfir* [40]: 39 below:

يَقُومُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ

“O my people, surely the life of this world is but a (temporary) pleasure and surely the hereafter is the eternal land.”

In the previous verse explains the expression of a believer who came from the family of Pharaoh, he invited his people to follow the religion of Allah SWT brought by Moses. Therefore, the believer explains the verse above which explains the nature of life.⁵ He reminds the arrogant and forgets Allah that the life of the world is a temporary and momentary pleasure, in the end it will disappear because of death. While the life after death exists and will never disappear or move is called the hereafter. People who walk towards heaven will feel happy to feel eternal pleasure, while people who walk towards hell will feel wretched, the torment of hell is also endless.⁶ In it there are two choices, namely heaven of pleasure or a burning hell.⁷ Therefore, humans should focus on doing good in the world for the provision of the hereafter so that they will achieve the pleasure of the hereafter.⁸

In the interpretation of the verse above, it can be understood that the happiness that exists in this world is not eternal because in the end it will disappear and disappear when death arrives. This is the task of humans to think and search regarding the true nature of eternal happiness because humans not only live in the world but also in the eternal afterlife. It is very common to have different ideas about what happiness is because of different backgrounds. Although defining happiness is difficult, everyone knows what it means and aspires to experience it in their own lives. As a result, everyone will continue to search for the meaning of happiness and strive to attain it.⁹

⁴ Andri Shaeful RS, “Rahasia Kebahagiaan,” *Jaafi: Jurnal Aqidah dan Filsafat Islam*, no. 3 (2011): 98.

⁵ Sayyid Quthb, *Tafsir Fi Zhilalil Qur’an*, Cet.1. (Jakarta: Gema Insani Press, 2004), 121.

⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 12* (Gema Insani, 2013), 350.

⁷ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 7*, vol. 11 (Pustaka Imam Asy-Syafi’i, 2004), 168.

⁸ Abu Ja’far Muhammad bin Jarir Ath-Thabari, “*Jami’ Al-Bayan Fi Ta’wil Al-Qur’an (Terjemah Tafsir Ath-Thabari Surah Ash-Shaaffaat, Shaad, Az-Zumar, Ghaafir, Fushilat, Asy-Syuuraa Dan Az-Zukhruf)*,” Pustaka Azzam (2007): 573–574.

⁹ M. Iqbal Irham, *Panduan Meraih Kebahagiaan Menurut Al-Qur’an* (Jakarta Selatan: Mizan Publika, 2011), ix.

In Islam, the concept of happiness is not only measured by one's material achievements but also seen from the blessing of life, peace of mind and closeness to Allah. True happiness is when one can balance the spiritual, emotional and social aspects of himself. Islam teaches that happiness is not only needed temporarily in the world but also needed for the afterlife. As a revelation of Allah SWT, the Qur'an not only explains the rules of worship and Islamic law, but also as a guide for humans in achieving true happiness that is not only limited to worldly pleasures. As Allah says in QS. ar-Ra'd [13]: 28 below:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۗ

"(That is) those who believe and their hearts are calmed by the remembrance of Allah. Remember, only with the remembrance of Allah will the heart always be at ease."

Allah explains in this verse about those who are guided by Him, namely those who believe and their hearts become calm by never forgetting Allah. Remembering Allah will calm the soul and heart, prevent anxiety, fear, and restlessness, be noble and feel happy with good deeds.¹⁰

Today's modern life emphasizes a fast-paced and stressful life characterized by technological advances, materialism and high life pressure causing many people to experience a crisis of meaning, stress, anxiety and emptiness in the heart despite having wealth and physical comfort. This situation shows that true happiness is not always about worldly success. Therefore, it is important to mention the concept of happiness according to the Qur'an which emphasizes peace of heart, closeness to God and noble character as the basis of happiness.¹¹ In the Qur'an, the verses that talk about happiness are certainly very many, such as the term *aflah* or *al-falah*, *al-fauz* and *as-sa'adah* which discuss true happiness and the term *thuma'ninah* which discusses peace of mind as a factor of happiness and other verses that have meanings related to happiness, but this research does not only focus on the term verse but other verses that are also in accordance with the title.¹²

Researchers took this title, after seeing several previous studies such as the thesis by Raziq Ahmadi, a student of the Al-Qur'an and Tafsir Science Study Program, Faculty of Shari'ah, Universitas Islam Negeri Maulana Malik Ibrahim Malang in 2023.¹³ This research reveals the criteria for happiness contained in the term *aflaha* in the Qur'an and only focuses on one interpretation, namely Imam Al-

¹⁰ Al-Qur'an Kemenag online.

¹¹ Azzahra Ningtyas, *Konsep Bahagia Dalam Kitab Tafsir Al-Ibriz Karya K.H Bisri Mustofa*, (UIN Saifuddin Zuhri Purwokerto, 2023), 1.

¹² Syed Muhammad Naquib Al-Attas, "The Meaning and Experience of Happiness in Islām," *Consciousness & Reality* (Brill, 2000), 59–78, https://doi.org/10.1163/9789004452930_007.

¹³ Raziq Ahmadi, "Kebahagiaan Dalam Al-Qur'an: Kajian Term Aflaha Perspektif Tafsir Mafatihul Ghaib" (UIN Maulana Malik Ibrahim Malang, 2023).

Razi's interpretation in his tafsir book *Tafsir Mafatihul Ghaib*. Dissertation by Dudung Abdullah, a student of the Universitas Islam Negeri Alauddin Makassar in 2015.¹⁴ The dissertation tends to be conceptual and theoretical by only focusing on an in-depth understanding of the value of *al-Falah* as a Qur'anic view of good fortune and focusing more on how *al-Falah* is universally understood without directly relating to the lives of modern Muslims today. The last is a thesis by Sri Wahyuni, a student of the Qur'anic Science and Tafsir Study Program, UIN Ar-Raniry Banda Aceh in 2024.¹⁵ The focus of this article is Qur'anic verses that discuss the challenges of modern life in the form of materialism from the Qur'anic perspective only.

From the explanation above, it can be concluded that there is no research similar to this research, which examines the concept of happiness in the perspective of the Qur'an with the *maudhu'i* (thematic) tafsir method, and how the concept is applied in a life filled with modern era challenges, such as the attitude of materialism and hedonism lifestyle, the development of technology and social media and spiritual crisis. This research is expected to contribute to the literature of Islamic studies and become a practical guide for modern Muslims to understand the concept of happiness according to Islamic teachings and become a guide for individual Muslims in facing the challenges of modern life to stick to Islamic values to achieve peace and blessings of life.

RESEARCH METHODS

The word methodology comes from the Greek words *metha* (behind), *hodos*, meaning 'through, over, or way, manner, or (*Tariqah*, Arabic)', and *logos*, meaning 'science'. The researcher used a qualitative research model, which is a descriptive study that often uses inductive methods for analysis.¹⁶ This research is qualitative and uses the *Maudhu'i* tafsir (thematic tafsir) research model, which is research that uses interpretation in relation to the chosen theme or title. The research is used to examine in depth the concept of happiness contained in the Qur'an, and find the relationship between the value of the Qur'an and the difficulties of the contemporary world by combining the study of the Qur'anic text with its application in the lives of contemporary Muslims. The type of research is library research, namely research whose information data comes from books, journals, documents, magazines and historical records.¹⁷

¹⁴ Dudung Abdullah, *Wawasan Al-Qur'an Tentang Al-Falāḥ (Suatu Kajian Tafsir Maudhu'i)*, (UIN Alauddin Makassar, 2015).

¹⁵ Sri Wahyuni, "Materialisme Perspektif Al-Qur'an" (UIN Ar-Raniry Banda Aceh, 2024).

¹⁶ Umar Zakka and M. Thohir, "Pemetaan Baru Metode Dan Model Penelitian Tafsir," *AL-THIQAḤ : Jurnal Ilmu Keislaman* 4, no. 2 (2021): 101.

¹⁷ Abdul Rahman Shaleh, *Pendidikan Agama Dan Pengembangan Untuk Bangsa*, ed. PT. Raja Grafindo Persada Raja (Jakarta, 2005).

The data collection technique uses the document study method, namely by collecting several sources related to the title in the form of books, journals, article, theses and notes that have a connection with the title taken. These techniques include: *First*, Documentation Study is collecting verses of the Qur'an related to the concept of happiness, then analyzing the interpretations of scholars to understand the meaning of happiness in an Islamic perspective. *Second*, literature analysis by examining and comparing various sources of tafsir and other supporting literature to gain an understanding of the concept of happiness in modern Muslim life. The data analysis uses the *maudhu'i* (thematic) tafsir method to collect and understand thematic patterns that emerge from relevant Qur'anic verses, as well as to connect the findings with the reality of contemporary life.

RESULTS AND DISCUSSION

Overview of the Concept of Happiness

Happiness comes from the root word “happy”, which is the translation of the word “happy” (English) which means lucky, fortunate, carefree, satisfied and also happy. Happiness is a state of contentment defined by an abundance of joy, pleasure, love, satisfaction, and excitement. In Greek, happiness is called eudaimonia or eutychia, which implies perfection, while in Sanskrit, it is called bhagya, which means everything that is pleasant.¹⁸

Happiness is defined by the *Kamus Besar Bahasa Indonesia (KBBI)* as the joy and tranquility of life physically and mentally; good fortune, both physical and spiritual.¹⁹ One definition of happiness is the condition or feeling of being content, serene, and unencumbered by any problems. Simply put, happiness is a natural human emotion. Apart from being ideal beings, humans are created with a number of advantages and disadvantages. A person's level of happiness can be assessed objectively or subjectively. Happiness is measured objectively using criteria that refer to certain facts or religious teachings, while subjective happiness can be measured by asking someone whether he is happy or not and it shows the measure of one's happiness depending on the perspective of each individual.²⁰

Happiness, according to Al-Ghazali, is a change that occurs in human chemistry; this change is not a chemical substance in itself, but rather a substance that does not originate from the physical. The change being discussed is a shift in

¹⁸ KBBI online.

¹⁹ Sundari Agusriana, Eko Zulfikar, Giri Aldi, “The Concept of Happiness in the Perspective of QS. Yunus [10]: 62 and Its Correlation with Adolescent Mental Well-being”, *Al-Karim: International Journal of Quranic and Islamic Studies* 2, no. 1 (2024): 29-50. <https://doi.org/10.33367/al-karim.v2i1.4829>.

²⁰ Muskinul Fuad, “Psikologi Kebahagiaan Manusia,” *KOMUNIKA: Jurnal Dakwah dan Komunikasi* 9, no. 1 (2017): 113–114.

one's inner state that has the potential to bring true happiness. Al-Ghazali defines happiness as an attitude of true transformation in the human soul that cannot be measured by material possessions. the soul will feel forced if happiness is solely determined by material possessions, so it is best for the soul to be free from all material possessions.²¹ According to him, achieving happiness is difficult requires people to understand four basic concepts: self-awareness, knowledge of God, knowledge of the world, and knowledge of the afterlife.²²

According to al-Farabi, happiness is when the human soul is perfected in a form that does not need matter for its existence.²³ Happiness is the goal of life that humans desire. However, the concept of happiness certainly has a different meaning in each person's view. In Islam, happiness is a feeling that creates peace and tranquility in one's heart and a balance between the world and the hereafter.

In general, there are two kinds of happiness in Islam, namely the happiness of the world and the happiness of the hereafter, the explanation is as follows:

1. World happiness

World happiness is the happiness that a person experiences while living in the world, it can be in the form of wealth, rank, offspring and so on. However, in Islam, the happiness of the world is not just material, but also peace of mind, blessings of life, adequate sustenance, health, harmonious family, good social relations and also perceived welfare. World happiness is not the ultimate goal, it is only temporary.

2. Happiness in the hereafter

Happiness in the hereafter is happiness without limits, happiness that is eternal and eternal.²⁴ This happiness is essential and eternal and will be achieved by people who believe and do good deeds and people who achieve this happiness will get the pleasure of heaven which is far from suffering and sadness.

The happiness of the world is indeed important, but do not forget the happiness that is eternal and eternal, namely the happiness of the hereafter. Islam certainly teaches that to achieve true happiness, humans must be able to balance between the two, namely the happiness of the world and the hereafter. We should not only pursue the world but forget the hereafter, and vice versa. A successful

²¹ Erik Martin and Radea Yuli Ahmad Hambali, "Teologi Kebahagiaan Menurut Al-Ghazali (Kajian Terhadap Kitab Kimiyatus Sa'adah)," *Jurnal Riset Agama* 3, no. 1 (2023): 24–25.

²² Jarman Arroisi et al., "Pursuit of Spiritual Happiness: Abu Hamid al-Ghazali on The Theory of Human Nature," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 2 (2023): 291–302, <https://doi.org/10.22219/progresiva.v12i02.29265>.

²³ Jihad Solahuddin, "Kebahagiaan Menurut Al-Ghazali Dan Martin Seligman," *Inner: Journal of Psychological Research E-ISSN* (UIN Syarif Hidayatullah Jakarta, 2021), 2.

²⁴ M. Djidin, "Studi Terhadap Beberapa Terma Al-Qur'an (Al-Sa'id, Al-Falah, Al-Fauz)," *Al-Tadabbur* 2, no. 1 (2016): 9.

person in Islam is one who can achieve worldly happiness without forgetting the afterlife, wealth, health and success in the world are used as a field of reward for him and used in accordance with Islamic law.

The Concept of Happiness from a Qur'anic Perspective

The grouping of points below is the result of understanding the verses of the Qur'an, not solely from the word happy in the form of a lafadz. However, concepts such as dhikr, good deeds, patience and a calm soul in many Islamic literatures are the path to true happiness according to Islamic views.

1. Happiness by remembering Allah

A happy person certainly feels peace in his heart, he does not have to have a lot of wealth or luxury goods but only with peace of mind can make him feel happiness, many people also have a lot of wealth but cannot feel peace of mind in him, it could be feeling unsatisfied, getting a disaster or illness, loneliness and so on.

To achieve peace of mind, the way to do is to always remember Allah (*dhikrullah*), as explained by Allah in QS. ar-Ra'd [13]: 28 as follows:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۝

"(That is) those who believe and their hearts are calmed by the remembrance of Allah. Remember, only with the remembrance of Allah will the heart always be at ease."

Wahbah Az-Zuhaili in *Tafsir al-Munir* explains lafadz *تَطْمَئِنُّ الْقُلُوبُ* as the tranquility, peace, and serenity that come from focusing on Allah, keeping His promises, and always depending on Him. Believers who constantly remember Allah, meditate on His verses, and fully understand and believe in the perfection of His power, then the heart will feel calm and comfort and even anxiety will disappear by the light of faith that is very strong in his heart.²⁵

Ibn Kathir adds *أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ* "Remember, only with the remembrance of Allah will the heart always be at peace" the meaning of the verse is that peace is something that is deserved for people who always remember Allah. People will feel *thuba* which is joy and pleasure and will be returned to a good place of return.²⁶

The serenity of remembering Allah in the heart of the believer is a deep essence and can be known by people who always feel bright and cheerful in their faith and then establish a relationship with Allah, this essence cannot be expressed and described in words to people who do not know it. This person will not feel lonely and alone in his life he considers everyone around him a friend and realizes everything around him is God's creation and he himself is under His protection.²⁷

²⁵ Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 7*, (Jakarta: Gema Insani, 2018), 164.

²⁶ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 7* (Pustaka Imam Asy-Syafi'i, 2004), 500.

²⁷ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 7* (Jakarta: Gema Insani, 2003), 52.

In the explanation above, it can be concluded that a sense of happiness can also be obtained by always dzikrullah (remembering Allah) humans who are always closer to Allah and realize the life they live is entirely by the will of Allah will feel calm and serene he is not confused in the journey of life, knowing the nature of his creation and feeling always safe Allah is close to him and feels always protected by Allah. By remembering Allah, the heart will get a sense of tranquility, serenity, pleasure, peace and joy as well as eliminate sadness and fear.

2. Happiness with righteous deeds

Among the fortunate ones are those who believe and do righteous deeds. This is as Allah says in QS. al-Mu'minūn [23]:1 below:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Indeed, fortunate are the believers."

The theme of surah al-Mu'minun summarizes and limits the topics discussed. Before giving instructions on how to discuss the signs of faith in the soul and the cosmos, it first discusses the attributes of the believer. After that, it discusses the nature of faith as described by the messengers of Allah, starting with Prophet Noah and ending with Prophet Muhammad.²⁸

Lafad قَدْ in the verse above confirms and reinforces what is expected and predicted. Allah explains that those who get happiness and good fortune are believers who believe in Allah SWT and are proven by doing good deeds. In QS. al-Mu'minūn [23]:1-11 explains about the characteristics and criteria of believers, namely people who are solemn in their prayers, leave the haram, pay zakat on wealth or cleanse the soul, people who keep their genitals from immoral acts, keep trust and promises and the last is always diligent and diligent in upholding prayer.²⁹

Ibn Kathir gives an explanation of what is meant by قَدْ أَفْلَحَ الْمُؤْمِنُونَ is to have won victory, happiness and good fortune, namely people who believe and have the characteristics described in the verse after that. While Quraish Shihab explains at the end of the verse of Surah al-Hajj, namely in verse 77 with the lafadz لَعَلَّكُمْ تُفْلِحُونَ explained that believers are commanded to perform various acts of worship in the hope of gaining good fortune.³⁰ Those who achieve happiness and good fortune are described in the first group in QS. al-Mu'minun as believers whose faith is firmly established and proven by righteous deeds.³¹ Thus, happiness is not only derived

²⁸ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 8* (Jakarta: Gema Insani, 2004), 158.

²⁹ Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 9* (Gema Insani, 2013), 300-303.

³⁰ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 5* (Pustaka Imam Asy-Syafi'i, 2003), 570.

³¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan, Kesan Dan Keserasian Al-Qur'an Jilid 9* (Jakarta: Lentera Hati, 2021), 146.

from wealth but from good deeds performed by believers. Humans who believe have the characteristics described above.

3. Patience and tawakkal as the key to happiness

One of the verses that explores patience is contained in QS. al-Baqarah [2]: 153 and 155 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who believe, seek help (from Allah) with patience and prayer. Verily, Allah is with those who are patient."

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

"We will surely test you with a little fear and hunger, shortage of wealth, souls, and fruits. Convey (O Prophet Muhammad,) glad tidings to the patient people."

The word *ash-shabr* in verse 153 means that the soul is resilient enough to face adversity. This sentence is an order to seek Allah's help in order to obtain happiness in the hereafter by being patient in obeying and enduring hardships.³² Patience in Tafsir Qurthubi is of two kinds, namely patience in avoiding disobedience to Allah and patience in doing obedience and getting closer to Allah.³³ Ibn Kathir adds a third, namely patience with calamities and trials.³⁴ The sentence "*surely Allah is with those who are patient*" explains that if a person wants to eliminate his sadness and difficulty and achieve happiness and success then, he must include Allah in every difficulty and struggle.³⁵

In verse 155 Allah also explains, Allah will certainly give trials to believers including fear of enemies in war, hunger, lack of wealth due to loss, lack of souls due to death fighting the infidels and so on. another opinion says that what is meant by *الثَّمَرَاتِ* (*fruits*) are children because children are the fruit of a human heart.³⁶ All of these things are part of Allah's test and the one who faces them with patience, Allah will reward him and if he despairs, He will punish him. This is based on the words of Allah "*convey (O Prophet Muhammad,) good news to the patient people*".³⁷

In Tafsir Qurthubi explained lafadz *وَلَنَبْلُوَنَّكُمْ*, the meaning of trials here can be good or bad. Some argue that people believe the test is intended to be a lesson for those after them, another point of view is that the test is intended to help feel more confident about what happened to him and more calmly face it. On *وَبَشِّرِ الصَّابِرِينَ*, he

³² Wahbah Az-Zuhaili, *Tafsir Al-Munir Jilid 1*, Cet. 1. (Jakarta: Gema Insani, 2013), 298.

³³ Imam Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 2* (Jakarta: Pustaka Azzam, 2007), 410.

³⁴ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 1* (Jakarta: Pustaka Imam Asy-Syafi'i, 2004), 304.

³⁵ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an Jilid 1* (Jakarta: Lentera Hati, 2006), 363.

³⁶ Az-Zuhaili, *Tafsir Al-Munir Jilid 1*, 300.

³⁷ Katsir, *Tafsir Ibnu Katsir Jilid 1*, 306.

explains the reward of this unlimited patience is when it is at its peak and in the first condition after the calamity. This type of patience shows a strong heart. Everyone can wait until the calamity passes, at which time the good will not be as great as before.³⁸

It can be concluded from the explanation of the verse above that true happiness is also obtained when someone realizes that every test and every trial given by Allah is a form of Allah's love to raise the degree of His servants. People who are patient by relying on prayer and tawakkal when calamities come then, Allah will help him so that the heart will feel calm and happiness.

4. A calm soul

This point is enshrined in the explanation of QS. al-Fajr [89]: 27-30 as follows:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۖ اُدْخُلِي فِي عِبَادِي ۖ وَادْخُلِي جَنَّاتٍ

"O tranquil soul, return to your Lord contented and pleased. Then, enter among My servants and enter My paradise!"

In the verse above, Allah describes the state of a calm soul called *نَفْسُ الْمُطْمَئِنَّةُ*. The above verse is successful for people who are happy by obtaining great pleasure in heaven. Allah mentions the state of people who are not tempted by the pleasures of the world and also mentions the state of the good people in the verse above. The verse also explains the soul that is convinced of faith and truth without the slightest doubt, then Allah will be pleased with it because of Allah's *qada'* and *qadar* and obeying the rules of sharia. So, on the Day of Judgment with a calm state and no fear. will return with a state approved by Allah because of the good deeds he has done and and enter into heaven which is the home of good people and close to Allah.³⁹

Sayyid Qutb in his tafsir explains "O calm soul" is a gentle call that pleases the spirits of the heavenly experts. The calm in question is in the path and qadar of Allah, calm in good times and narrow and calm without doubt and fear on a frightening day.⁴⁰ Ibn Kathir said that a clean and calm soul will truly feel at ease and comfortable and he is in good. Lafadz *وَادْخُلِي جَنَّاتٍ* is the good news that the angels will say to him at the time of death and on the Day of Judgment.⁴¹ Thus, the verse above teaches that peace of mind is one of the happiness of people who have strong faith, are patient, have faith and feel sufficient with what Allah gives, not easily experiencing stress, disappointment or anxiety realizing that everything is certainly perfectly arranged by Allah.

³⁸ Al-Qurthubi, *Tafsir Al-Qurthubi Jilid 2*, 407–409.

³⁹ Wahbah Az-Zuhaili, *Tafsir Al Munir Jilid 15* (Gema Insani, 2013), 514 dan 530–532.

⁴⁰ Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Jilid 12*, Cet. 1. (Jakarta: Gema Insani, 2001), 268–269.

⁴¹ Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 8*, Cet. 1. (Bogor: Pustaka Imam Asy-Syafi'i, 2005), 470–471.

The Relevance of the Concept of Happiness in the Qur'an to Modern Muslim Life

In the modern era, one's happiness is often hampered by various challenges that arise due to lifestyle changes and technological developments. *First*, the nature of materialism and hedonism lifestyle, both traits make many people measure happiness with wealth, social status and momentary pleasure. continue to pursue possessions that actually result in stress, anxiety and dissatisfaction in life.⁴² *Secondly*, the influence of technological development and social media has also influenced the way people view happiness. Social media creates social pressure, such as the desire to look perfect, always comparing oneself with others and also addiction to validation in the form of likes or comments that cause damage to one's mental health.⁴³ *Thirdly*, the spiritual crisis, which is becoming increasingly evident as many people focus more on pursuing worldly ambitions and forget their obligations and relationship with God. Many people also feel an inner emptiness even though all material needs have been met in the absence of inner peace and loss of spiritual balance in themselves.⁴⁴

These three important points have become a challenge in itself to get happiness in the modern era. The concept of happiness in the Qur'an, as explained earlier, appears to have relevance to the lives of modern Muslims, where the Qur'anic guidance on happiness reflects the values of happiness that can be used to overcome challenges in the modern era. There are at least four important points that are worth noting.

1. Relevance of *al-falah*, happiness as success of islamic life.

This point is stated in QS. al-Baqarah [2]: 5:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"It is they who are guided by their Lord and they are the fortunate ones."

In modern life, which is filled with worldly ambitions and often separates religion from worldly affairs, the verse gives the message that happiness is not simply material achievement, but is accompanied by spiritual commitment and Islamic ethics. True happiness and good fortune are only achieved by those who embrace Allah's guidance. Modern Muslims should certainly recognize the importance of the Qur'an as a guide in choosing their lifestyle, work and social relationships so as not to get lost in temporary pleasures.⁴⁵

⁴² Maryam Ismail, "Hedonisme dan Pola Hidup Islam", *Jurnal Ilmiah Islamic Resources* 16, no. 2 (2019): 193-204.

⁴³ Almunadi Almunadi, Eko Zulfikar, "Pemahaman Hadis Tabarruj Dan Korelasinya Dengan Narsis Di Media Sosial Tik-Tok", *FiTUA: Jurnal Studi Islam* 4, no. 2 (2023): 181-197.

⁴⁴ Fahmi Alaudin, "Peran Tarekat Alawiyah dalam Menghadapi Krisis Spiritual di Kalangan Masyarakat Modern", *Jurnal Penelitian Ilmu Ushuluddin* 3, no. 1 (2023): 1-20.

⁴⁵ Christopher Alan Lewis and Sharon Mary Cruise, "Religion and Happiness: Consensus, Contradictions, Comments and Concerns," *Mental Health, Religion & Culture* 9, no. 3 (2006): 213-25.

This is in line with the explanation of QS. al-Mu'minun [23]: 1, which emphasizes that true fortune and happiness belong to those who believe. In the context of modern life that often glorifies worldly achievements, positions and fame, this verse reminds us that the standard of happiness in Islam is different. Happiness according to the Qur'an is not simply the result of wealth or popularity, but rather of solid faith and tangible good deeds. The traits of the believer described in the verse that follows are particularly relevant for modern Muslims living in a world of temptation and pressure. This verse provides a solid framework of values for Muslims to stay focused on the true meaning of life, not getting lost in the false happiness that the world offers.⁴⁶

2. Relevance of *as-sa'adah*, existential and eternal happiness

This point is stated in QS. Hud: 105-108:

يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ. فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ هُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ.
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ. وَأَمَّا الَّذِينَ سَعَدُوا
فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْدُودٍ

“When that day comes, no one will speak except by His permission. So, some of them will be miserable and some of them will be happy, As for those who are miserable, they will be in Hell. There they breathe out and breathe in moaning. They will remain therein as long as there is heaven and earth unless your Lord wills otherwise. Verily, your Lord is Executor of what He wills, As for those who are happy, they are in Paradise. They shall abide therein as long as the heavens and the earth endure, unless your Lord wills otherwise as an unfailing bounty.”

In a life filled with pressure and competition, this verse reminds us that real happiness is not only in this world but also in the Hereafter. The modern Muslim must instill long-term (*ukhrawi*) goals in his activities and life so as not to get entangled in misleading temporary happiness.

3. Relevance of *al-fawz*, happiness as the ultimate victory

This point is stated in QS. Ali 'Imran [3]: 185:

كُلُّ نَفْسٍ ذَائِمَةٌ الْمَوْتِ وَإِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ

“Every living thing will taste death. It is only on the Day of Resurrection that your reward will be given in full. Whoever is kept away from hell and admitted to paradise has indeed gained victory. The life of the world is but a deceptive pleasure.”

⁴⁶ Didi Junaedi, “TAFSIR KEBAHAGIAAN (Studi tentang Makna Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir)”, *Diya al-Afkar: Jurnal Studi al-Qur'an dan al-Hadis* 6, no. 2 (2018), 185-203.

Every living thing will taste death. It is only on the Day of Resurrection that your reward will be given in full. Whoever is kept away from hell and admitted to paradise has indeed gained victory. The life of the world is but a deceptive pleasure. This verse changes the way success is viewed today. In today's society that glorifies material achievement and position, the Qur'an asserts that true success is salvation in the Hereafter. This encourages modern Muslims to judge success in life not only by material achievements, but also by their values, integrity and social concerns.⁴⁷

This is in line with the explanation of QS. al-Taubah [9]: 72, which shows that the peak of happiness is not just entering heaven with all its pleasures, but instead lies in the pleasure of Allah. This verse confirms that the highest happiness does not come from human validation or worldly achievements, but from a sincere and straight relationship with Allah. Modern Muslims are invited not only to pursue the world, but also to build a life of divine value by making Allah's pleasure the main goal. This value is very important so that Muslims are not trapped in a spiritual crisis and can still feel true happiness that is eternal.⁴⁸

4. Relevance of *at-thuma'ninah*, happiness as peace of mind

This point is stated in QS. ar-Ra'd [13]: 28:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

“(That is) those who believe and their hearts are calmed by the remembrance of Allah. Remember, only with the remembrance of Allah will the heart always be at peace.”

The pressures of modern life such as job stress and uncertainty about the future are major factors in a person's mental anxiety. This verse offers a relevant solution in which dhikr and awareness of Allah's existence provide a calmness that cannot be bought by any means. This builds a strong spiritual foundation for the modern Muslim in living a life filled with challenges. This is in line with the explanation of QS. al-Fajr [89]: 27-30, which describes the pinnacle of happiness as the state of a soul that is at peace and accepted by Allah. In the modern world of ambition and distraction, the ultimate achievement is not wealth or popularity, but the inner peace that comes from living in harmony with spiritual values. This sets a new benchmark for Muslims in assessing the meaning of their lives.⁴⁹

⁴⁷ Mastura Ab. Wahab, “Islamic Spiritual and Emotional Intelligence and Its Relationship to Eternal Happiness: A Conceptual Paper,” *Journal of Religion and Health* 61, no. 6 (2022): 4783–4806, <https://doi.org/10.1007/s10943-021-01485-2>.

⁴⁸ Julie Lang, “The Most Influential Factors in Determining the Happiness of Nations,” *Major Themes in Economics* 14, no. 1 (2012): 33–54.

⁴⁹ Leila Moghtader, “The Positive Impact of Quranic Teachings on Hope and Happiness in Adolescents,” *Qur'an va Tib (Quran and Medicine)* 4, no. 5 (2020): 36–42.

CONCLUSIONS

The concept of happiness in the Qur'anic perspective places happiness not only as a feeling of pleasure or material achievement, but as a harmonious spiritual state between the life of the world and the hereafter. Based on the *maudhu'i* interpretation approach to various Qur'anic verses, true happiness is rooted in faith, good deeds, purification of the soul, and constant closeness to Allah SWT. Terms such as *al-falah* (good fortune), *as-sa'adah* (eternal happiness), *al-fawz* (true victory), and *at-thuma'ninah* (peace of mind) indicate that happiness in Islam is the result of a strong relationship between man and his Lord, and living within the framework of divine values.

In the context of modern Muslim life, which is faced with challenges such as materialism, hedonism, social media pressure, and spiritual crisis, the Qur'an provides a conceptual and practical basis for achieving true happiness. Happiness is no longer just about having, but about being, namely being a person who is calm, sincere, and sure of Allah's pleasure. Thus, modern Muslims can use Qur'anic values as a guide to live a meaningful life, build inner peace, and prepare themselves to achieve eternal happiness in the hereafter.

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