

**THE CONCEPT OF HAPPINESS IN IBN KAŠĪR'S TAFSIR OF THE *QUR'ĀN*
AL-'AZĪM (THEMATIC ANALYSIS)**



THESIS

**Submitted to Faculty of Ushuluddin and Humanities
in Patrial Fulgillment of the Requirements
for the Degree of S-1 of Islamic Theology
On Al-Qur'an Science and Tafsir Departement**

By:

IKLIL NASRULLAH

(2004026099)

**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO SEMARANG**

2024

DECLARATION OF AUTHENTICITY

Bismillahirrahmānirrahīm

The undersigned:

Name : Iklil Nasrullah

NIM : 2004026099

Major : Al-Qur'an Science and Tafsir (IAT)

Title Thesis : **The Concept of Happiness in Ibn Kaṣīr's Tafsir of the *Qur'ān Al-Azīm* (Thematic Analysis)**

With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

Semarang, June 5, 2024

Declarator,



Iklil Nasrullah
NIM. 2004026099

SUPERVISOR'S APPROVAL

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Submitted by:

**Iklil Nasrullah
NIM: 2004026099**

Semarang, June 5, 2024

Approved by:

Advisor I


**H. Sukendar, M.A./Ph.D.
NIP. 19740809 199803 1004**

Advisor II


**Mutma'inah M.S.I
NIP. 198811142019032017**

NOTA PEMBIMBING

Lampiran : 1
Hal : Persetujuan Naskah Skripsi

Kepada Yth.
Dekan Fakultas Ushuluddin Dan Humaniora
UIN Walisongo Semarang

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Setelah membaca, mengadakan koreksi dan perbaikan sebagaimana mestinya, maka saya menyatakan bahwa skripsi saudara :

Nama : Iklil Nasrullah
NIM : 2004026099
Judul : THE CONCEPT OF HAPPINESS IN IBN KAŚĪR'S TAFSIR
OF THE QUR'ĀN AL-'AZĪM (THEMATIC ANALYSIS)

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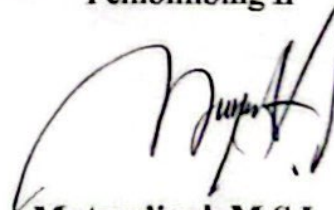
Semarang, 15 Desember 2023

Pembimbing I



H. Sukendar, M.A., Ph.D.
NIP. 19740809 199803 1004

Pembimbing II



Mutma'inah M.S.I
NIP. 198811142019032017

SCRIPT APPROVAL

The thesis is below :

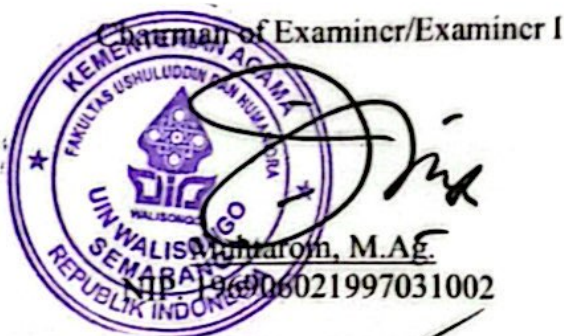
Name : Iklil Nasrullah

NIM : 2004026099

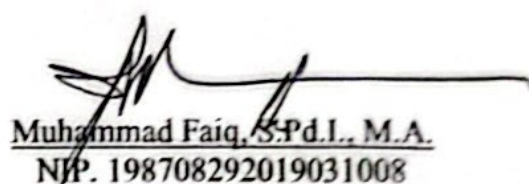
Thesis Title : The Concept of Happiness in Ibn Kašīr's Tafsir of the *Qur'ān Al-'Azīm* (Thematic Analysis).

It has been approved by the entire Thesis Examiner Board of the Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang on Wednesday, June 26, 2024. And accepted as one of the requirements to obtain a Bachelor of Religion degree in Ushuluddin Science and Humanities.

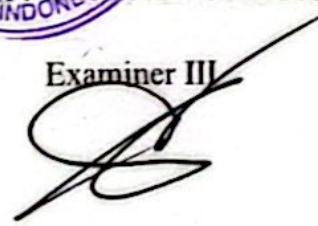
Semarang, June 26, 2024

Chairman of Examiner/Examiner I

Chairman of Examiner/Examiner I
Muhammad Fauzan, M.Ag.
NIP. 196906021997031002

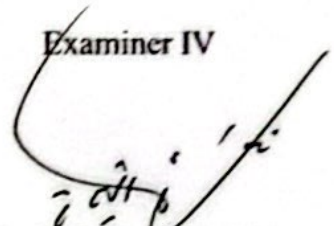
Secretary of Examiner/Examiner II


Muhammad Faiq, S.Pd.I., M.A.
NIP. 198708292019031008

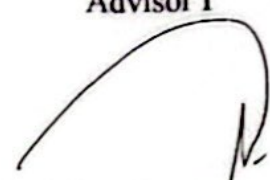
Examiner III


Prof. Dr. Ahmad Musyafiq, M.Ag.
NIP. 197207091999031002

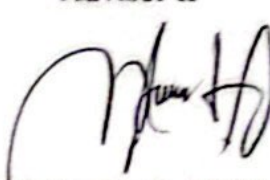
Examiner IV


Hanik Rosyida, M.S.I.
NIP. 198906122019032014

Advisor I


H. Sukendar, MA., PhD.
NIP. 197408091998031004

Advisor II


Mutma'inah, M.S.I.
NIP. 198811142019032017

MOTTO

{ سَعِدَ نَا بِالْـدُّنْيَا ﴿﴾ فَوَزَ نَا بِالْـأُخْرَى }

Our happiness in the World, our luck in the Hereafter.

(Qosidah)

TRANSLITERATION GUIDELINES

In this thesis using the transliteration that has been agreed upon based on the Joint Library of the Minister of Religious Affairs and Minister P and K Number: 158/1987 and Number: 0543b/U/1987

1. Consonant

No	Arabic	Latin	No	Arabic	Latin
1	ا	Tidak dilambangkan	16	ط	ṭ
2	ب	B	17	ظ	ẓ
3	ت	T	18	ع	‘
4	ث	ṡ	19	غ	g
5	ج	J	20	ف	f
6	ح	ḥ	21	ق	q
7	خ	Kh	22	ك	k
8	د	D	23	ل	l
9	ذ	Ẓ	24	م	m
10	ر	r	25	ن	n
11	ز	Z	26	و	w
12	س	S	27	ه	h
13	ش	Sy	28	ء	,
14	ص	ṣ	29	ي	y
15	ض	ḍ			

2. Short Vowels			3. Long Vowels		
.... = a	كَتَبَ	Kataba	اَ... = ā	قَالَ	Qāla
.... = i	سُئِلَ	su'ila	إِي = ī	قِيلَ	qīla
.... = u	يَذْهَبُ	yazḥabu	أُو = ū	يَقُولُ	yaqūlu
4. Diphthongs			Note : The word clothing [al-] in the reading of the Shamsiyah or Qamariyyah is written [al-] consistently in order to be in harmony with the Arabic text .		
أَي = ai		Kaifa			
أَوْ = au		Ḥaula			
أُو = ū	يَقُولُ	yaqūlu			

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In the end, the author realizes that the writing of this thesis has not reached perfection in the true sense, but the author hopes that this thesis can be useful for the author himself in particular and for readers in general.

Semarang, June 05, 2024

Iklil Nasrullah
NIM. 2004026099

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ABSTRACT

Based on this data, there are significant problems faced by adolescents today, namely the inability to overcome various life challenges. This shows an indication of a deficiency in their ability to achieve and feel true happiness, especially at the stage of identity exploration during the Quarterlife crisis where many people experience mental disorders, depression and even some suicides. To overcome this problem, it is important to explore the concept of happiness from a more holistic perspective.. The author uses library research through the book of Tafsir Al-Qur'ān Al-'Aẓīm by Al-Imam Al-Hafiz Imamuddin Abi Fida' Ismail Ibn Umar Kaṣīr Al-Damasyqī so that this research is included in the qualitative category using descriptive analysis methods, which are studied through a thematic approach from the verses of the Qur'an through the method (tafsir mawdu'i) thematic interpretation. There are two results of this paper, first happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm, there are a number of verses *terms* in the Quran, as follows *that is sa'ādatan, falāhatan, al-Fawzu, farah, tamtīā, isrāran, hasanatan*. Second result ways to reach happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm to achieve overall happiness, it is important to focus on three main aspects that is Happiness of the hereafter, spiritual, social, and material.

Keywords: Happiness, Tematic, Tafsir Al-Qur'ān Al-'Aẓīm.

CHAPTER I

PRELIMINARY

A. Background

Happiness is important in this life, all humans seek, pursue and hunt it. This is what makes happiness so valuable. Especially in this day and age there are many hedonism lifestyles emerging as a result of globalization which has become a social phenomenon. Some people expect to get perfect life happiness from this. Hedonism itself is the notion of the nature of pleasure and self-satisfaction with the material world that is considered luxurious and of high value, this was created by someone who spends space and time to live his life.¹

Like many individuals enter the stage of identity exploration, that is, in the exploration phase in other words the search for identity. A person will inevitably be faced with challenges that are increasingly complex and constantly changing with the times, causing many cases in social reality to increase because they have not yet found the key to the meaning of life. This is felt by many people, especially those who have completed high school education (SMA) or final semester students who experience feelings of anxiety and doubt, also confused about making many choices after graduating later in life, causing a crisis in a quarter of life or Quarterlife Crisis in individuals.²

Professor David Blanchflowers from Darmouth in a study conducted on thousands of people in 132 countries showed that people in the world experience an inverted U-shaped happiness curve. Where it means that the curve identifies happiness that decreases, then it will increase. According to the results of the study explained that when a person starts to turn 18 years old will experience a decrease in

¹ Akhmad Fauzi, "Hakikat Bahagia Dalam Perspektif Al-Qur'an (Studi Tafsir Al-Azhar Karya Buya Hamka)" (STAIN Ponorogo, 2016). h. 3

² Otnel Pongsibidang, "Gambaran Quarterlife Crisis Pada Mahasiswa Di Kota Makassar" (Universitas Boswa Makassar, 2022). h. 13

happiness levels until he reaches the age of 60 years. According to him, there are 2 reasons, namely the first when one's expectations are not met. This is very likely to happen. In our 20s, we feel that all dreams and desires can be achieved easily. But in reality, there are many obstacles in achieving what we want. Wisdom and maturity also take a long time to be achieved. The second reason is often comparing yourself with others. According to Blanchflower, people in their early 20s, 30s and 40s often compare themselves to others. Comparing yourself is sometimes needed, but if it is done excessively then it certainly will not have a good impact. You will feel insecure, inferior, and difficult to be grateful for.³

In the Quarterlife Crisis phase, there are also many people who experience psychiatric problems (Mental Health). So, it is not uncommon to create an ecosystem of life around him into an environment that increasingly triggers feelings of pressure or despair. In the end, over time there is a feeling of inferiority or insecurity seeing his friends who have succeeded first in achieving success at their age. From here a person will compare himself with others who look happier and better than his life.⁴

According to the 2018 Basic Health Research (Riskesdas), there are more than 19 million Indonesians aged more than 15 years have mental emotional disorders. In addition, as many as more than 12 million people of the same age range are known to experience depression. Mental disorders like this can make sufferers commit reckless actions such as suicide. Data from the Sample Registration System compiled by the Research and Development Agency in 2016 found that there are about 1,800 people who commit suicide every year. This figure if averaged five suicides each year. Sadly, the suicide perpetrators are known to be around 47.7 percent of them have the

³ Kumparan, "Benarkah Semakin Bertambah Usia Semakin Tidak Bahagia?", m.kumparan.com, <https://m.kumparan.com/amp/karjaid/benarkah-semakin-bertambah-usia-semakin-tidak-bahagia-1soMrZ2ArnS>, diakses pada pukul 13.55, 28 April 2024

⁴ Nur Ali Hamid, "Konsep Kebahagiaan Perspektif Komarudin Hidayat" (UIN Syarif Hidayatullah Jakarta, 2020). h. 40

age of 10-39 years. This group is included in the age category of adolescent children and productive age.⁵

Citing the healthy negeriku page of the ministry of health above, Indonesia has a prevalence of people with mental disorders of approximately 1 in 5 people. When associated with a population of 250 million people, the number of those who are vulnerable to mental problems reaches 20 percent of the population in this country. Most people assume that with the ease of life-sustaining facilities due to the fruits of today's technological advances, humans will definitely get the coveted happiness of life. However, this perception is not entirely true, even psychiatric disorders caused by modern times are increasing. This case has been studied a lot in several previous studies because in Indonesia there are often suicides because they do not find mental well-being in that phase.

In psychology, there is the term alienation. It can be interpreted as a state or feeling of alienation, detachment, and separation from others and from themselves.⁶ The causes of this alienation can be diverse, including social pressure to conform to existing expectations and norms, uncertainty about the future of career and personal life, and the influence of social media that often creates the illusion of deep connection but lacks true emotional connection. The impact of this alienation is significant, including a decline in emotional well-being, the emergence of feelings of loneliness, depression, and anxiety. Additionally, teens who feel isolated may have difficulty building a strong and authentic identity, which is essential for personal development and long-term happiness. Without proper support, alienation can hinder their ability to achieve life satisfaction and success in various aspects of life.

⁵ Kemenkes. RI, "Kemenkes Beberkan Masalah Permasalahan Kesehatan Jiwa di Indonesia", sehatnegeriku.kemkes.go.id, <https://sehatnegeriku.kemkes.go.id/baca/rilis-media/20211007/1338675/kemenkes-beberkan-masalah-permasalahan-kesehatan-jiwa-di-indonesia/>, diakses pada pukul 13.42 WIB, 28 April 2024

⁶ Fany Andina Hasanah, Farida Hidayati, "Hubungan Antara Self-Compassion Dengan Alienasi Pada Remaja". Semarang: Jurnal Empati, Oktober 2016, Volume 5 (4), 750-756 750. h.750.

Alienation in adolescents in Indonesia has increased. This is reviewed in several research results conducted on adolescents in Indonesia. Gajah Mada University, conducted an online survey to 1,338 teenagers in Indonesia. The result was that 62.3% of adolescents experienced moderate and severe levels of stress. Feelings of stress are also felt by adolescents who are students, as the results of research conducted by Andini et al on students of the Faculty of Nursing (FIK) Sultan Agung Islamic University. Of the 144 respondents, 73.5% experienced stress, with 46.9% of them experiencing severe category stresses.⁷

In the January-June 2023 period, POLRI reported that there were 663 suicides in Indonesia. This figure increased by 36.4% compared to the same period in 2021 (486 cases). The provinces with the highest suicide rates are Central Java (253), East Java (128), Bali (61), and West Java (39). Suicide cases tend to be triggered by mental health disorders with various problems.⁸

In the Islamic religion itself, the meaning of happiness itself does not only lie in material sufficiency, but can lie in the welfare of nutrition in the heart by remembering and remembrance to realize the power of Allah SWT. In the holy book of the Qur'ān which is the holy book as well as a guide for Muslims, where it has been proven that the Qur'ān is able to answer problems that are timeless with the times. Many steps can be taken to find the meaning of something you want to look for, where not infrequently presented various steps and of course also use different interpretations of meaning in revealing its meanings, so that it has different intentions

⁷ Andini, Ersya Putri DKK, "Hubungan Antara Tingkat Stres Dengan Kejadian Insomnia Pada Mahasiswa FIK Yang Akan Menjelang Ujian Akhir Semester". (Jurnal Ilmiah Sultan Agung, 2023) h. 280.

⁸ Komnas Perempuan, "Siaran Pers Komnas Perempuan tentang Hari Kesehatan Jiwa Sedunia 2023: Pentingnya Layanan Kesehatan Mental yang Terjangkau untuk Perempuan, komnasperempuan.co.id, <https://komnasperempuan.go.id/siaran-pers-detail/siaran-pers-komnas-perempuan-tentang-hari-kesehatan-jiwa-sedunia-2023>, diakses pada pukul 14.20 WIB, 28 April 2024

and applications.⁹ There are various *terms* related to the meaning of happiness in the Qur'ān. Among them there are (term) *sa'ada*, *al-falah*, *fawz*, *mata'*, *surur*, *fariha* also *hasanah*.

An example of the term *sa'ada* in revealing the meaning of happiness is in the Qur'ān sūrah Hūd verse 105.

يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۖ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

It means: "When that day came, no one spoke, except with His permission; Then some of them are miserable and some are happy."¹⁰

The word *sa'ada* in this verse means happiness. The context of happiness in question is the happiness given to pious people on the Day of Judgment that they obtain in the form of rewards and pleasures throughout the ages that Allah has promised them.¹¹

According to Imam Al Ghazali's *kīmiya' as-Sa'ada* (a book specially dedicated to the saliks, written in a popular and light style), happiness is facing Allah and turning away from the pleasures of the world, where the ultimate goal of human life is actually the afterlife. The life of the mortal world' is more appropriate to be used as a field for wandering to prepare as many provisions as possible for the real happiness of the hereafter to be obtained. Al-Ghazali wants a balance between the vision of the hereafter and worldly life, pursuing Allah without having to deny one's own needs, physical and spiritual so that the heart becomes peaceful. In the book it is also explained about how it should be to reach Allah SWT.¹²

⁹ Rofiatul Hanifah, "Konsep Kebahagiaan Perspektif Buya Hamka Dalam Kitab Tafsir Al-Azhar" (Insitut Agama Islam Negeri (IAIN) Ponorogo, 2023). h. 3

¹⁰ QS Hud [11]: 105

¹¹ Sri Kurniati Yuzar, "Term Kebahagiaan Dalam Al- Qur'an (Kajian Al-Wujuh Wa an-Nazhair)" (UIN Sultan Syarif Kasim Riau, 2021). h. 4

¹² Imam Al-Ghazali, *Terjemahan Kīmiyyah Al-Sa'adah (Kimia Kebahagiaan)* (zaman, 2001). h. 500

Basically, Ibn Kaṣīr explains the same thing to other thoughts, that whoever makes this world a goal, intention and something that he always pursues, Allah gives reward in the world or good done, so that when he goes to the afterlife, no more good can be given in return. Meanwhile, a believer will be rewarded in this world and the Hereafter.¹³

This is why the topic of happiness is often the subject of public conversation in every age. Apart from the fact that the size and portion of happiness each person is different, and of course everyone will definitely look for what is the essence of happiness and how to be able to obtain it. Thus, the theme of happiness from the perspective of the Qur'ān needs to be delved deeper considering that one of the contents of the Qur'ān that is very interesting to discuss and always warm to be presented every age is happiness. In line with this, the author supports that the Qur'ān should be grounded as responsive to the social reality that exists today.

The author chose Tafsir Al-Qur'ān Al-'Aẓīm because the model of interpretation of the group of verses brings a reasonable understanding of the verses in each group of verses in the tartib mushafi. Because, it will be known that there is an integral discussion of the Qur'an in a small theme produced by groups of verses that contain reasonableness between the verses of the Qur'an, making it easier for a person to understand the content of the Qur'an and avoid partial interpretations that can go out of the meaning of the text. From this method, it shows that there is a more complete understanding that Ibn Kaṣīr has in understanding the reasonableness in the order of the verses, in addition to the reasonableness between the verses (Tafsir Al-Qur'ān bi Al-Qur'ān) which has been recognized as superior by researchers and scholars of tafsir.

¹³ Desi Ratna Juita, “Kebahagiaan Dalam Tafsir Al-Qur’ān Al-Azhim Karya Ibnu Katsir (Analisis Tematik Tentang Teori Kebahagiaan)” (Institut Agama Islam Negeri (IAIN) Bengkulu, 2019), h. 66

Based on this data, there are significant problems faced by adolescents today, namely the inability to overcome various life challenges. This shows an indication of a deficiency in their ability to achieve and feel true happiness. To overcome this problem, it is important to explore the concept of happiness from a more holistic perspective, one of which is through the teachings of the Qur'an. The author is interested in discussing the concept of happiness by collecting all the terms of happiness in the Qur'an and using them based on several themes of diversity in the interpretation of verses in the Qur'ān Al-'Aẓīm by Ibn Kaṣīr.

Thus, this study is important considering that the importance of happiness is reviewed for the completion of previous research which is still considered partial. This research is entitled "The Concept Of Happiness In Tafsir Al-Qur'ān Al-'Aẓīm By Ibn Kaṣīr's (Thematic Analysis)".

B. Research Question

The formulation of the problem that will be answered through this research is as follows:

1. What is the meaning of happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm?
2. How ways to reach happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm?

C. Research Objectives and Benefits

Through the substance of the problem posed in the formulation of the problem in this study, the researcher reveals the objectives and benefits of the study, namely:

1. Research Objectives
 - a) To What is the meaning of happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm.
 - b) How ways to reach happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm.
2. Research Benefits

The benefits of this study are described through two things, namely:

a) Theoretically

- 1) This research is intended to be useful for the development of scientific knowledge in the realm of religion and tafsir in Indonesia.
- 2) This research is expected to be a reference in future research that has the same theme domain in the refinement of research the meaning of happiness in the Qur'ān.

b) Practically

- 1) By knowing some postulates about happiness in the Qur'ān to express the meaning of happiness in humans through the perspective of Tafsir *Al-Qur'ān Al-'Aẓīm* by Ibn Kaṣīr.
- 2) Providing the meaning through the meaning of happiness which is studied thematically in the Qur'ān which is then combined with the meaning of happiness today with the correlation of the tafsir of the *Qur'ān Al-'Aẓīm* by Ibn Kaṣīr.

D. Literature Review

In the literature review that the author has admitted to the study of term happiness in Tafsir *Al-Qur'ān Al-'Aẓīm* by Ibn Kaṣīr which then makes the author search related to this matter. After the author conducted research and literature search, the author found scientific works or literature related to happiness in the Qur'ān, the author collected some previous research related to this thesis, the following are:

Ahmadi Raziq's Thesis. Study Program of Al-Qur'ān and Tafsir Faculty of Sharia UIN Maulana Malik Ibrahim Malang 2023, entitled “Kebahagiaan Dalam Al-Qur'ān : Kajian Term *Aflaḥa* Perspektif Tafsir *Mafatihul Ghaib*”. This Thesis uses the thoughts of Imam Fakhruddin Ar-Razi through Tafsir *Mafatihul Ghaib*. His research uses the term *aflaḥa* in the Qur'ān to bring up a solution to happiness as a

form of actualization and a suitable solution is presented in the year of his research in solving the ills of modern man in the form of consumerism, hedonism and materialism. Ahmadi Raziq's research is a thematic study with the term *aflaḥa* and using the book of Tafsir *Mafatihul Ghaib*. The difference with the research that the author will study is between the term and also from the book of tafsir Tafsir *Mafatihul Ghaib* Ibn Kaṣīr which will be referenced. So that it will present different results and exposure.

Thesis of Rafiatul Hanifah. Study Program of Al-Qur'ān and Tafsir faculty of Ushuluddin Adab and Da'wah State Islamic Institute (IAIN) Ponorogo entitled. "Konsep Kebahagiaan Perspektif Buya Hamka Dalam Kitab Tafsir Al-Azhar" 2023. The research conducted is also more or less the same as the research of Akhmad Fauzi. That is more to describe happiness in the word *sa'adah* which explains from the point of view of a scholar, namely Buya hamka in his book. And in it has also exposed the inner categories towards happiness itself. The existing contextual is more to three aspects, namely education, economics and politics. Although the same discusses the concept of happiness with the term, the book studied is different, also in this thesis the discussion of contextualization will clearly be different also from this research which will discuss the concept of happiness.

Thesis, Desi Ratna Juita. Study Program of Al-Qur'ān Science and Tafsir faculty of Ushuluddin Adab and Da'wah State Islamic Institute (IAIN) Bengkulu entitled "Kebahagiaan Dalam Tafsir Al-Qur'ān Al-Azḥim Karya Ibnu Kaṣīr (Thematic Analysis of the Theory of Happiness)," year 2019. The research conducted is more about describing the meaning of happiness and explaining how to achieve it by explaining the interpretation using the book of Tafsir Ibn Kaṣīr in QS. al-Mu'minun verses 1-11, QS. an-Nahl verse 97 and QS. Jonah 58. The *terms* are *hasanah*, *falah* and *farih*. The difference with Desi Ratna Juita's thesis lies in the verses studied also in the term that the author will examine in this study.

Thesis Alhabib Putra AZ. Study Program of Al-Qur'ān and Tafsir Faculty of Ushuluddin Institute PTIQ Jakarta entitled “Konsep Kebahagiaan Dalam Al-Qur’ān” 2022. This research explains the concept of happiness through several *terms*: *saadah*, *fauz*, *falah*, *mata’*, *fariha*, *surur* and explain its derivation as well. Not only here, Alhabib Putra also classifies the verses of the Qur’ān related to the meaning of the concept of happiness itself. He concluded in his research that happiness with the gifts and mercy of Allah swt must be more useful and beneficial than what they can accumulate in the world in the form of wealth and all the beauty of world life, because it can lead to happiness in the world and the hereafter. While the wealth of wealth only leads to the happiness of the world which is temporary and must be lost. A general description of the exposure to the term happiness is explained in general terms. However, in the research of Alhabib Putra AZ is different from the author where the author uses the book of tafsir *Al-Qur’ān Al-‘Aẓīm* by Ibn Kaṣīr so that the results in achieving happiness will be different. The difference can be seen from the final result which can be seen from the deepening of the terms in the final result which is different from the thesis from Alhabib Putra AZ above.

Thesis of Sri Kurniati Yuzar. Study Program of Al-Qur'ān and Tafsir Faculty of Ushuluddin UIN Sultan Syarif Kasim Riau entitled “*Term Kebahagiaan Dalam Al-Qur’ān (Kajian al-Wujuh wa an-Nazhair)*” 2021. Research conducted through the semantic methods of the Qur’ān. Through her discussion, Sri Kurniati explained the difference in meaning in the word meaning of happiness through the study of *al-Wujuh wa an-Nazhair*. She explained the interpretation of the interpreters also in interpreting the verse about happiness. The *terms* included start from the words *al-falah*, *sa’ada*, *fauz*, *mata’* also *fariha*. In her research focus in finding the meaning of happiness, Sri Kurniati uses three words *al-falah*, *as-Sa’ada* and *al-Fauzu*. The three terms are considered to have meanings that look the same and are in line with the themes and books raised in the research. The difference is seen in the method also in

those of us who are raised in the research that the author will raise although there are some similarities in meaning in the terms in it.

From several previous literature reviews on several reviews that discuss the meaning of happiness, most of them use the thought of Imam Fakhruddin Ar-Razi through the Tafsir Mafatihul Ghaib, also from the view of Buya Hamka, through the study of al-Wujuh wa an-Nazhair, most of them also use the book Tafsir Al-Qur'ān 'Al-'Azīm by Ibn Kašīr, with various methods used. From various terms of happiness in the Qur'an such as: *as-sa'ada*, *al-falah*, *fauz*, *mata'*, *surur* and *fariha*. Most previous studies have dealt with this by taking two or three commonly raised terms, using a thematic approach through books and their respective methods. The author chose the term happiness even though it has been studied in general in the above study, to complement the treasure of previous research that was considered partial. The researcher discusses and examines more deeply the concept of the meaning of happiness by analyzing the interpretation of the verses of happiness in the book of tafsir Al-Qur'an Al-'Azīm by Ibn Kašīr.

E. Research Methods

1. Types of Research

In writing this thesis, the author uses library research, namely by collecting literature data in the form of books, mass media, journals and scientific papers that are considered relevant in helping the discussion. Therefore, this research is included in the qualitative category using descriptive methods of analysis.

2. Technique of Data Collection and Data Sources

Data is obtained using documentation techniques, namely by searching and collecting several scientific works or literature related to the theme to be studied in the form of books, books, journals, encyclopedias and others related to the object of research

The data sources that the author uses in this thesis can be categorized into two, namely:

- a) Primary Data Source. In writing this thesis there is a book or book of Tafsir *Al-Qur'ān Al-'Aẓīm* by Al-Imam Al-Hafiz Imamuddin Abi Fida' Ismail Ibn Umar Kašīr Al-Damasyqī which is the main source.
- b) Secondary Data Source. The author makes explain to primary sources.

3. Technique of Data Analysis

This research was carried out through two stages. In the first stage, the researcher uses a textual/linguistic approach by tracing the meaning through the search for meaning from the root word, i.e. etymologically (through the search for the root of the shorof) and in terms extracted from the Qur'an and other reference sources. Second, this research is carried out through a thematic approach to the verses of the Qur'an through the method (tafsir mawdhu'i) of thematic analysis. The method of tafsir mawdhu'i is to determine the topic of happiness and then collect verses related to the problem. to arrange the order of verses according to the period of his descendants, accompanied by knowledge about his Asbab al-Nuzul. Where the researcher in this thesis uses the method of interpreting the Qur'an by collecting Qur'an verses related to the theme of happiness, then the author will draw conclusions carefully as an answer to the formulation of the problem so as to produce an adequate understanding.

F. Systematics of Writing

Based on the description and objectives of this study, the systematics of the discussion of this research was compiled consisting of five chapters. Each chapter has sub-subsub that will detail the discussion in each chapter, so that it is more reviewed systematically and comprehensively. The chapters are as follows:

Chapter One: is an introduction that covers the background of the problem to explain academically why this research is important to conduct. Furthermore, the

academic problems that will be solved in this study are formulated so that they are clearly answered. Meanwhile, its purpose and significance are intended to explain the importance of this research and its contribution to scientific development, especially in the study of the Qur'an. The meaning of terms and the limitations of the problem are also explained by the author so that there are no misunderstandings. Similarly, the theoretical framework used by the author in this study. Then continued with a literature review to provide an explanation of where the author's position in this study is and what is new in this study. While the methods and steps are intended to explain how the process and procedures as well as the steps that will be carried out by the author in this study, so that it comes to the goal of answering the academic problems that are the author's anxiety. Then the last systematic discussion that will explain broadly the content of this thesis discussion.

Chapter Two: is an overview of the understanding of happiness in language, philosophy and psychology, from the views of Islam or other religions and the characteristics of happiness.

Chapter Three: is a discussion of character biographical sketches, which includes how the socio-historical background, academic career, works and thoughts of the characters about the Tafsir Al-Qur'an. It also contains the book of tafsir Al-Qur'an Al-'Aẓīm, along with the methodology and peculiarities of tafsir. And it also contains a mapping of several verses of the Qur'an about happiness along with a general explanation of the theme of happiness in the book of tafsir Al-Qur'an Al-'Aẓīm in the form of a table.

Fourth Chapter: is a subject that discusses the concept of happiness by describing the meaning that exists according to the theme of the interpretation of the verses of the term happiness in the Tafsir Al-Qur'an 'Al-'Aẓīm by Ibn Kaṣīr which has been elaborated in chapter three. The next discussion is how to achieve happiness according to the interpretation of the verses in the book of tafsir Al-Qur'an Al-'Aẓīm

by Ibn Kašīr. From here, you will see the character's thoughts about the meaning of happiness in the verses of happiness and how to achieve it.

Fifth Chapter: is the last chapter, which is a conclusion consisting of conclusions from the results of the research and suggestions from the researcher. The conclusion is compiled in a statement that is an answer to the question or problem posed in this issue statement. While suggestions are put forward with the purpose of being useful as a recommendation for further study.

CHAPTER II

THEORETICAL FRAMEWORK

A. Understanding Happiness

Quoted in the Big Indonesian Dictionary (KBBI V). Happy or *ke.ba.ha.gi.a.an* is explained by the sentence pleasure and peace of life (born mentally), it can also be as luck, happiness that is born inside. For example, the presence of a baby in the household, mutual understanding between husband and wife will bring happiness in the household.¹⁴

Happiness in foreign languages, we find a lot in several topics such as in English (Happines), Arabic (*Falah, Fāza, Fariha*). Also in German (*Gluck*), Latin (*Felicitas*). In Chinese there is (*Xing Fu*), and Romanian (*Fericire*). In its meaning, everyone will definitely interpret happiness by varying through descriptions according to their respective backgrounds and age levels.¹⁵

Literally, the word happy is an adjective that is interpreted as a state or feeling of pleasure, peace and freedom from all difficulties. While happiness means a feeling of happiness, pleasure and peace of life that is born inward, luck, and convenience that is innate in nature that is felt by humans.¹⁶ Happiness describes a state that is a goal, a hope to be achieved by someone who when it has been achieved, someone will taste the sweetness of the fruit of the word happiness with a happy feeling, and have its own satisfaction.

¹⁴ Aplikasi Kamus Besar Bahasa Indonesia edisi kelima (V). Aplikasi luring resmi Badan Pengembangan Bahasa dan Perbukuan, Kementerian Pendidikan dan Kebudayaan Republik Indonesia. diakses pada pukul 15.20 WIB, 28 April 2024

¹⁵ Desi Ratna Juita, “Kebahagiaan Dalam Tafsir Al-Qur’an Al-Azhim Karya Ibnu Katsir (Analisis Tematik Tentang Teori Kebahagiaan).” h. 14

¹⁶ Sholihah, W.M. “Makna Kebahagiaan Sejati (Authentic Happiness) Calon Tenaga Kerja Wanita yang Bekerja di Luar Negeri”, Tesis pada UIN Maulana Malik Ibrahim, 2014, h. 16.

B. Happiness in Psychology and Philosophy Discourse

According to Veenhoven from a psychological perspective that the concept of happiness is a synonym of life satisfaction or satisfaction with life / life satisfaction. Veenhoven defines life satisfaction as the overall evaluation of life including all the criteria that lie within the individual's mind, such as what it feels like to live well, the extent to which life has reached expectations, how pleasant life can be achieved, and so on, or happiness as the degree to which a person's pleasant quality of life is referred to.¹⁷

From some of the opinions and sources above, the author can conclude that everyone always craves happiness in his life. This happiness we must pick up with great effort and enthusiasm. Because happiness will not just happen, but is a side result of his success in fulfilling his desire to live a meaningful life. In life, the meaning that can be known is that happiness is the result of someone after achieving something they planned and sweet fruit after they get it. So that a person's struggle in living life feels more meaningful and he will get happiness. And vice versa. Those who do not succeed will experience bitterness and feel like failure, but if they continue to fight continuously, the door of happiness will surely be obtained.

Happiness is a term that is often used, both by philosophers and Sufism experts, to describe a state that has always been the goal of every human being, as a creature who wants to achieve his perfect goal in life. To elaborate on this in detail, experts have different views on happiness.¹⁸

According to Ibn Miskawaih, there are two levels, first, humans who are interested in things that are right and get happiness in life. Then feel longing for the happiness of the soul, then try to get it. Second, human beings who distance

¹⁷ Ruut Veenhoven, *A Comparative Study of Satisfaction with Live*, (Europe: Eotvos University Press, 1996), h. 6

¹⁸ Iman Sukardi, *Puncak Kebahagiaan Al-Farabi. Etape-Etape Sufistik Filosofis Meniti Revolusi Hidup* (Yogyakarta, Pustaka Belajar: 2005), h. 83.

themselves from material pleasures in order to obtain their soul or spiritual happiness. He did not deny material happiness, but was seen as a sign of the power of Allah SWT. Ibn Miskawaih revealed that material happiness contains the meaning of pain and regret and inhibits the growth of the soul towards the presence of the Great One.¹⁹

The results of the study from Ulfa Zahara. happiness according to the opinion of the Sufi figure Al-Ghazali that happiness is a true delicacy, that is, when humans can still remember Allah SWT. There is also happiness according to Zayd ibn Thabit is if in the evening and morning a man has gained peace from human disturbances. Another opinion from Ibn Khaldun says that happiness is submission and obedience to follow the lines of God and humanity. Then Abu Bakr Al-Razi, thought the happiness felt by a healer, was if he could heal a sick person by not using medicine, simply by using the rules of eating.²⁰

The results of the study from Alhabib Putra AZ. happiness according to Muslim scientists among them, namely, Al-Farabi interpreted happiness as pleasure which is often called peace. This happiness, like pleasure, is not true happiness but an initial level. Seeking pleasure, pleasure is a natural thing as a human being, but do not let man be deceived at this level because his nature often changes, while the pleasure of true happiness is eternal and eternal. In this case, happiness is the goal of human life, so whatever humans do always leads to achieving the goal, namely happiness, both consciously and unconsciously. Humans become diligent, enterprising and earnest because in the end humans want to create happiness in their lives.²¹

From this it can be realized that happiness is widely interpreted as a state or feeling of pleasure and tranquility, not bound by everything that troubles and makes

¹⁹ Hasyimayah Nasution, *Filsafat Islam* (Jakarta : Gajah Mada Press, 1999), h. 70

²⁰ Ulfa Zahara, "Konsep Kebahagiaan Dalam Perspektif Al-Quran (Studi Deskriptif Analitis Tafsir-Tafsir Tematik)" (UIN Ar-Raniry Banda Aceh, 2018). h. 114

²¹ Alhabib Putra AZ, "Konsep Kebahagiaan Dalam Al-Qur'an" (Institut PTIQ Jakarta, 2022). h. 13

our hearts not good. The word inner birth not only symbolizes peace in the world, but also is interpreted as the pleasure of "happy hereafter".

C. Happiness in Religious Discourse

Happiness is one of the fundamental life goals for humans, becoming a universal desire that transcends cultural and religious boundaries. In the Indonesian context, understanding the concept of happiness from the perspective of various major religions is crucial to building harmony and mutual respect for differences. The following is a brief theological review of the concept of happiness in Indonesia:

1. Islamic

True happiness comes from Allah SWT, the Creator of the universe. This true happiness is obtained by carrying out His commands and staying away from His prohibitions, as well as realizing a balance between this life and the hereafter. Drawing closer to Allah so that sadness disappears in human life.²² The path to happiness in Islam is marked by pious deeds, firm faith, and piety to Allah SWT. Building good relationships with fellow humans and other creatures of God is also an important part of achieving true happiness.

2. Christian

True happiness in Christianity comes from the grace of the Lord Jesus Christ. This true happiness is obtained by believing in and accepting Jesus as the Savior, who has atoned for the sins of man. The happiness of the people as a whole is shaped by the happiness of others, which is based on the summary of the law written: "You shall love your neighbor as yourself" (Markus 12:31).²³ True happiness for Christians is manifested in a life of love, joy, peace, and hope. This

²² Fajriah, Siti. "Al-Falah dan Al-Farah Studi Ma'anil Qur'an dan Tafsir Tematik dalam Tafsir al-Azhar". (Diya al-Afkar Vol. 4 No. 02 Desember 2016) h. 107-128.

²³ Munatar Kause, dkk. "Diskursus Kebersamaan Umat sebagai Wujud Hidup Menggereja," (Epigraphe: November 30, 2021) h. 178

happiness is achieved through a close relationship with God and others, and by following the teachings of Jesus and living according to His will.

3. Buddha

True happiness in Buddhism is achieved by attaining Nirvana, which is liberation from suffering (*dukkha*). This true happiness is obtained by following (the middle path) or in the language (*Pali*) called (*Majjhima*) Pati at known by the name Jalan Mulia Berunsur Delapan (JMBD).²⁴ The path to true happiness in Buddhism is characterized by meditation, mindfulness, and the development of wisdom. This true happiness is attained by breaking free from worldly bonds and attaining spiritual enlightenment.

4. Hindu

Happiness in the Hindu concept is contained in three concepts, namely Tri Hita Karana, namely by having a harmonious relationship with God, fellow humans and the environment.²⁵ True happiness in Hinduism is achieved by attaining moksa, i.e. being free from the cycle of reincarnation. Human beings in achieving Moksa in Hinduism must go through four paths taken (Catur Yoga), namely Jnana Yoga (Science), Karma Yoga (The Path of Action), Bhakti Yoga (Devotion and love) and Raja Yoga (meditation). This true happiness is achieved by living a life full of virtue and attaining spiritual enlightenment.

5. Catholic

The happiness of Catholics when they can reach eternal happiness with Christ through and or together with Mary, by attaining union with the Triune God. Because it is undeniable that Mary and Christ are one.²⁶ This true happiness is

²⁴ Paramita, Purnomo Ratna, "Moderasi Beragama Sebagai Inti Ajaran Buddha". (Journal of International Conference On Religion, Humanity and Development, August 2021) H. 15-19.

²⁵ Wahana, Ni Putu P.D. , Dkk. "Wujud Ajaran Tri Hita Karana pada Interior Pura Agung Jagad Karana Surabaya", (Jurnal Intra Vol. 3, No. 2. 2015)

²⁶ Martina, Intan dan Don Bosco K.A. "Pandangan Umat Katolik Tentang Maria Bunda Allah" (Jurnal Pendidikan Agama Katolik: Vol. 21, No. 1, 2021) h. 86-97

obtained by believing in and accepting Jesus Christ as the Savior, who has atoned for the sins of man. True happiness for Catholics is manifested in a life of love, joy, peace, and hope. This true happiness is achieved through prayer, the sacraments, and service to others, as well as by following the teachings of Jesus and living according to his will.

D. Characteristics of Happiness

It can be known together where previously happiness was a very subjective thing. Especially happiness according to the thinkers above who have different orientations. The author presents several aspects of happiness. Every human being must have goals that he will pursue in life, starting from worldly goals, as well as in terms of the afterlife. Each religion all teaches about goodness. In order to create a safe, peaceful and happy life. The same is true for Muslims, where not a few want their lives to be happy in the afterlife. In fact, this happiness is an endless search because its aspects continue to grow along with human needs themselves. Man will continue to search throughout his life until he finds a way where he can achieve happiness that becomes his ultimate goal.²⁷

As for some characteristics that bring happiness, the first is the social element. Humans are creatures called homo social because humans are very fond and happy to interact with each other. Every human person will feel called to be able to do the best for others, because it departs from the realization that humans living in this world also need other humans.²⁸ If in the social realm there is no awareness to do good, does not care about the conditions of the environment, and does not have sensitivity in community life, it will certainly cause a bad life order. Therefore, if awareness and solidarity between people do not exist, there will be no peace and happiness in life.

²⁷ Desi Ratna Juita, "Kebahagiaan Dalam Tafsir Al-Qur'an Al-Azhim Karya Ibnu Katsir (Analisis Tematik Tentang Teori Kebahagiaan)." h. 16

²⁸ Asmaran As, "Pengantar studi akhlak", (Jakarta: PT Raja Grafindo, 2002), h. 55

The second is the economic element. Since this world has developed, since then humans have sought peace and tranquility in their lives by making every job they do as a goal of realizing happiness.²⁹ Happiness can be achieved if in human life there is pleasure and enjoyment. Humans must try to achieve these pleasures and pleasures with the main capital that needs to be prepared and strengthened, namely in terms of economy. Modern life that cannot be separated from material makes humans strive to obtain and accumulate material to spend to satisfy human desires and become a tool for satisfaction. The phenomenon of consumerism is a phenomenon that changes the principle of benefits and qualities into the satisfaction of material desires and on the one hand this phenomenon is also allowed as a social phenomenon that promises happiness and supports market interests.³⁰

The third is the spiritual element. Indeed, the spiritual concept will not be separated from the concept of religion or also called religiosity. Religiosity is a form of relationship between man and his God through religious teachings that have been internalized in humans and realized in the form of human attitudes and behavior.³¹

In principle, humans are spiritual beings who always devote themselves through worship as a form of actualizing faith in Allah SWT. Every Muslim, if he wants to be guaranteed happiness in life, must rely on faith and godly deeds in his life. Humans have strength within themselves so that they are driven to realize duties and responsibilities. When man receives tasks that depart from the impulse of conscience, then at that very moment the inner strength immediately supports him. Serenity and happiness will fill the souls of people who have finished their duty. Faith becomes the central center of happiness for a believer. Faith can lead people to

²⁹ Asmaran As, Pengantar studi akhlak, h. 14

³⁰ M. Nur Prabowo, "Meretas Kebahagiaan Utama Di Tengah Pusaran Budaya Konsumerisme Global: Perspektif Etika Keutamaan Ibnu Miskawaih," Mukaddimah, Vol. 19, No.1, 2013, h. 66

³¹ Sulthon Nur Risky, dkk., "Agama dan Kebahagiaan," Risenologi KPM UNJ, Vol. 3, No. 2, Oktober 2018, h. 59

the conscious. Faith is not only acknowledging the existence of Allah SWT, faith is not just a promise to fulfill His obligations, but faith in question is human feelings that are always focused only on Allah. People will feel at ease because their mouths and hearts are always directed to Allah SWT.³²

The fourth, namely the element of health, Islam as a religion has regulated various aspects of one's life, as a religion that regulates the prosperity of every human life on earth in order to feel happiness in the world and the hereafter. Having a healthy body is one of the supports of happiness for every human being, because with a healthy body humans can carry out better worship to God. Health is one of the important factors in human life, because humans can move comfortably and create actions that contain goodness by benefiting fellow humans.³³ Humans who feel happiness in their lives are people who live with a healthy mentality, because humans with a healthy mentality can feel that they have usefulness, are valuable, are able to realize the potential and talents inherent in themselves, and are able to bring happiness to themselves and others.³⁴

From the presentation of several aspects of happiness, where the characteristics of happiness will be aligned through four things, namely the social aspect, where awareness of social elements as humans who are interconnected every day will facilitate the creation of peace and happiness in life. Second from the economic aspect, where a person seeks to obtain and collect material, this economic element will be a means for humans to seek peace and tranquility in their lives in living their lives. The three spiritual aspects that will make humans gain knowledge and views in the teachings contained in it about living life according to the guidance

³² Ernita Dewi, "Kontruksi Kebahagiaan Dalam Bingkai Kecerdasan Spritual," *Substantia*, Volume 19 Nomor 2, Oktober 2017, h. 135.

³³ Achmad Fuadi Husin, "Islam dan Kesehatan," *Islamuna*, Vol. 1 No. 2, Desember 2014, h. 195

³⁴ Zulkarnain, "Kesehatan dan Mental dan Kebahagiaan: Tinjauan Psikologi Islam," *Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan*, Vol. 10, No. 1, Juli 2019, h. 27

of their respective religions. And the last aspect of health, this element becomes full awareness where health is the most important pleasure. The above characteristics are some of the various characteristics that will lead every human being to the happiness of life in this world and the after life.

CHAPTER III

AL-QUR'ĀN AL-'AẒĪM BY IBN KAŚĪR

A. Biography of Ibn Kaśīr

Ibn Kaśīr was a well-known figure in the Qur'ān. He belongs to the Shafī'i school. According to al-Shaukani Ibn Kaśīr was born in 701 AH, but according to Ibn Hajar al-'Asqalani he was born in 700 AH, while Ibn Kaśīr's father died when he was 3 years old i.e. in 703 AH, so it is estimated that Ibn Kaśīr was born in late 700 AH and early 701 AH.³⁵

His full name is al-Imam al-Jalil al-Hafidz Imad al-Din abu al-Fida' Ismail Ibn Umar Ibn Katsīr al-Quraishi al-Dimashqi al-Faqih al-Shafi'i. His father was from bushra, while his mother was from mijdal. His father was named Syihabuddin Abu Hafsh Umar Ibn Kaśīr. He is a scholar who is faqih and influential in his area. He is also known as a master of lectures. This is expressed by Ibn Kaśīr in his *tarihk (al-Bidāyah wa al-Nihāyah)*.³⁶

His father was born around 640 A.H., and he died in Jumadil ula 703 A.H. in the mijdal area, and was buried there. According to the solah Abu Fatah al-khalidi in his book (*ta'rifu al-Darisin bi Manahijil mufasssir*), Ibn Kaśīr was born in 700 AH/1300 AD. Unlike Solah Abdul Fatah al-Khalidi, manna' Khalil al-Qattan mentions in the book *Studies of the Qur'ān Sciences* that Ibn Kaśīr was born in 705 AH/1305 CE.³⁷

However, in some literature that the author mentions, it can be explained that Ibn Kaśīr was born in 700 AH/1300 A.D. He was a scholar of the *Ahlu al-Sunnah wa*

³⁵ Nabila Fajriyanti Muhyin et al., "Metode Penafsiran Ibnu Katsir Dalam Tafsir Al- Qur ' an Al -Adzim" 8, no. 01 (2023): 145–62, <https://doi.org/10.30868/at.v8i0>. h. 148

³⁶ Solah Abdul Fatah al-Kholidi, *Ta'rifu al-Darisin bi Manahijil Mufasssir* (Damaskus: Dar al-Qalam, 2012), h. 38

³⁷ Mana Khalil al-Qattan, *Mabahis fi 'ulum al-Qur'an*, terj. Mudzakir AS, studi ilmu-ilmu Qur'an (Bogor: Pustaka lintera Antarnusa, 2013), h. 527

al-jama'ah school and followed the *manhaj salafu al-salih* in religion, both in matters of qidah, worship and morals.³⁸

Such conclusions can be proved by his many works, including Ibn Kašīr's tafseer. Ibn Kašīr studied fiqh with Burhanuddin al-Fāzari, a prominent scholar of the Shafi'i school. He was very expert in the field of *fiqh*, He was also an intelligent hadith expert, an accomplished historian and a complete mufassir. Al-hafiz Ibn Hajar explained, he was a faqih hadith expert. His writings were widely spread in various countries during his lifetime and were used by many people after his death to become a reference for research to this day.

Regarding Ibn Kašīr's education, from childhood he had gained knowledge. When he was still a child, he was three years old, his father left him, then his older brother named Wahab who educated and nurtured him was still young. Ibn Kašīr moved to Damascus he studied with two grand sheikhs of Damascus, namely Shaykh Burhannuddin Ibrahim Abdurahman al-Fazzari w. famous for Ibn al-Farkh. Then he studied with Isa bin Muth'im, Shaykh Ahmad bin Abi Talib al-muammari, Ibn Asakir, Syayrazi, sheh Shamsuddin Al-Dzahabi, Shaykh Abu Musa al-qurafi, Abu al-Fatahal-Dabusi, sheikh Ishaq bin al-Amadi, sheikh Muhammad bin Zuraid. He also had time (to *mulajamah*) to Shaykh Jamaluddin Yusuf bin Zaki al-Mazi, his sincerity in studying made him not only explore knowledge in the field of fiqh, hadith and even history.

Sincerity, intelligence and strong memorization power that brought him to become a figure who has (credibility) not only in the field of interpretation. However, Ibn Kašīr is also known as a hadith expert and even historical. Ibn Kašīr's work in the field of hadith such as (*al-Takmil fi Makrifati al-Tsiqat wa al-Dhu'afa' wa al-majahil*) or his work (*jamil almasanid wa al-Sunan*) is clear evidence that in addition to figures in the world of tafsir, Ibn Kašīr is also a figure in the world of hadith, or his

³⁸ Solah Abdul Fatah al-Kholidi, *Ta'rifu al-Darisin bi Manahijil Mufassirin* (Damaskus: Dar al-Qalam, 2012), h.386

work (*al-Bidayah wa an-nihayah*) is evidence of his competence in the field of history. At the age of 11, Ibn Kašīr managed to memorize the Qur'ān under Shaykh Ghailan al-Ba'labaki, this coincided with the arrival of Shaykh al-Hafidz Ibn Jama'ah in the city of Damascus. Ibn Kašīr met him to learn, it was from Shaykh al-Hafidz Ibn Jama'ah that Ibn Kašīr learned (*takhrij hadis kitab ar-rafi'i that is as-syarh al-kabir*) a book (fiqh of the Shafi'i).³⁹

Ibn Kašīr in the field of hadith he learned a lot from the scholars of Hijaz Ibn Kašīr studied the Muslim shahih with the Shaykh Nazmu al-Din ibn al-Asqalan, and he obtained a diploma from al-Wani. He was also educated by the famous Hadith scholar in Syria, Jamal ad-Din a-Mizzi H/ 1342 A.D. For a long time, he lived a simple and unknown life. His popularity began when he was seen in research to determine the punishment of a (*zindiq*) who was proselytized who adhered to the idea (*hulul incarnation*). He succeeded his teacher Muhammad Ibn Muhammad ibn al-Dzahabi at the educational institution Turba um Salih. Furthermore, he was also appointed head of the hadith educational institution in Dar al-Hadith al-Ashrafiyah after the death of Hakim Taqiudddin al-Subki, the previous head of which he replaced. Then in 768 H/1366 AD he was appointed professor by Governor Mankali Buga at the Umayyah mosque of Damascus. Until he found a companion he married one of the daughters of sheikh al-Mazzi. Shaykh al-Mazzi, is the author of the books (*Tahzibu al-Kamal* dan *Athraf al-Kutubi al-sittah*). Ibn Kašīr studied with the Muslim Shaheh to Shaykh Nazmu al-Din ibn al-Asqalani. In addition to the above, there are still teachers who had a great influence on Ibn Kašīr. They were Ibn Taymiyah. Many of Ibn Kašīr's attitudes are colored with Ibn Taymiyah's, both in fatwa, in the way of thinking in the method of his works. And he was little different from Ibn Taymiyah.⁴⁰

³⁹ Abi Fida" Ibnu Kašīr al-Damsyqiyy, tafsir Al-Qur'ān Al-'Azīm, *Muqaddimah al-Tahqiq*, (Kairo: *Dar al-Taufiqiyyah li al-Turats*, 2009), h. 9

⁴⁰ Ibnu Kašīr, Tafsir Al-Qur'ān Al-'Azīm li Ibni Kašīr, yang di *tahqiq* oleh Mushtafa as-Sayyid Muhammad, Muhammad Sayyid Rasyad, Muhammad Fash al-Ajami, Ali Ahmad Abdul Baqi. Hasan Abbas Quthb, Vol I, Kairo: *Muassasah Qurtubah*, cet I, 2000, h. 11

Ibn Kašīr in his mindset has been greatly influenced by his teacher (Ibn Taymiyah) who has colored a lot in the method of his works, and Ibn Kašīr has also said, that the method of Tafsir he uses is exactly and in line with his teacher Ibn Taymiyyah.⁴¹ While his students were not few, including Syihabuddin bin Hajj. An honest confession was born from his disciple, Ibn Kašīr was a scholar who knew the matan hadith, as well as *his (takhrij rijal)*. He knows the *shahih* and *dha'if*. Not only great scholars in the field of exegesis, but also hadith and history. Ibn Kašīr was indeed very famous by his teachers and companions in his day.

The work of Ibn Kašīr, who was a scholar who had many or more than one scientific specialist, thanks to his sincerity in the discipline he showed through his highly productive works. Starting from experts in the fields of Tafsir, hadith, historians, and fiqh. Some classifications of his works are: In the field of tafsir there is the book of Tafsir *Al-Qur'ān Al-'Aẓīm* (This book of tafsir, often used as a reference by every scholar. The method of analysis is very powerful, which makes its own peculiarity in this tafsir, scholars categorize this tafsir on *tafsir bil-ma'tsur*).⁴² In the field of hadith there are books (*Jami'al-Masanid wa al-Sunnah, Al-Kutub al-Sittah, At-Takmilah fi Ma'rifat al-Siqat wa ad-Du'afa' wa al-Mujahal, Mukhtasar fi 'Ulum al-Hadith, Syarah Saheeh al-Bukhari*) and books (*Takhrij al-Hadith 'adillah al-Tanbih li 'Ulum al-Hadith*). Then in the field of history there are books (*Qasas al-Anbiya, Kitab Al-Bidayah wa an-Nihayah, Al-Fusul fi Overview Sirah al-Rasul, Tabaqat al-Shafi'iyah and Kitab Manaqib al-Imam al-Shafi'i*). In the field of jurisprudence there are books (*Al-Jihad fi Talab al-Jihad, Kitab Ahkam and Kitab Ahkam ala Abwah al-Tanbih*).⁴³

⁴¹ Nabila Fajriyanti Muhyin, Muhammad Ridlwan Nasir, "Metode Penafsiran Ibnu Kašīr Dalam Tafsir Al- Qur 'an Al -Adzim." h. 147

⁴²Desi Ratna Juita, "Kebahagiaan Dalam Tafsir Al-Qur'an Al-Azhim Karya Ibnu Katsir (Analisis Tematik Tentang Teori Kebahagiaan)." h. 33

⁴³ Nabila Fajriyanti Muhyin, Muhammad Ridlwan Nasir, "Metode Penafsiran Ibnu Kašīr Dalam Tafsir Al- Qur 'an Al -Adzim." h. 150

B. History of Tafsir Al-Qur'ān Al-'Azīm

1. History of Tafsir Al-Qur'ān Al-'Azīm

After looking at data from various sources, where there is no valid data in terms of naming us Tafsir Al-Qur'ān Al-'Azīm written by Ibn Kašīr, here is also unknown the background of his naming in writing the title of the tafsir he wrote, which is very different from his other works where Ibn Kašīr gave titles or names to his other works. So after reaching the scholars of tafseer the scholars gave names to the tafsir written by Ibn Kašīr. Some give the name Tafsir Al-Qur'ān Al-'Azīm, others give the name Tafsir Ibn Kašīr. However, the difference in naming does not affect the content of the book of tafsir itself, which means that the content is the same, only the name is different. Like Muhammad Husayn al-Zahabi and Muhammad Ali al-Sabuni, prefer to give names to this interpretation by Ibn Kašīr with the Tafsir of the Qur'ān Al-'Azīm.⁴⁴ There are also some publishers who use the title Tafsir Ibn Kašīr to distinguish it from other works of *mufasir* in order to make it easier.

Tafsir Al-Qur'ān Al-'Azīm is one of his monumental works that has detailed explanations and has been a reference for all Muslims. The original understanding to maintain the authenticity of the Qur'ān and the Sunnah is also maintained, this is what is unique to Ibn Kašīr's coloring in his tafsir. In addition, such interpretations have an epistemological method of interpreting the verses of the Qur'ān. Furthermore, this paper will critically explore how the roots of Ibn Kašīr's thought in interpreting the Qur'ān so that in its interpretation it has a very long method and description in providing explanations of the Qur'ān.⁴⁵

⁴⁴ Jul Hendri, "Ibn Kašīr (Telaáh Tafsir Al-Qurānnul Azim Karya Ibn Kašīr)," n.d. 2021, h. 245

⁴⁵ Nabila Fajriyanti Muhyin, Muhammad Ridlwan Nasir, "Metode Penafsiran Ibnu Kašīr Dalam Tafsir Al- Qur ' an Al -Adzim." h. 147

Tafsir Al-Qur'ān Al-'Azīm or commonly called Tafsir Ibn Kašīr is one of Ibn Kašīr's best works in the field of tafsir. The Tafsir is one of the most famous books among the books of Tafsir (*bi al-Ma'tsur*). Ibn Kašīr was very guarded the narration of the Tafsir salaf, he carried out the interpretation of the Qur'ān with hadith and (*sanad* and *atsar*) directly to his person accompanied by (*Jarh wa al-Ta'dil*). at first this tafsir was printed together with (*Tafsir al-Baghawi*) until finally Ibn Kašīr's Tafsir was reprinted separately with four thick juz. In his lengthy (*muqaddimah*), Ibn Kašīr explains a lot about matters relating to the Qur'ān and Tafsir. However, the content of the *muqaddimah* of his book is more dominantly taken from the words of his teacher, Ibn Taymiyah contained in (*muqaddimah Usul Tafsir*).⁴⁶

2. Methodology of Tafsir Ibn Kašīr,

- a) Ibn Kašīr compiled his tafsir with (*tartib mushafi*) or based on the orderly systematics of verses and sūrah in the mushaf of the Qur'ān, in detail the content and sequence of tafsir consisting of these four volumes, including: The first volume contains Tafsir sūrah al-Fatihah up to sūrah an-Nisa, the second volume contains Tafsir sūrah al-Maidah up to sūrah An-Nahl, then the third volume contains sūrah al-Isra' up to sūrah Yasin and the fourth volume contains Tafsir sūrah as-Shafat up to sūrah an-Nas.⁴⁷

Tafsir Ibn Kašīr is very dominant using (*riwayah*) or hadith, the opinion of the companions so that it falls into the category Tafsir *bil-Ma'tsur*. This interpretation is also dominant using an approach normative or historical based on hadith or (*riwayah*).⁴⁸

- b) Ibn Kašīr's tafsir can also be grouped in the form of patterns (*al-laun wa al-ittijah* or *tafsir bi al-Maksur*). (*Manhaj*) or the method used by Ibn Kašīr in

⁴⁶ Muhammad Husain az-Zahabi, 2000: h. 174

⁴⁷ Jul Hendri, "Ibn Kašīr (Telaáh Tafsir Al-Qur'ānul Azim Karya Ibn Kašīr)." 2021, h. 246

⁴⁸ Desi Ratna Juita, "Kebahagiaan Dalam Tafsir Al-Qur'an Al-Azhim Karya Ibnu Katsir (Analisis Tematik Tentang Teori Kebahagiaan)." 2019, h. 36

interpreting the Qur'ān falls into the category of analytical methods (*Manhaj Tahlili*) this is because ibn Kaṣīr interprets verse by verse analytically according to the mushaf of the Qur'ān, but also ibn Kaṣīr's method falls into the semi-thematic category (*Maudu'i*), because when interpreting verses he grouped verses that are still in one context of conversation into one place either or several verses. Then display other related verses to explain the verse being interpreted.⁴⁹

- c) Sources Breathing is done by interpreting the Qur'ān with the Qur'ān to support the explanatory and intent of the verses being interpreted. Ibn Kaṣīr sometimes often used other verses to interpret the verse he was interpreting, these verses according to him could support the explanation and intent of the verses being interpreted, verses that corresponded with their meaning. For example, when ibn Kaṣīr interprets Surah Al-Baqarah verse 2:

هُدًى لِّلْمُتَّقِينَ

Meaning: (as a form of instruction for those who are devout).⁵⁰

Then he interpreted it with other verses from the Qur'ān Surah Fussilat verse: (44) and Surah al-Isra' verse: (82), Surah Yunus verse 85. So the special understanding is a special instruction for believers.

- d) Interpreting the Qur'ān with Sunnah (Hadith). Ibn Kaṣīr makes the Sunnah a second reference in his interpretation. This rarity was taken by Ibn Kaṣīr when he did not find another verse to interpret the verse he was interpreting or also used to strengthen the interpretation of the verse with the verse only as an explanatory, and this is what characterizes ibn Kaṣīr's tafsir, so that not a few ibn Kaṣīr quote hadiths that can explain the verses that are interpreted even

⁴⁹ al-Farmawi, "al-Bidayah fi Tafsir al-Maudu'i", (Cairo: Dar al-Kutub al-Arabiyyah,1976),

⁵⁰ QS. Al-Baqarah [2]: 2

though the portion is very large, for example when he interprets who describes Ghibah.

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا

he affirmed with the words of the Apostle:

لَكَ اخَاكَ بِمَا يَكْرَهُكَ

What he meant was (*you talk about your brother with words he doesn't like*).

As a hadith scholar of course ibn Kašīr explained the position of the hadith he contained in his tafseer by criticism or judgment, for example he mentioned a particular hadith (da'if, da'if jiddan or the like).

- e) Tafsir of the Qur'ān with the words of the companions. And also the *tabi'in*. According to ibn Kašīr the words and opinions of the companions and *tabi'in* are one of the *masodir* source in the tafsir of the Qur'ān because the companions and *tabi'in* experienced and witnessed firsthand the process of the descent of the verses of the Qur'ān and of course the companions and *tabi'in* know more about the Qur'ān and its tafsir, while the companions often quoted by ibn Kašīr are Ibn Abbas and Qatadah, While from among the *tabi'in* it is used as an argument if the opinion has become an agreement between them.⁵¹

Interpret with the opinion of scholars. When interpreting verses relating to the law Ibn Kašīr gives a broader explanation by expressing the arguments of each scholar, including his own. Ibn Kašīr also quoted many of the opinions of previous scholars of exegesis when interpreting verses, be it in terms of language, theology, law, story/history. And the opinion of scholars that he often quotes is the opinion of Ibn Jarir al-Tabari in *terms* of narrations

⁵¹ ibn Katsir, Abu al-Fida Ismail (Tafsir al-Qur'an al-Azim) Dar Misr li al-Tiba'ah jilid III, hlm.2-24

and *sanad*, and even he often criticizes or assesses the quality of the hadith he quotes.

- f) Using (*asbab al-nuzûl*) as a basis for interpreting a verse. An example of Ibn Kaşîr's interpretation of a verse that takes into account the existence of a narration that is the background to the descent of the verse, such as the interpretation of Q.S. al-Baqarah (2): 219. In this verse, Ibn Kaşîr includes his *Asbabun Nuzul* by including a hadith from Imam Ahmad (ra). Said, from Umar (ra). He said, before the verse about the prohibition of *khamer*, he prayed.

"O Allah, explain to us about *khamer* with adequate information". Then Umar (ra). Called and read to him the verse. Then he prayed again, "O Allah, explain to us about *khamar* with adequate information". After that, read the verse in Surah An-Nisa verse 43. This verse is an appeal to the Holy Prophet(saw). Every time the prayer was about to be established, he exclaimed, "Never should a drunk person approach the prayer" and Umar was called and he read the verse, after which he prayed again "O Allah, explain to us about *khamar* with adequate information". Then came down the verse about *khamar* that is in Surat al-Maidah. Then Umar (ra). Called and read to him the verse, when it came to the verse. which means "Do you not want to stop (from consuming *khamar*)". QS. Al-Maidah (5) : 91. Omar (ra). Saying, "we've stopped, we've stopped".⁵²

In the interpretation of the word of Allah swt. Surah al-Maidah [5]: 90. Thus, regarding *khamar* in the passage of interpretation of Q.S. al-Baqarah (2): 219 "they ask you about *khamar* and gambling". As for *khamar* as said by Amir al-Mukminin Umar bin Khataba. "It is any that can mask (eliminate) reason.

⁵² Abul fida" Imaduddin Isma"il bin Umar bin Katsir al-Qurasyi al-Bushrawi. Tafsîr al-Quran al-,Adzîm, (Dâr ṭayibah) h. 34.

Using verses, both classical and modern, to reinforce the meaning of the word or sentence being explained. The use of sha'ir, intended to reinforce the meaning that had been put forward by Ibn Kaṣīr as well as to show that the meaning was widely known in Arab society. An example of the use of verse is the interpretation of Q.S. al-Baqarah (2): 219.

Which means: *"They asked you (Muhammad) about khamar and gambling. Say, "In both there is great sin and some benefit to man. But his sins outweigh his benefits." And they ask you (about) what they (should) do. Say, "Excess (of what is required)." Thus God explained His verses to you that you might think.*"⁵³

- g) Using Interpretation (*Qiro'ah Sab'ah*) as a complement to the interpretation. The existence of Ibn Kaṣīr as a qiraat expert, also enriched the nuances of his interpretation. That is to explain the narrations of the Qur'ān and qira'at received from trusted *qiraat* experts. In his delivery, Ibn Kaṣīr always departed from (*qiraah sab'ah* and *jumhur ulama*), then qiraahs developed and were held by some scholars and qiraah shazzah. An example of qiraah in verse 5 of sura al-fatihah. To those who read (*iyyaka*), without (*tasydid*) in the letters (*ya'-it*), i.e. those read 'Amr ibn Fayyad, Ibn Kaṣīr commented that this reading is (*shaz*) and rejected, because (*iya*) means sunlight.
- h) Characteristic of Ibn Kaṣīr's interpretation when including the story of *Israilyat*. For example, when he interprets Surah al-Baqarah verse 67, which tells God to command the Israelites to find and slaughter heifers, he narrates two elements that fall into the category of *Israiliat*. Also when interpreting Surah al-Baqarah verse 102, which contains about Harut and Mak'rut also when he interprets Surah al-Maidah verse 22 which tells about the reluctance of the Prophet Moses (as). To enter the land of Palestine out of fear of a

⁵³ QS. Al-Baqarah [2]: 219

people described as *Qaumun Jabbarun* (i.e. mighty men) it is said that there was one who was still a close descendant of the Prophet Adam (as). Which has a height of 3,333 or about 1/3 cubit. Ibn Kašīr states that this is impossible and impossible, contrary to the strong proposition in which Imam Bukhari narrated in his book, that Allah created Adam with a height of 60 cubits, until now Allah created man less than that.⁵⁴

When interpreting the verse *mutasyabihat* Ibn Kašīr used the *bil ma'tsur* method. He interpreting using the Qur'ān Verses, Hadith and the narrations of companions and *tabi'in*. In interpreting the verses of *tasybih*, it seems that he follows the opinion of the ulama *salaf al-salih*, who holds that there is no likeness (*tasybih*) of Allah's deeds with His servants. Ibn Kašīr's way of interpreting such verses is by quoting the opinions of a number of scholars. He also quoted hadiths. However, according to his research, the hadiths are of weak quality. In summary, in this matter the attitude is more cautious.⁵⁵

As for the explanation of Imam Ibn Kašīr regarding the verses of *mutasyabih* concerning the nature of Allah, namely about the interpretation of *yad* in Surah Al-Fath verse 10. Then Ibn Kašīr interprets the word (*yad*) that is (help/power) in the explanation of this interpretation Ibn Kašīr explains (hand) by reversing his interpretation to surah At-Tawbah verse 111. In his interpretation, Allah will help and guarantee those who are believers who are always in the way of Allah and fear Him. From the meaning contained in the sentence (*yadullah fauqa aidihim*) shows the greatness of Allah and Allah's

⁵⁴ ibn Kasir, Tafsir al-Quran al-Karim, Juz III, h. 492

⁵⁵ Ibnu Katsir," Tafsir Ibnu Katsir "(CD Maktabah Syamilah), juz I, QS. al-Baqarah: 1, h.

help to anyone who is in the way of Allah, and jihad in His way in establishing the religion founded by Allah SWT.⁵⁶

Imam al-Bukhari said, having narrated to us Qutaibah, having narrated to us Sufyan, from Amr, from Jabir (r.a.) narrated. "We in Hudaibiyah number fourteen hundred people". Imam Muslim narrated this hadith through Sufyan Ibn Uyaynah with the same *sanad*. Imam al-Bukhari and Imam Muslim refuted it also through the hadith al-A'masy, from Sham Ibn Abdu al-Jad, from Jabir R.A, who said. (We on that day (*baiat*) Ridwan numbered one thousand four hundred people). And he (peace be upon him) put his hands in the water, and water emanated from between his fingers so that they were all full to drink from him."

- i) Interpreting the Qur'ān with (*ro'yu*). Understanding the thought and depth of knowledge of a (*muallif*) where he not only quotes and elaborates, but there will be the opinion of the author himself, so here Ibn Kaṣīr often says (*qultu*) my opinion or in my opinion and this clearly distinguishes between his own opinion and the opinion of the scholars he quotes in interpreting the verse.⁵⁷ The nuance of *ra'yu* here itself is that Ibn Kaṣīr in his tafseer did the interpretation of the Qur'ān with *ijtihad*. He understood the sentences of the Qur'ān by understanding their meaning as indicated by knowledge of Arabic and the events recorded by a master of exegesis.

The specialty of Tafsir Ibn Kaṣīr. There are several features of Tafsir Ibn Kaṣīr, including; The value content of the Tafsir is not only Tafsir *atsari* (*bil ma'tsur*), which collects *riwayah* and *khobar*. But he also collected other references. Compile similar verses by explaining the deep secret with its

⁵⁶ Abu Umar Basyir, *Al-Ashraniyun Baina Maza'im at-Tajdid wa Mayadin at-Tagrib*, term. (Jakarta: Maktabah Al-kausar. Cet II, thn.2016), h. 366

⁵⁷ Nabilah Nuraini, Dinni Nazhifah, and Eni Zulaiha., "Keunikan Metode Tafsir Al-Quranil Azhim Al-Adzim Karya Ibnu Katsir," *Bayani* 2, no. 1 (2022): 43–63, <https://doi.org/10.52496/bayaniv.2i.1pp43-63>. h. 47-61

harmony, the harmony of its lafad, the symmetry of its uslub and the majesty of its meaning. Collect hadith and news both the words of the companions and the *tabi'in*. By explaining the degree of the hadith or narration from (*shahih* and *da'if*), by suggesting (*sanad* and the *mata* of *rawi* and *matan*-of) on the basis of knowledge (*jarh wa ta'dil*). In his habit he (*rajah*) kan (*aqwal*) is the *shahih* and he (*da'if*) is another narration. If there is (*riwayah israiliyat*) he discusses it and explains its falsehood, as well as refutes its lies using the concept (*jarh wa ta'dil*), this book expresses (*manhaj al-salafu al-shaleh*) in method and point of view, as stated in the Qur'ān and As-Sunnah. Finally, about the relationship between this Tafsir and its author who has qualified capabilities in his field. Ibn Kaṣīr was a master of Tafsir, but was also recognized as (*muhaddis*), so he was well aware of the *sanad* of a hadith. Therefore, it harmonizes a narration with the (*naql*) of *shahih* and common sense. As well as rejecting (*riwayah*) that (*munkar*) and (*riwayah*) that (*dusta*), which cannot be used (*hujjah*) or argumentation either in the world or in the hereafter.

C. Terms of happiness in the Qur'ān

Based on the background of the problem, namely with the theme of discussion on "The Concept of Happiness in Ibn Kaṣīr's Tafsir of the *Qur'ān Al-'Azīm* (Thematic Analysis)", then of course this research needs the steps of the *maudhu'i* tafsir method to find the answer to the formulation of the problem by choosing the terms of happiness in the Qur'an and their meanings. Please note that in the Qur'ān the terms of happiness are varied or varied. Among them there are terms *Sa'ada*, *falah*, *fauz* and many others.⁵⁸

Of the various terms that explain the meaning of happiness, there are:

⁵⁸ Imroatus Sholihah, "Konsep Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir Mutawalli Asy-Sya'rawi Dan Psikologi Positif" (UIN Maulana Malik Ibrahim Malang, 2016).

1. *Sa'ādatan* (سعادة)

Linguistically the word *sa'ada* comes from the word سَعِدَ - يَسْعُدُ - سَعَادَةٌ

Which means happy, lucky, happiness, joy, cheerfulness. While *sa'ada* according to the big dictionary of Indonesian (KBBI) means happiness, the happy, the noble. The word *sa'ada* is taken from the root (*sin-'ain-dal*) from which the word *sa'adah* emerges. A happy person is called *sa'id*.⁵⁹

In Arabic, the word *sa'ada* is a verb (*fi'il*) from the noun (*isim masdar*) *al-sa'adah*, meaning happy, antonym from the word *al-shaqawah* (miserable).⁶⁰ In the Qur'ān, the word *sa'ada* takes its various forms, both meaning *ukhrawi* happiness afterlife. The first shows the happiness of the soul on the Day of Judgment. The second shows an eternal happiness in heaven.⁶¹

Term	Derivation	Chapter and Verses	Information
سَعِدَ - سَعِدُوا	Fi'il Madhi	QS. Hud: 108	Happiness in the hereafter
يَسْعُدُ - سَعَادَةٌ	Isim Fa'il	QS. Hud: 105	Postponement of punishment for those who disobey

According to Ulfa Zahara “Konsep Kebahagiaan Dalam Perspektif Al-Qur'an (Studi Deskriptif Analitis Tafsir-Tafsir Tematik)” 2018. In his research, the word *as-sa'du* and the word *as-sa'ada* mean happiness which is the acquisition of things given by Allah to humans for the achievement of a good. The opposite of the

⁵⁹ Ahsin Sakho Muhammad, *Tafsir Kebahagiaan: Tuntunan Al-Qur'an Menyikapi Cobaan dan Kesulitan Hidup* (Jakarta: Penerbit Qaf, 2019), h. 15

⁶⁰ Ibn Manzur, *Lisan al-'Arab* (Bairut: Dar al-Ma'arif, tt.), Jilid III, h. 2011

⁶¹ Vincent J. Cornell, “Applying the Lessons: Ideals Versus Realities of Happiness from Medieval Islam to The Founding Fathers” dalam *Journal of Law and Religion*, (2014), Vol. 29, no. 1, h. 95

word *as-sa'du* or *as-sa'ada* is *as-saqawah* is hardship or misery. In the Qur'ān Allah mentions the word *sa'ada* in two places, namely in verses 105 and 108 of the Hūd sūrah.⁶²

The word *sa'ada* are cognate words with the words *falah*, *najat*, and *najah* in the meaning of happy. Because when people get luck, safety and success then the feeling must be happy. The word *sa'adah* (happy) contains the nuances of Allah's grace after first navigating difficulties, In essence in the Qur'ān specifically explained about the ideal guidance for a person to achieve true happiness in the world and hereafter, namely by developing himself, improving the quality of his personality to the level of "perfect man" (*insan kamil*).⁶³

Thus, the word *sa'ada* in its various forms is mentioned only twice in the Qur'ān, namely *sa'idun* and *su'iduu*. The word *sa'ada* is interpreted as *ukhrawi* happiness, as mentioned above which is to show the happiness of the soul on the day of vengeance and to show the ultimate happiness that is in heaven. Where it can be concluded the word *as-sa'id* can mean kindness and joy (*khair wa surur*), it can also be good in affairs (*al-Yumn fi al-Amr*). The point is happiness where the creation of a balance between life on earth and the hereafter.

2. *Falahan or Falāhatan* (فلاح)

Linguistically the word *falah* comes from فلح - يفلح - فلاح It means success, succeed, luck. In the Qur'ān Allah also mentions lafadz *aflaha* and its cognate word 44 times. In detail, in the form of *fi'il madhi*, *aflaha* is mentioned four times, *fi'il mudhari'*, *tuflihu*, *tuflihuna*, *yuflihu* and *yuflihuna* are mentioned 26

⁶² Ulfa Zahara, "Konsep Kebahagiaan Dalam Perspektif Al-Quran (Studi Deskriptif Analitis Tafsir-Tafsir Tematik)." 2018, h. 44

⁶³ Didi Didi Junaedi, "Tafsir Kebahagiaan (Menyingkap Makna Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir Psikologi)," 2019, 1–183. h. 191

times, and *isim* which all take the form of *isim fa'il* namely *al-muflihuna* and *al-muflihina* are mentioned 14 times.⁶⁴

Term	Derivation		Chapter and Verses	Information
— فَلَاح — يَفْلَح فَلَاحَة	Fi'il Madhi	أَفْلَحَ	QS. Thaha: 64, QS. Al-Mu'minun: 1, QS. Al-A'la: 14, QS. Syams: 9	Help in kindness, practicing the practices commanded by God, Self-cleaning, cleansing the heart and soul of vices.
	Fi'il Mudhari'	يَفْلَحُ	QS. Al-An'am: 21, 135, OS. Yunus: 17, 77, QS. Yusuf: 23, QS. Thaha: 69, QS. Al-Mu'minun: 117, QS. Al-Qasas: 37, 82	honesty and sincerity, obedience and patience in the face of trials, Stay away from lies and deception, fearful and not subject to evil, Maintaining chastity and morals away from temptation, Faith and follow Allah's guidance, not to condemn Allah, following the guidance of Allah and His Messenger, Piety and Righteous Deeds.
		يَفْلَحُونَ	QS. Yunus: 69, QS. An-Nahl: 116	lying in the name of God, not making up lies against Allah, take refuge in Allah and shun tyranny.
		تَفْلَحُ	QS. Al-Kahfi: 20	get Allah's protection from threats and slander

⁶⁴ Imroatus Sholihah, "Konsep Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir Mutawalli Asy-Sya'rawi Dan Psikologi Positif." h. 75

		تَفْلِحُونَ	QS. Al-Baqarah: 189, QS. Ali-'Imran: 130, 200, QS. Al-Maidah: 35, 90, 100, QS. Al-A'raf: 69, QS. An-Anfal: 45, QS. Al-Hajj: 77, QS. An-Nur: 31, QS. Al-Jumu'ah: 10	understand and carry out fasting and worship, Stay away from <i>riba</i> unsury, Face various tests and challenges, getting closer to Allah through piety, kindness, and sincerity, Stay away from immoral acts such as liquor and gambling, following God's guidance and shunning evil, following God's guidance and avoiding error, Victory and success in battles and the trials of life, through piety and worship, harmony in social relations follows Islamic ethics and values to maintain honor and manners, Make good use of time and sincerely worship.
	Isim Fa'il	الْمُفْلِحُونَ	QS. Al-Baqarah: 5, QS. Ali-'Imran: 104, Qs. Al-A'raf: 8, 157, QS. At-Taubah: 88, QS. Al-Mu'minun: 102, QS. An-Nur: 51, QS. Ar-Rum: 38, QS. Luqman:	Be fearful and make good use of time, Calling for goodness and preventing evil, judgment and consideration, as well as honesty in action, Follow the Prophet and get His guidance,

			5, QS. Al-Mujadalah: 22, QS. Al-Hasyr: 9, QS. At-Taghabun: 16	struggle in the way of God, pious deeds and obedience, calmness and obedience to God's guidance, giving rights to others such as alms and fulfilling social rights, Accepting God's guidance and achieving the right purpose in life, loving Allah and His Messenger, even though they have to face challenges, provide help and support to people in need, and avoid selfishness, fear Allah.
		المفلحين	QS. Al-Qasas: 67	repent and improve yourself after making mistakes

Aflaḥa comes from the word *falah* meaning hemisphere. *Alfallāhu* means success and attainment of goals.⁶⁵ The term *aflaḥa* is mentioned in the Qur'ān four times, which is located at: QS. Thaha: 64, QS. Al-Mu'minun: 1, QS. Al-A'la: 14, and QS. Al-Shams: 9, where in every mention it is always preceded by the word (*qad*) so that the editor reads (*qad aflaḥa*) or which has the meaning of having been happy.⁶⁶

⁶⁵ Ulfa Zahara, "Konsep Kebahagiaan Dalam Perspektif Al-Quran (Studi Deskriptif Analitis Tafsir-Tafsir Tematik)." h. 43

⁶⁶ Didi Junaedi, "Tafsir Kebahagiaan (Menyingkap Makna Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir Psikologi)," 2019, h. 187

The meaning of *al-falah* (luck) is success or good success in accordance with one's desired expectations, through good effort and hard work as well. Success itself is divided into two, namely worldly success and *ukhrawi* success.⁶⁷

Thus, we often hear happiness in the form of heavenly pleasure, which is life believed by Muslims to be life in the afterlife. Freedom is also reflected in the success of the world, namely the happiness that can be obtained by a person so that his life feels good and comfortable in the world, such as being given the opportunity to live life, get wealth and glory while the success of *ukhrawi* consists of four things, namely eternal without knowing death, rich without knowing *fakir*, noble without knowing humiliation and knowing without knowing ignorance.

3. *Al-Fawzu* (الفوز)

Fāza or *fawz*. Linguistically derived from the word فاز - يفوز - فوزا It means to gain victory, success, congratulations, and avoid.⁶⁸ The word *fāza* is a past verb (*fi'il madhi*) from the noun *al-fawz*. The word *al-fawz* from the root (*fa'-waw-zai*) indicates the meaning of salvation. Ar-Raghib in *al-Mufradat* says that the meaning of *al-fawz* is to obtain goodness and salvation (*azh-zhufu bil khair ma'a hushulissalamah*).⁶⁹

Lafadz fauz is synonymous with *lafadz iflah*. Allah mentions *lafadz fauz* and its cognate word in the Qur'ān 29 times. In detail, in the form (*fi'il madhi*), *fāza* is mentioned once, in the form (*isim fa'il*), *al-faizu* is mentioned four times, and in the form (*mashdar*), *fauzun* is mentioned 21 times, (*mafāzan/mafāzah*) three times.⁷⁰

⁶⁷ Alhabib Putra AZ, "Konsep Kebahagiaan Dalam Al-Qur'an). (Institut PTIQ Jakarta, 2022). h. 23

⁶⁸ Ahmad Warson Munawwir, *Al-Munawwir, Kamus Arab-Indonesia*, h. 1077..

⁶⁹ Ahsin Sakho Muhammad, *Tafsir Kebahagiaan: Tuntunan Al-Qur'an Menyikapi Cobaan dan Kesulitan Hidup*, h. 16

⁷⁰ Imroatus Sholihah, "Konsep Kebahagiaan Dalam Al-Qur'an Perspektif Tafsir Mutawalli Asy-Sya'rawi Dan Psikologi Positif." h. 82

Term	Derivation		Chapter and Verses	Information
فاز – يفوز – فوزا	Fi'il Madhi	فاز	QS. Ali-'Imran: 185, QS. Al- Ahzab: 71	Happiness Obtained in the Hereafter, obedience to God and carrying out His commandments
	Fi'il Mudhari'	أفوز	QS. An-Nisa': 73	help and support the struggle in the way of God
	Masdar	الفوز	QS. An-Nisa': 13, QS. Al- Maidah: 119, QS. Al-An'am: 16, QS. At-Taubah: 72, 89, 100, 111, QS. Yunus: 64 QS. As-Shaffat: 60, QS. Ghafir: 9, QS. Ad-Dukhan: 57, QS. Al-Jatsiyah: 30, QS. Al-Hadid: 12, QS. As-Shaf: 12, QS. At-Taghabun: 9, QS. Al-Buruj: 11	following God's laws and carrying out His commandments, the pleasure of Allah obtained on the Day of Resurrection for the people, protection from the punishment and wrath of Allah for the obedient and righteous, Luck in the Hereafter, victory and salvation obtained with God's support for faithful and faithful people, first embraced Islam and practiced pious deeds, struggle in God's way and get heaven in return, have faith and do not feel afraid or sad, Enjoyment and Happiness in Heaven, Have faith in the Lord especially from threats and difficulties, Happiness and Salvation in Heaven, Faith and pious deeds,

				Faith and Piety, faith and struggle in the way of Allah, kemenangan di hari kiamat dan masuk ke dalam surga Victory on the Day of Resurrection and Entry into Heaven, Eternal Happiness in the Hereafter.
		فوزاً	QS. An-Nisa': 73, QS. Al- Ahzab: 71, QS. Al-Fath: 5	supporting the struggle in the way of God and committing to the mission of religion, obedience to God and following his direction, Happiness in the Hereafter.
	Isim Fa'il	الْفَائِزُونَ	QS. At-Taubah: 20, QS. Al- Mu'minun: 111, QS. An-Nur: 52, QS. Al-Hasyr: 20	faith and jihad in the way of Allah, righteous deeds and obedience to Him, obedience and obedience to the commandments of Allah and His Messenger, Happiness in the hereafter
	Isim Zaman dan Makan	مَفَازاً	QS. An-Naba':31	Happiness in the hereafter
		مَفَازَةً	QS. Ali-'Imran: 188	Happiness is not in worldly pleasures such as wealth and glory, because in the end all forms of true happiness are when one receives the grace and forgiveness of

				Allah
		مَفَازِ تَحَمٍّ	QS. Az-Zumar: 61	Happiness in the hereafter

Results Ulfa Zahara the meaning of the word *al-fauzu* is success, luck, namely obtaining good and getting salvation.⁷¹

From the discussion above, looking at the word *fāza* in its various derivations listed in various verses, then its use in the sense of Allah's forgiveness and the acquisition of heaven. Thus the word *fāza* is interpreted as enjoyment or happiness in the hereafter only.

Happiness in the Qur'ān, with some of the terms that the author has described, especially those related to the problems that have been formulated in this study. The author only limits to verses that use the word *sa'ada* to be studied more deeply, because the *term* makes it easier for the author and makes the research carried out directed and felt appropriate to be used as a relevant pronunciation for the topic of happiness with the selection of titles that the author has described in the background.

4. *Farah* (فرح)

Fariha means joy. The word فرح يفرح فرح is taken from the word fa'-ra-ha, which in the Qur'an the word is repeated 22 times, in various forms and derivations which have the basic meaning, namely getting relief in the heart, pride, happiness, joy, and joy.⁷²

⁷¹ Ulfa Zahara, "Konsep Kebahagiaan Dalam Perspektif Al-Quran (Studi Deskriptif Analitis Tafsir-Tafsir Tematik)", 2018, h. 44

⁷² Ahmad Warson Munawwir, Al-Munawwir, Kamus Arab-Indonesia, h. 1077

The meaning of happiness in the form of the word فرح from the word itself in the Qur'an is 7 times.⁷³ Derivatives of the word fa'-ra-ha have 22 forms in the Qur'an. Each of them said that there were 9 repetitions of fi'il mudhari', 7 repetitions of fi'il madhi, and 6 repetitions of isim file.

Term	Derivation		Chapter and Verses	Information
فرح - يفرح - فرح	Isim Mudhari'	تفرحوا	QS. Al-Hadid: 23	Balance and peace of mind
		تفرح	QS. Al-Qasas: 76	Humble and not arrogant attitude
		يفرحون	QS. Ali Imran: 188, QS. Ar-Ra'd: 36	Not from lies and deception, Accepting and rejoicing in God's revelation
		يفرح	QS. Ar-Rum: 4	Confidence in Final Victory
		تفرحون	QS. An-Naml: 36, QS. Ghafir: 75	Not arrogant about achievements, Obedient and obedient to Allah
		يفرحوا	QS. Ali-'Imran: 120, QS. Yunus: 58	Patience and steadfastness of faith, Gratitude and joy for grace
	Fi'il Madhi	فرح	QS. At-Taubah: 81, QS. Asy-Syura: 48	No worldly luxuries, Resigned to His Decision
		فرحوا	QS. Al-A'nam: 44, QS. Yunus: 22, QS. Ar-Ra'd: 26, QS. Ar-Rum: 36, QS. Ghafir: 83	Not dependent on worldly wealth and pleasures, Trust in God's help and grace, It does not lie in

⁷³ M. Fuad Abdul Baqi, Al-Mu'jam al-Mufahras li Alfazh al-Qur'aan al-Karim,(Beirut: Da'r al Ma'rifah, 2015), h. 514.

				abundant wealth or worldly power, Faith and confidence in God's promises, Do not be haughty or reject God's guidance.
	Fi'il Fa'il	فَرِحَ	QS. Hud: 10	surrender and acceptance of Allah's decrees
		فَرِحُونَ	QS. At-Taubah: 50, QS. Al-Mu'minun: 53, QS. Ar-Rum: 32	Perseverance against insults, Unity and togetherness, Harmony with others
		فَرِحِينَ	QS. Ali-'Imran: 170, QS. Al-Qasas: 76	Receiving God's favors and bounties, It does not come from worldly wealth and luxury

The meaning of happiness in the form of the word faraha means joy. According to Ibn Kasir, it is the believers who rejoice in the coming of the right guidance and religion, because it is better than all that they have accumulated, which is in the form of worldly pleasures and mortal riches.⁷⁴

5. *Tamtīā* (تَمْتِيعًا)

Matā' means pleasure. The word mata' which in the Qur'an the word is repeated 70 times, in various forms and derivations which means basically something that is liked by humans, used, then disappears slowly without the slightest trace left.⁷⁵

Term	Derivation	Chapter and Verses	Information
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⁷⁴ Ibnu Katsir Al-Dimasyqi, al-Qur'a>n al-Azhim, terj Abdul Ghoffar, (cet I, jilid IV, Bogor: Pustaka Imam Syafi'i, 2001), h. 286.

⁷⁵ Ibn Manzur, Lisan al-'Arab (Bairut: Dar Al-Ma'arif, 2011), h. 328

مَتَّعَ يَجْعَلُ تَمَيِّعًا	Fi'il Madhi	مَتَّعَتْ	QS. Az-Zukhruf: 29	It does not lie in worldly wealth and luxury
		مَتَّعْنَا	QS. Al-Hijr: 88, QS. Thaha: 131, QS. Al-Anbiya': 44	Not arrogant, Avoiding worldly temptations and temporary pleasures, Not from worldly achievements
		مَتَّعَنَّهُ	QS. Al-Qasas: 61	Not seeking worldly rewards
		مَتَّعْنَهُمْ	QS. Al-Furqan: 18	Not clinging to worldly pleasures and desires
		تَمَتَّعَ	QS. Al-Baqarah: 196	Giving alms in the way of Allah
		مَتَّعْنَهُمْ	QS. Yunus: 98, QS. As-Syu'ara: 205, QS. As- Shaffat: 148	Not denying Allah, Not imposing confidence on others, Humility and awareness of a servant
		اسْتَمْتَعَ	QS. Al-An'am: 128, QS. At-Taubah: 69	It does not lie in debate and disagreement, Resigned to Allah even though it was betrayed by man
		اسْتَمْتَعْتُمْ	QS. An-Nisa': 24, QS. At-Taubah: 69, QS. Al-Ahqaf: 20	Not achieved by illegal means, Obedience and awareness of the greatness of Allah, Happiness in the hereafter.
	Fi'il Mudhari'	يَمَيِّعُكُمْ	QS. Hud: 3	Repairing a relationship with God
		تَتَمَتَّعُونَ	QS. Al-Ahzab: 16	Do not seek worldly protection or happiness
		فَامَيِّعْهُ	QS. Al-Baqarah: 126	Prayer and hope to Allah
		نَمَيِّعُهُمْ	QS. Hud: 48, QS. Luqman: 24	Obey and follow Allah's commands
		اَمْتَعَنَّ	QS. Al-Ahzab: 28	Confidence and tawakal in Him

		يَتَمَتَّعُونَ	QS. Muhammad: 12	Faith and piety
		يَتَمَتَّعُوا	QS. Al-Hijr: 3, QS. Al-Ankabut: 66	Worldly happiness is deceptive, True happiness requires faith
		يَتَمَتَّعُونَ	QS. As-Syu'ara: 207	Not from a worldly life full of luxury
	Masdar	متاع	QS. Al-Baqarah: 36, 241, QS. Ali Imran: 14, 185, 197, QS. An-Nisa': 77, QS. Al-A'raf: 24, QS. At-Taubah: 38, QS. Yunus: 23, 70, QS. Ar-Ra'd: 17, 26, QS. An-Nahl: 117, QS. Al-Anbiya': 111, QS. An-Nur: 29, QS. Al-Qasas: 60, 61, QS. Ghafir: 39, QS. Asy-Syura: 36, QS. Az-Zukhruf: 35, QS. Al-Hadid: 20.	Unswayed by the temptations of the world, Good relationships, mutual respect, and support, Not wealth, women, and the pleasures of the world, Happiness in the Hereafter, Patient on the test of the world, Not pursuing worldly pleasures, Stay away from destructive actions. Obedience and effort in the way of God, Faith and obedience to God, Faith and obedience to Allah, Not against the law of Allah, not from wealth and power alone, It cannot be obtained by following the wrong methods, maintaining cleanliness of heart and morals, It cannot be achieved by pursuing the world and wealth alone, not in wealth or position alone, temporary worldly

				prosperity, The happiness of the world is often deceptive, Making use of time in this world for good
		متاعنا	QS. Yusuf: 17, 79	Patience in difficulties, surrender and trust in Allah
		متاعهم	QS. Yusuf: 65	Gratitude for the favor
		متاعا	QS. Al-Baqarah: 236, 240, QS. Al-Maidah: 96, QS. Hud: 3, QS. An-Nahl: 80, QS. Al-Ahzab: 53, QS. Yasin: 44, QS. Al-Waqiah: 73, QS. An-Naziat: 33, QS. Abasa: 32	Mutual respect and fair treatment, Fairness and respect for spouse rights, Repent and ask for forgiveness, Gratitude for blessings and convenience, Ethics and manners in interacting, Thankful for God's salvation and protection, Happiness in the hereafter,, Unattainable with vanity, Gratitude for Allah's blessings
	Fi'il Amr	فاستمتعوا	QS. At-Taubah: 69	of the deeds received by Allah
		تمتعوا	QS. Hud: 65, QS. Ibrahim: 30, QS. An-Nahl: 55, QS. Ar-Rum: 34, QS. Az-Zariyat: 43, QS. Al-Mursalat: 46	obedience to God's commands, exchanging Allah's favor for disbelief and misleading others from the way of Allah, disbelieving in the blessings of Allah and hiding gratitude, forgetting and turning away from Allah, the Ad's because they reject the signs of God's

				dominion, fear of Allah.
		تَمَتَّعَ	QS. Az-Zumar: 8	awareness to always be grateful to Allah in every situation.
		مِيعَاهُنَّ	QS. Al-Baqarah: 236, QS. Al- Ahzab: 49	Happiness in this context is when the husband gives mut'ah (giving) in a good and fair way as a form of responsibility and kindness, obedience to God's rules and maintaining honor and giving rights to a properly divorced wife.
	Jama' Taksir	أَمِيعَكُمْ	QS. An-Nisa': 102	The procedure of praying in a state of war shows obedience and seriousness in worshipping Allah, even in the midst of threats and difficulties.

There are 70 forms of derivation of the word 'eye' in the Qur'an. Each of them is said to have 15 repetitions of fi'il madhi, 10 repetitions of fi'il mudhari, 34 repetitions of masdar, 10 repetitions of fi'il amr and 1 repetition of jama' taksir.⁷⁶

6. *Isrāran* (سرارا)

Surur is also interpreted as happiness and joy obtained in this world and the hereafter. Surur also means joy and carefree, in various forms and its meaningful derivations, namely satisfaction or joy in the heart when benefits are achieved and dangers are avoided. The word surur in the Qur'an is 39 times,⁷⁷

⁷⁶ M. Fuad Abdul Baqi, Al-Mu'jam al-Mufahras li Alfazh al-Qur'a@n al-Karim,(Beirut: Da'r al Ma'rifah, 2015), h. 658-659.

⁷⁷ Ahmad Warson Munawwir, Al-Munawwir, Kamus Arab-Indonesia, h. 625

Term	Derivation		Chapter and Verses	Information
	Fi'il Madhi	أَسْرَوْا	QS. Al-Maidah: 52, QS. Yunus: 54, QS. Thaha: 62, QS. Al-Anbiya: 3, QS. Saba': 33	draw closer to God by following His direction and not by joining a group that does not agree, Sincere Repentance and True Faith, lies and falsehoods, awareness and obedience to God's revelation and guidance, pious deeds and sincerity of heart in worshipping Allah.
		أَسْرَوْهُ	QS. Yusuf: 19	Overcoming Trials and Trials with Patience and Faith.
	Fi'il Mudhari	تَسْرُونَ	QS. An-Nahl: 19, QS. Al-Mumtahanah: 1, QS. At-Taghabun: 4	believe and follow His shari'a, stay away from attitudes and actions that are contrary to Islamic principles, Belief in the destiny of Allah SWT.
		يَسْرُونَ	QS. Al-Baqarah: 77, QS. Hud: 5, QS. An-Nahl: 23, QS. Yasin: 76	the helplessness of those who deny God's revelation and their attitude of always turning away from the truth, everything that is hidden in the heart of man and nothing can hide from Him, those who do not believe in Him and ignore His commandments will not experience true happiness, Don't believe in facing

				difficulties.
	Fi'il Amr	أَسْرُوا	QS. Al-Mulk: 13	beliefs and good deeds done with full awareness of God's presence.
	Masdar	إِسْرَارًا	QS. Nuh: 9	listening to and following God's counsel and revelation, and not from rejection and arrogance of His guidance.
		إِسْرَارَهُمْ	QS. Muhammad: 26	rejection of God's revelation and His truth
		السِّرِّ	QS. Thaha: 7, QS. Al-Furqan: 6	awareness of the nature and power of God who created all things, rejection of God's revelations and teachings
		سِرًّا	QS. Al-Baqarah: 235, 274, QS. Ar-Ra'd: 22, QS. Ibrahim: 31, QS. An-Nahl: 75, QS. Fathir: 29	the context of social and family interaction, generosity in giving alms and helping others without expecting anything in return, patience in the face of trials and uncertainty, gratitude for God's favor, as well as faith and obedience to Him, understand and use God's grace wisely, Seeking knowledge and doing good deeds, as well as continuing to dhikr and giving thanks to Allah.
		سِرِّكُمْ	QS. Al-An'am: 3	awareness of God's presence and power.
		سِرَّهُمْ	QS. At-Taubah: 78, QS. Az-Zukhruf: 80	happiness cannot be achieved if one pretends or hides ugliness, protection from physical

				harm, but also about salvation from spiritual error and harm
		سرورا	QS. Al-Insan: 11 QS.	patience in facing life's trials and by following God's direction
		سر	QS. Al-Hijr: 47, QS. As- Shafat: 44, QS. At-Tur: 20, QS. Al-Waqi'ah: 15, QS. Al-Ghasiyah: 13	true happiness is a gift from Allah in the form of a clean and grateful heart, close relationship with Allah and receiving His blessings, Happiness in Heaven, Happiness in Heaven is marked by living in a state of glory and enjoyment, cozy and peaceful atmosphere.
		سرورا	QS. Az-Zukhruf: 34	True happiness is not found in worldly riches and luxuries alone, but in peace of mind and obedience to God
	Isim Maf'ul	مسرورا	QS. Al-Insyiqaq: 9, 13	Receiving their charity records with the right hand is the ultimate happiness, following God's direction and living a life of obedience.
	Jama' Taksir	السراير	QS. At-Thariq: 9	Awareness of the Day of Retribution and the Hereafter
	Sighat Mubalaghah	السراء	QS. Ali-'Imran: 134, QS. Al-A'raf: 95	commendable traits such as patience, generosity, and forgiveness, self-transformation toward the right path and following God's direction.

From the explanation above, it can be seen that there are 39 forms of derivation of the word *surur* in the Qur'an. Each of the said said that there were 6 repetitions of *fi'il madhi*, 7 repetitions of *fi'il mudhari*, 1 repetition of *fi'il amr*, 20 repetitions of *masdar*, 2 repetitions of *isim maf'ul*, 1 repetition of *jama' taksir*, and 2 repetitions of *sighat mubalaghah*.⁷⁸ Thus, from the explanation of each term above, it can be seen that the Qur'an discusses happiness has many meanings and meanings and various kinds in the letters and verses in the Qur'an. This can be seen from the many mentions of the term '*mata*' in the Qur'an which are repeated 70 times.⁷⁹

Although in each meaning the form of the word is different, it can be an illustration that in the Qur'an Allah SWT. wants people to get happiness in their lives both in this world and in the hereafter. Happiness depends on how we define it, because each human being is different in feeling happiness in his life.

7. *Hasanatan* (حسنة)

Happiness in the sense of goodness or good (حسنة) can be understood from QS. at-Taubah: 50, QS. ar-Ra'du: 6,22, QS. an-Nahl: 30,41, 97,122, QS. an-Naml: 46,89, QS. al-Qashash: 54, 84, QS. al-Ahzab: 21, QS. az-Zumar: 10, QS. Fushshilat: 34, QS. as-Syuura: 23 dan QS. al-Mumtahanah: 4,6. dari kata حسنة (Goodness) itself is mentioned 26 times in the Qur'an.⁸⁰

Linguistically/etymologically, the word *hasanah* comes from the word *hasana* حسنة حسن يحسن which means good, beautiful, whose *masdar* form is

⁷⁸ Muhammad Fu'ad 'Abd al-Baqi, Al-Mu'jam al-Mufahras li Alfaz Al-Qur'an Al-Karim, h. 349

⁷⁹ Muhammad Fu'ad 'Abd al-Baqi, Al-Mu'jam al-Mufahras li Alfaz Al-Qur'an Al-Karim, h. 527

⁸⁰ M. Fuad Abdul Baqi, Al-Mu'jam al-Mufahras li Alfaz al-Qur'a@n al-Karim,(Beirut: Da'r al Ma'rifah, 2015), hal. 203

hasanatan means goodness.⁸¹ In terms of terminology, the meaning of the word *hasanah* is an act of virtue (*amal salih*) which will be symbolically placed on the scales to decide one's salvation on the Day of the Hereafter. In this case Ibn Ataillah said: "Do not demand retribution for a good deed, because the true owner of virtue is not you, but you are only the representative of Allah. It is enough for you if your deeds are accepted by Him."⁸²

Term	Derivation		Chapter and Verses	Information
حسن يحسن حسنة	Isim Masdar	حسنة	QS. at-Taubah: 50, QS an-Nahl: 30, QS al-Ahzab: 21, QS al-Mumtahanah: 4 dan 6	get happiness from Allah and His Messenger, not just from worldly pleasures, Do good in this world and get a good life (<i>tayyibah</i> life) in this world and great rewards in the hereafter, imitating the traits and behaviors of the Prophet Muhammad PBUH in living his daily life, steadfastness of faith and patience in the face of trials, inheritance from a generation that is obedient and obedient to God.

⁸¹ A. Warson Munawwir, *Arab-Indonesia Terlengkap*, (Surabaya : Pustaka Progresif, 1997). hlm. 265

⁸² Cyril Glasse, *Ensiklopedi Islam Ringkas*, terj. Ghufon A. Mas'adi (Jakarta: Raja Grafindo Persada, 1999), hlm. 129

		حَسَنَةً	QS an-Nahl: 41 dan 122, QS as- Syuura: 23	emigrating for the sake of Allah, happiness in the world in the form of goodness and blessings, Faith and Charity.
		الْحَسَنَةِ	QS ar-Ra'du: 6, QS an-Naml: 46	Patience in Waiting for Goodness, faith and avoiding damage on earth.
		بِالْحَسَنَةِ	QS ar-Ra'du: 22, QS an-Naml: 89, QS al-Qashash: 54 dan 84	patience, prayer, and withdrawal of wealth in the way of Allah, kindness will get a better and safer reward from fear on the Day of Resurrection, Patience and giving good in a good way also avoiding bad, Doing good and evil will get a commensurate reward.
	Isim Tafdhil	بِأَحْسَنِ	QS an-Nahl: 97	do good deeds, both men and women, and have faith, Allah will give a good life (hayatan tayyibah) in this world and better rewards in the hereafter.
		أَحْسَنَ	QS Fushshilat: 34	able to control themselves and repay evil with good, thus creating peace and harmony.
	Fi'il Madhi	أَحْسَنُوا	QS az-Zumar: 10	patience will get infinite rewards. Patience in the face of trials and difficulties brings true happiness.

CHAPTER IV

THE CONCEPT OF HAPPINESS IN IBN KAŠĪR'S TAFSIR OF THE *QUR'ĀN AL-'AẒĪM* (THEMATIC ANALYSIS)

A. The Meaning of Happiness in Ibn Kašīr's Tafsir of the *Qur'ān Al-'Aẓīm*

The verse of happiness in the *Qur'an al-Adzim* Ibn Katsir, there are a number of verses in the *Quran*, but in this discussion it is limited to verses of happiness that can be implemented in life.

1. Happiness in the hereafter

In Ibn Kašīr tafsir, this type of happiness is described in terms *Sa'ādatan* in QS. Hūd 11 : 105 and 108.

Ibn Kašīr Interpretation on Happiness Verses, that isi :

a) *Sa'ādatan*

In the *Qur'ān* Allah mentions the word *sa'ada* in two places, namely in verses 105 and 108 of the Hūd sūrah.⁸³

1) QS. Hūd 11 : 105

(١٠٥) يَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ، فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

It means: "When that day came, no one spoke, except with His permission; Then some of them are miserable and some are happy."⁸⁴

The interpretation of the above verse, that Ibn Kasir used the *Qur'an* as his method of interpretation that is, the Word of Allah SWT,

وَيَوْمَ يَأْتُ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ
أَيُّ يَوْمٍ يَأْتِي يَوْمَ الْقِيَامَةِ لَا يَتَكَلَّمُ أَحَدٌ إِلَّا بِإِذْنِ اللَّهِ كَقَوْلِهِ

⁸³ Ulfa Zahara, "Konsep Kebahagiaan Dalam Perspektif Al-Quran (Studi Deskriptif Analitis Tafsir-Tafsir Tematik)." 2018, h. 44

⁸⁴ QS. Hud [11]: 105

لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا [النَّبَأُ : ٣٨]

وَقَالَ: ﴿وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ﴾ [طه : ١٠٨] الآية.

Ibn Kasir also interprets QS. Hud verse 105 with Hadith from the books of *Shahih Al-Bukhari* and *Shahih Muslim* namely,

وَفِي الصَّحِيحَيْنِ مِنْ حَدِيثِ الشَّفَاعَةِ وَلَا يَتَكَلَّمُ يَوْمَئِذٍ إِلَّا الرُّسُلُ وَدَعَا الرُّسُلُ يَوْمَئِذٍ إِلَهُهُمْ
سَلَّمَ سَلَّمَ

(١٠٥) وَقَوْلُهُ : فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ

أَيُّ فَمِنْ أَهْلِ الْجَمْعِ شَقِيٌّ وَمِنْهُمْ سَعِيدٌ

كَمَا قَالَ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ [الشُّورَى : ٧]

وَقَالَ الْحَافِظُ أَبُو يَعْلَى فِي مَسْنَدِهِ : حَدَّثَنَا مُوسَى بْنُ حَيَّانَ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو

حَدَّثَنَا سُلَيْمَانُ أَبُو سَفْيَانَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ عَنْ ابْنِ عَمْرِو عَنْ عُمَرَ قَالَ : لَمَّا نَزَلَتْ

﴿فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ سَأَلْتُ النَّبِيَّ ﷺ فَقُلْتُ يَا رَسُولَ اللَّهِ : عَلَامَ نَعْمَلُ ؟ عَلَى شَيْءٍ قَدْ

فَرَّغَ مِنْهُ أَمْ عَلَى شَيْءٍ لَمْ يَفْرَغْ مِنْهُ ، فَقَالَ : عَلَى شَيْءٍ قَدْ فَرَّغَ مِنْهُ يَا عُمَرُ وَجَرَتْ بِهِ

الْأَقْلَامُ ، وَلَكِنْ كُلُّ مِيسَرٍ لَمَّا خُلِقَ لَهُ ، ثُمَّ بَيْنَ حَالِ الْأَشْقِيَاءِ وَحَالِ السُّعْدَاءِ 85

⁸⁵ Mohammad Ali Baydoun, Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašir Al-Dimashqi, "Tafsir Al-Qur'an Al-Azim." Vol. 2, Dar Al-Kotob Al-ilmiah est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 413-414

According to Ibn Kašīr, with the guidance of true religion coming from Allah, they should be happy because it is more worthy of their pride. It means that the treasures of the world and what is in them, in the form of beauty, must be lost and will be damaged. While the afterlife is better and eternal, so it should be more important to seek and obtain.⁸⁶

2) QS. Hūd 11 : 108

وَأَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ
غَيْرٌ مَجْذُودٌ

It means: "And as for the blessed ones, then (their place) is in heaven; they remain in it as long as there is heaven and earth, unless your Lord wills (another); as an unfailing gift."⁸⁷

يَقُولُ تَعَالَى : ﴿وَأَمَّا الَّذِينَ سَعَدُوا
وَهُمْ أَتْبَاعُ الرُّسُلِ فِي الْجَنَّةِ
أَيِّ فَمَا وَهُمْ الْجَنَّةُ خَالِدِينَ فِيهَا
أَيِّ مَا كُنْتُمْ فِيهَا أَبَدًا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
مَعْنَى الْإِسْتِثْنَاءِ هَهُنَا أَنَّ دَوَامَهُمْ فِيهَا مِنْ النَّعِيمِ لَيْسَ أَمْرًا وَاجِبًا بِذَاتِهِ بَلْ هُوَ مُوَكَّلٌ
إِلَى مَشِيئَةِ اللَّهِ تَعَالَى فَلَهُ الْمُنَّةُ عَلَيْهِمْ دَائِمًا وَلِهَذَا يُلْهِمُونَ التَّسْبِيحَ وَالتَّحْمِيدَ كَمَا يُلْهِمُونَ
النَّفْسَ. 88

⁸⁶ Ibnu Katsir Al-Dimasyqi, Tafsir al-Qur'an al-., Azhim, tej. Abdul Gofar (cet. I, Jilid 5; Dar al-Kottob al-Ilmiyah: Beirut, 2001), h.286

⁸⁷ QS. Hud [11]: 108

The meaning of the exception here is that their eternity in the enjoyment they get is not a matter that is obligatory by itself, in fact it is left to the will of Allah SWT. It is God who has gifts over them forever. Therefore they are inspired to continue to pray and enthrone as they are inspired to breathe.

وَقَالَ الضَّحَّاكُ وَالْحَسَنُ الْبَصْرِيُّ هِيَ فِي حَقِّ عَصَاةِ الْمُوحِدِينَ الَّذِينَ كَانُوا فِي النَّارِ ثُمَّ أُخْرِجُوا مِنْهَا

وَعَقِبَ ذَلِكَ بِقَوْلِهِ عَطَاءٌ غَيْرُ تَجِدُونَ

أَيُّ غَيْرٍ مَقْطُوعٍ قَالَهٖ مُجَاهِدٌ وَابْنُ عَبَّاسٍ وَأَبُو الْعَالِيَةِ وَغَيْرُ وَاحِدٍ لِّأَنَّهُ يَتَوَهَّمُ مَتَوَهَّمٌ بَعْدَ ذِكْرِهِ الْمَشِيئَةِ أَنَّ ثُمَّ انْقِطَاعًا أَوْ لِبَسًا أَوْ شَيْئًا بَلْ حَتَمَ لَهُ بِالِدَّوَامِ وَعَدَمِ الانْقِطَاعِ كَمَا بَيَّنَّ هُنَاكَ أَنَّ عَذَابَ أَهْلِ النَّارِ فِي النَّارِ دَائِمًا مُرَدُّودٌ إِلَى مَشِيئَتِهِ وَأَنَّهُ بَعْدَ وَحُكْمَتِهِ عَذَابُهُمْ

وَلِهَذَا قَالَ ﴿إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾

كَمَا قَالَ : لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يَسْأَلُونَ [الأنبياء : ٢٣]

وَهُنَا طَيَّبَ الْقُلُوبَ وَثَبَتَ الْمَقْصُودُ بِقَوْلِهِ : عَطَاءٌ غَيْرُ مُجْدُودٍ

وَقَدْ جَاءَ فِي الصَّحِيحَيْنِ يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فِي ذَبْحٍ بَيْنَ الْجَنَّةِ وَالنَّارِ ثُمَّ يُقَالُ

⁸⁹ يَا أَهْلَ الْجَنَّةِ خَلُودٌ فَلَا مَوْتَ ، وَيَا أَهْلَ النَّارِ خَلُودٌ فَلَا مَوْتَ

⁸⁸ Mohammad Ali Baydoun, Al-Imam Al-Hafēz Imamuddin Abi Fida' Ismail Ibnu Umar Kašīr Al-Dimashqi, "Tafsīr Al-Qur'ān Al-'Azīm." Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 416

⁸⁹ Al-Bukhori (4730). Muslin (2849/40)

وَفِي الصَّحِيحِ أَيْضًا فَيَقَالُ يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشْبُوا
 أَنْ تَصْحُوا فَلَا تَسْقُمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَنَعَمُوا فَلَا تَبْأَسُوا • فَلَا تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ
 90. أَبَدًا⁹¹

Ibn Kašīr says that as for the blessed ones, they are the followers of the apostles. Their place is heaven, they dwell in it forever, as long as there is heaven and earth unless your rabb wills otherwise. The meaning of the exception here is, that their eternity in pleasure is not something that Allah Almighty should do, but it is left to the will of Allah Almighty, hence the right of Allah Almighty is the constant gift of grace to them, therefore, they are inspired to pray and enthrone as they breathe.⁹²

This verse describes wretched people who will become inhabitants of hell. Followed by the verse being discussed, which describes those who will find happiness by declaring those who are blessed their place in heaven, they are eternal in it as long as there is heaven and earth, unless Allah Almighty desires others, as an unfailing gift.⁹³

2. Happiness in a spiritual world

In Ibn Kašīr tafsir, this type of spiritual happiness varies, explained in terms *falāhatan* QS. Al-hajj [22]: 77, term *isrāran* QS. Al- Insan [76]: 11, term *al-Fawzu* QS. An-Nur [24]: 52, QS. Al-Mu'minun [23]: 111 and term *farah* QS. Ar-Rum [30] : 36.

Ibn Kašīr Interpretation on Happiness Verses, that isi :

⁹⁰ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašīr Al-Dimashqi, "Tafsīr Al-Qur'ān Al-'Aẓīm.") Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 414-415

⁹¹ Muslin 2837/8

⁹² Ibnu Katsir Tafsir Ibnu Katsir, Cet. II, Jilid 4, h. 384

⁹³ M. Quraish Shihab, "Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an" (Jakarta: Lentera Hati. 2002), Vol. 6, h. 350-351

a) *Falāhatan*

QS. Al-hajj:77 (spiritual)

سورة الحج (٢٢) : الآيات ٧٧

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (٧٧)

It means: “O you who believe! Bow down, bow down, and worship your Lord; and do good, so that you may be lucky.”(QS. Al-Hajj [22]: 77)

هَلْ هِيَ مَشْرُوعٌ : اِخْتَلَفَ الْأَيُّمَةُ رَحِمَهُمُ اللَّهُ فِي هَذِهِ السَّجْدَةِ الثَّانِيَةِ مِنْ سُورَةِ الْحَجِّ السُّجُودُ فِيهَا، أَمْ لَا؟ عَلَى قَوْلَيْنِ، وَقَدْ قَدَّمْنَا عِنْدَ الْأُولَى حَدِيثَ عُقْبَةَ بْنِ عَامِرٍ عَنْ فَضِلَتِ سُورَةِ الْحَجِّ بِسَجْدَتَيْنِ، فَمَنْ لَمْ يَسْجُدْهُمَا فَلَا « النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ أَيُّ بِأَمْوَالِكُمْ وَأَلْسِنَتِكُمْ : وَقَوْلُهُ . « ١ » « يَفْرَأُهُمَا : [آلِ عِمْرَانَ] اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ : كَمَا قَالَ تَعَالَى وَأَنْفُسِكُمْ، ١٠٢] .

هُوَ اجْتِبَاكُمُ أَيُّ يَا هَذِهِ الْأُمَّةُ اللَّهُ اصْطَفَاكُمْ وَاخْتَارَكُمْ عَلَى سَائِرِ الْأُمَمِ، : وَقَوْلُهُ وَفَضَّلَكُمْ وَشَرَّفَكُمْ وَخَصَّكُمْ بِأَكْرَمِ رَسُولٍ وَأَكْمَلِ شَرْعٍ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ أَيُّ مَا كَلَّفَكُمْ مَا لَا تَطِيقُونَ وَمَا أَلْزَمَكُمْ بِشَيْءٍ يَشُقُّ عَلَيْكُمْ إِلَّا جَعَلَ اللَّهُ لَكُمْ فَرَجًا وَمَخْرَجًا، فَالصَّلَاةُ الَّتِي هِيَ أَكْبَرُ أَرْكَانِ الْإِسْلَامِ بَعْدَ الشَّهَادَتَيْنِ تَجِبُ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ تَقْصُرُ إِلَى اثْنَتَيْنِ، وَفِي الْخَوْفِ يُصَلِّي بِهَا بَعْضُ الْأَيُّمَةِ رَكْعَةً، كَمَا وَرَدَ بِهِ الْحَدِيثُ، وَتُصَلَّى رَجُلًا وَرُكْبَانًا مُسْتَقْبِلِي الْقِبْلَةِ وَغَيْرِ مُسْتَقْبِلِيهَا، وَكَذَا فِي النَّافِلَةِ فِي السَّفَرِ إِلَى الْقِبْلَةِ وَغَيْرِهَا، وَالْقِيَامُ فِيهَا يَسْقُطُ لِعَذْرِ

الْمَرَضِ، فَيُصَلِّيْهَا الْمَرِيضُ جَالِسًا، فَإِنْ لَمْ يَسْتَطِعْ فَعَلَى جَنْبِهِ، إِلَى غَيْرِ ذَلِكَ مِنْ
وَلِهَذَا قَالَ عَلَيْهِ الرُّخْصِ وَالتَّخْفِيفَاتِ فِي سَائِرِ الْفَرَائِضِ وَالْوَجِبَاتِ،
بعثت» :السلام

b) *Isrāran*

QS. Al-Insan ayat [76]: 11 (spiritual)

(١١) فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

It mean: “So God kept them from the troubles of that day, and gave them clarity (face) and joy (heart).” 220 (QS. Al- Insan [76]: 11).

قَالَ اللَّهُ تَعَالَى:

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا وَهَذَا مِنْ بَابِ التَّجَانُّسِ الْبَلِيغِ
فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ أَيَّ أَمْنَهُمْ مِمَّا خَافُوا مِنْهُ وَلَقَّاهُمْ نَضْرَةً أَيَّ فِي وُجُوهِهِمْ
وَسُرُورًا أَيَّ فِي قُلُوبِهِمْ، قَالَهُ الْحَسَنُ الْبَصْرِيُّ وَقَتَادَةُ وَأَبُو الْعَالِيَةِ وَالرَّبِيعُ بْنُ
عَبَسَ: ٣٨ - [وَجُوهٌ يَوْمَئِذٍ مُسْفَرَةٌ ضَاحِكَةٌ مُسْتَبْشِرَةٌ: وَهَذِهِ كَقَوْلِهِ تَعَالَى أَنَسٌ،
وَذَلِكَ أَنَّ الْقَلْبَ إِذَا سُرَّ اسْتَنَارَ الْوَجْهُ] ٣٩

وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سُرَّ: قَالَ كَعْبُ بْنُ مَالِكٍ فِي حَدِيثِهِ الطَّوِيلِ
اسْتَنَارَ وَجْهُهُ حَتَّى كَانَهُ

«١» فلقة قمر

وقالت عائشة رضي الله عنها

دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسْرُورًا تَبَرُّقُ أَسَارِيرُ وَجْهِهِ

Ibn Kašīr stated about the reasonableness in this verse that before this verse, "Indeed, We give you food only to hope for the pleasure of Allah, We do not want a reply from you nor do we (thank) thank you. Indeed, We fear Our Lord on a day when the sour-faced people are full of difficulties." (QS. Al-Insan (76): 9-10).

He explained that they did this with the hope that Allah SWT would give them mercy and accept them with tenderness on the day when people were sour and full of difficulties. So Allah SWT preserved them from the hardships of that day, and then gave them clarity and joy of heart. Allah SWT gives them a sense of security from what they are afraid of and gives them clarity in their faces and joy in their hearts, because if the heart is happy, then the face becomes radiant.⁹⁴

c) *Al-Fawzu*

1) QS. An-Nur ayat [24]: 52 (spiritual)

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ (٥٢)

It means: "And whoever obeys Allah and His Messenger and fears Allah and fears Him, these are the ones who have won the victory." (QS. An-Nur [24]: 52).

⁹⁴ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašīr Al-Dimashqī, "Tafsīr Al-Qur'ān Al-'Aẓīm.") Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 361-362.

وَقَوْلُهُ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ أَيَّ فِيمَا أَمَرَاهُ بِهِ، وَتَرَكِ مَا نَهَاهُ عَنْهُ، وَيَخْشَى اللَّهَ فِيمَا مَضَى مِنْ ذُنُوبِهِ وَيَتَّقِهِ فِيمَا يَسْتَقْبِلُ. وَقَوْلُهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ يَعْنِي الَّذِينَ فَازُوا بِكُلِّ خَيْرٍ وَأَمِنُوا مِنْ كُلِّ شَرٍّ فِي الدُّنْيَا وَالْآخِرَةِ

Ibn Kaṣīr stated that whoever obeys Allah SWT and His Messenger means obeying Allah SWT and His Messenger by doing all the things that have been commanded and forsaking all things that have been forbidden, fearing Allah SWT for the sins that he has committed and fearing Him for the future. So they are the ones who overcome by obtaining all good and being safe from all evil in this world and the Hereafter.⁹⁵

2) QS. Al-Mu'minun ayat 111 (spiritual)

إِنِّي جَزِيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ (١١١)

It means: “Verily, on this day I repay them, because of their patience; Indeed, they are the ones who have won the victory” (QS. Al-Mu'minun [23]: 111).

فَقَالَ تَعَالَى إِنِّي جَزِيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَيَّ عَلَى أَذَاكُم لِهِمْ وَاسْتَهْزَأَ بِكُمْ بِهِمْ أَنَّهُمْ هُمُ الْفَائِزُونَ بِالسَّعَادَةِ وَالسَّلَامَةِ وَالْجَنَّةِ وَالنَّجَاةِ مِنَ النَّارِ

Ibn Kaṣīr interpreted this verse that Allah SWT told about the reward that He will give to His guardians, as well as His pious servants. Allah SWT will reward them on that day for their patience, namely for your hurtful actions against them and your ridicule against them. Allah SWT. will make them victorious

⁹⁵ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kaṣīr Al-Dimashqī, “Tafsīr Al-Qur’ān Al-‘Aẓīm.”) Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 75.

people by obtaining happiness, safety, paradise, and salvation from the fire of hell.⁹⁶

d) Farah

QS. Ar-Rum [30] : 36 (spiritual)

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ (٣٦)

It mean: “And when We give a blessing to people, they will surely be happy with it. But when they are struck by a disaster (danger) because of their own fault, they immediately give up.” (QS. Ar-Rum [30]: 36).

وَإِذَا أَدْقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ :ثم قال تعالى
إِذَا هُمْ يَقْنَطُونَ هَذَا انْكَارٌ عَلَى الْإِنْسَانِ مِنْ حَيْثُ هُوَ إِلَّا مَنْ عَصَمَهُ اللَّهُ وَوَفَّقَهُ، فَإِنَّ
هُوَ: [الْإِنْسَانُ إِذَا أَصَابَتْهُ نِعْمَةٌ بَطِرَ. وَقَالَ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحَ فَخُورٌ
أَيَّ يَفْرَحُ فِي نَفْسِهِ وَيَفْخَرُ عَلَى غَيْرِهِ، وَإِذَا أَصَابَتْهُ شِدَّةٌ قَنِطَ وَأَيْسَ أَنْ يَحْصَلَ] ١٠
:قال الله تعالى. لَهُ بَعْدَ ذَلِكَ خَيْرٌ بِالْكَلِيَّةِ

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أَيَّ صَبَرُوا فِي الضَّرَّاءِ وَعَمِلُوا الصَّالِحَاتِ
فِي الرِّخَاءِ.

كَمَا ثَبَتَ فِي الصَّحِيحِ «عَجَبًا لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ إِنْ
أَصَابَتْهُ سَرَّاءٌ شَكَرَ

⁹⁶ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašir Al-Dimashqi, “Tafsir Al-Qur'an Al-Azim.”) Vol. 2, Dar Al-Kotob Al-ilmiyah est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 612.

فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ «١»

Ibn Kaṣīr explained that in this verse, when we give a mercy to people, they will surely be happy with that mercy. Then when they are struck by a disaster (danger) due to a mistake that has been done by their own hands, suddenly they give up. This is a denial to man wherever he is, except for those who are nurtured and given taufik by Allah SWT. Indeed, if a man is afflicted with pleasure, he will be proud of himself and feel happy for himself and boast about others. Meanwhile, if difficulties are overtaken, he feels hopeless and disappointed in the goodness achieved afterwards.⁹⁷ As Allah SWT says. "Except for those who are patient (against disasters) and do good deeds, they receive great forgiveness and rewards." (QS. Hud [11]: 5).

3. Happiness in a material world

In Ibn Kaṣīr tafsir, this type of material happiness is described in terms *falāhatan* QS. At-Taghabun [64] : 16, term *farah* QS. Yunus [10]: 58, and term *tamtā* QS. Asy-Syura [42]: 36 and QS. Ali-‘Imran [3]: 14.

Ibn Kaṣīr Interpretation on Happiness Verses, that isi :

a) *Falāhatan*

QS. At-Taghabun [64] : 16 (material)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْنَ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ (١٦)

⁹⁷ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida’ Ismail Ibnu Umar Kaṣīr Al-Dimashqī, “Tafsīr Al-Qur’ān Al-‘Aẓīm.”) Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 376.

It means: "So fear Allah according to your ability, and listen and obey; And give yourself good possessions. And those who guard themselves from miserliness, they are the lucky ones". (QS. At-Taghabun [64]: 16).

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ أَيُّ جُهِدِكُمْ وَطَاقَتِكُمْ كَمَا ثَبَتَ فِي الصَّحِيحَيْنِ : وَقَوْلُهُ تَعَالَى
إِذَا « : عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَقَدْ قَالَ بَعْضُ « ١ » «أَمَرْتُكُمْ بِأَمْرٍ فَاثْتَوُوا مِنْهُ مَا اسْتَطَعْتُمْ وَمَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ
الْمُفَسِّرِينَ كَمَا رَوَاهُ مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمٍ إِنَّ هَذِهِ آيَةٌ نَاسِخَةٌ لِلَّتِي فِي آلِ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا : وَهِيَ قَوْلُهُ تَعَالَى عِمْرَانُ،
قَالَ ابْنُ أَبِي حَاتِمٍ: حَدَّثَنَا أَبُو زُرْعَةَ، حَدَّثَنِي [آلِ عِمْرَانَ: ١٠٢] وَأَنْتُمْ مُسْلِمُونَ
حَدَّثَنِي عطاء هُوَ ابْنُ دِينَارٍ عَنْ سَعِيدٍ يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، حَدَّثَنِي ابْنُ لَهْيَعَةَ،
بْنِ جُبَيْرٍ فِي قَوْلِهِ

لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ اشْتَدَّ عَلَى : اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ قَالَ
الْقَوْمُ الْعَمَلُ فَقَامُوا حَتَّى وَرَمَتْ عَرَاقِيهِمْ وَتَفَرَّحَتْ جَبَاهُهُمْ، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ
الْآيَةَ تَخْفِيفًا عَلَى الْمُسْلِمِينَ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ فَنَسَخَتْ الْآيَةَ الْأُولَى وَرَوَى عَنْ
أَبِي الْعَالِيَةِ وَزَيْدِ بْنِ أَسْلَمَ وَقَتَادَةَ وَالرَّبِيعِ بْنِ أَنَسٍ وَالسُّدِّيِّ وَمُقَاتِلِ بْنِ حَيَّانَ نَحْوُ
وَأَسْمَعُوا وَأَطِيعُوا أَيُّ كُونُوا مُنْقَادِينَ لِمَا يَأْمُرُكُمُ اللَّهُ بِهِ وَرَسُولُهُ : وَقَوْلُهُ تَعَالَى ذَلِكَ
وَلَا تَحِيدُوا عَنْهُ يَمْنَةً وَلَا يَسْرَةً، وَلَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَلَا تَتَخَفُوا عَمَّا
بِهِ أُمِرْتُمْ. وَلَا تَرْكَبُوا مَا عَنْهُ زُجِرْتُمْ

وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ أَيُّ وَابَدُلُوا مِمَّا رَزَقَكُمُ اللَّهُ عَلَى الْأَرْقَابِ : وَقَوْلُهُ تَعَالَى
وَالْفُقَرَاءِ وَالْمَسَاكِينِ وَذَوِي الْحَاجَاتِ، وَأَحْسِنُوا إِلَى خَلْقِ اللَّهِ كَمَا أَحْسَنَ اللَّهُ إِلَيْكُمْ
يَكُنْ خَيْرًا لَّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَإِنْ لَا تَفْعَلُوا يَكُنْ شَرًّا لَّكُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ تَقَدَّمَ تَفْسِيرُهُ فِي سُورَةِ : وَقَوْلُهُ تَعَالَى
الْحَسْرِ وَذِكْرُ الْأَحَادِيثِ الْوَارِدَةِ فِي مَعْنَى هَذِهِ الْآيَةِ بِمَا أَغْنَى عَنْ إِعَادَتِهِ هَاهُنَا،
إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ : وَقَوْلُهُ تَعَالَى وَلِلَّهِ الْحَمْدُ وَالْمُنَّة،
لَكُمْ أَيُّ مَهْمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ. وَمَهْمَا تَصَدَّقْتُمْ مِنْ شَيْءٍ فَعَلَيْهِ
وَنَزَلَ ذَلِكَ مَنزِلَةَ الْقَرْضِ لَهُ كَمَا ثَبَتَ فِي الصَّحِيحَيْنِ إِنَّ اللَّهَ تَعَالَى جَزَاؤُهُ،
، ولهذا قال تعالى يُضَاعِفْهُ لَكُمْ كَمَا «٢» مَنْ يُقْرِضْ غَيْرَ ظُلْمٍ وَلَا عَدِيمٍ : يَقُولُ
وَيَغْفِرْ لَكُمْ أَيُّ [البقرة: ٢٤٥] تَقَدَّمَ فِي سُورَةِ الْبَقَرَةِ فَيُضَاعِفْهُ لَهُ أَضْعَافًا كَثِيرَةً
ويكفر عنكم السيئات ولهذا قال تعالى: وَاللَّهُ شَكُورٌ أَيُّ يَجْزِي عَلَى الْقَلِيلِ بِالْكَثِيرِ
حَلِيمٌ أَيُّ يَصْفَحُ وَيَغْفِرُ وَيَسْتُرُ وَيَتَجَاوَزُ عَنِ الذُّنُوبِ وَالزَّلَّاتِ وَالْخَطَايَا وَالسَّيِّئَاتِ
عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ تَقَدَّمَ تَفْسِيرُهُ غَيْرَ مَرَّةٍ، آخر تفسير سورة
التغابن، والله الحمد والمنة

Ibn Kašīr interpreted this verse by stating that be obedient to what Allah
SWT and His Messenger have commanded you, and do not disobey. And do not
be presumptuous against Allah SWT and His Messenger, and do not dare to

violate what has been commanded to you, nor do you do what you have been forbidden to do.⁹⁸

b) *Farah*

Qs. Yunus[10]: 58 (material)

(٥٨) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

It mean: "Say (Muhammad), "By the grace of Allah and His mercy, let them rejoice with it. It was better than what they collected." (QS. Yunus [10]: 58).

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا أَيُّ هَذَا الَّذِي: وَقَوْلُهُ تَعَالَى

جَاءَهُمْ مِنَ اللَّهِ مِنَ الْهُدَى وَدِينِ الْحَقِّ فَلْيَفْرَحُوا، فَإِنَّهُ أَوْلَى مَا يَفْرَحُونَ بِهِ هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ أَيُّ مِنْ حُطَامِ الدُّنْيَا وَمَا فِيهَا مِنَ الزَّهْرَةِ الْفَانِيَةِ الدَّاهِيَةِ لَا مَحَالَةَ، كَمَا قَالَ ابْنُ أَبِي حَاتِمٍ فِي تَفْسِيرِ هَذِهِ الْآيَةِ، وَذَكَرَ بِسَنَدِهِ عَنْ بَقِيَّةَ بْنِ لَمَّا قَدِمَ خَرَاJُ: سَمِعْتُ أَيْفَعَ بْنَ عَبْدِ الْكَلَاءِ يَقُولُ الْوَلِيدُ عَنْ صَفْوَانَ بْنِ عَمْرٍو، الْعِزَّاقِ إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، خَرَجَ عُمَرُ وَمَوْلَى لَهُ فَجَعَلَ عُمَرُ يَعُدُّ الْإِبِلَ فَإِذَا هِيَ أَكْثَرُ مِنْ ذَلِكَ، فَجَعَلَ عُمَرُ يَقُولُ الْحَمْدُ لِلَّهِ تَعَالَى، وَيَقُولُ مَوْلَاهُ هَذَا وَاللَّهِ قُلْ: هُوَ الَّذِي يَقُولُ اللَّهُ تَعَالَى كَذَبْتَ لَيْسَ هَذَا، فَقَالَ عُمَرُ مِنْ فَضْلِ اللَّهِ وَرَحْمَتِهِ، بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ الْآيَةِ، وَهَذَا مِمَّا يَجْمَعُونَ، وَقَدْ أَسَنَدَهُ الْحَافِظُ أَبُو الْقَاسِمِ الطَّبْرَانِيُّ، فَرَوَاهُ عَنْ أَبِي زُرْعَةَ الدِّمَشْقِيِّ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ عَنْ بَقِيَّةَ فَذَكَرَهُ

Ibn Kašir expressed the same opinion as the mufasir above, with the bounty of Allah SWT and His mercy, let you rejoice with it. That is, with the right guidance and religion, which comes from Allah SWT, they should rejoice because it is indeed something they should be proud of. The gift of Allah SWT and His

⁹⁸ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašir Al-Dimashqi, "Tafsir Al-Qur'an Al-'Azim.") Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 204

mercy is better than what you have gathered, that is to say, from the world and what is in it, in the form of beauty that will be damaged and will surely be lost.⁹⁹

c) *Tamtīā*

1) QS. Asy-Syura [42]: 36 (material)

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ آمَنُوا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٣٦)

It mean: "...Whatever pleasure is given to you, it is the pleasure of living in the world." (QS. Asy-Syura [42]: 36)

يقول تعالى محقرا لشأن الحياة الدنيا وزينتها وما فيها من الزهرة والنعيم
فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا أَيَّ مَهْمَا حَصَلْتُمْ :الفاني بقوله تعالى
وَجَمَعْتُمْ فَلَا تَغْتَرُّوا بِهِ فَإِنَّمَا هُوَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَهِيَ دَارٌ دَنِيَّةٌ فَانِيَةٌ زَائِلَةٌ لَا
مَحَالَةَ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَيَّ وَثَوَابِ اللَّهِ تَعَالَى خَيْرٌ مِنَ الدُّنْيَا وَهُوَ بَاقٍ
سَرْمَدِيٌّ فَلَا تَقْدَمُوا الْفَانِي عَلَى الْبَاقِي وَلِهَذَا قَالَ تَعَالَى: لِلَّذِينَ آمَنُوا أَيُّ الَّذِينَ
صَبَرُوا عَلَىٰ تَرْكِ الْمَلَذِّ فِي الدُّنْيَا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ أَيُّ لِيُعِينَهُمْ عَلَى الصَّبْرِ
فِي آدَاءِ الْوَاجِبَاتِ وَتَرْكِ الْمَحْرَمَاتِ

Ibn Kašīr stated that Allah SWT degraded the life of the world, its jewelry and the beauty and ephemeral pleasures contained in it. So whatever is given to you, it is the pleasure of living in the world. The world is a lowly dwelling, mortal and doomed to perish. Then what is in the side of Allah SWT. is better and eternal,

⁹⁹ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašīr Al-Dimashqī, "Tafsīr Al-Qur'ān Al-'Aẓīm.") Vol. 2, *Dar Al-Kotob Al-ilmiyah* est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 285-286.

namely the reward in the side of Allah SWT. better than the world, for he is eternal for a long time. Therefore, do not put the ephemeral before the eternal.¹⁰⁰

2) QS. Ali-'Imran [3]: 14 (material)

سورة آل عمران (٣) : الآيات ١٤

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ
حُسْنُ الْمَاَبِ

It means: "It is made to feel beautiful in the human gaze of love for what is desired, in the form of women, children, property piled up in the form of gold and silver, selected horses, livestock and rice fields. That is the joy of living in the world, and it is in the sight of God that the good place of return". (QS. Ali-'Imran [3]: 14).

يُخْبِرُ تَعَالَى عَمَّا رُئِيَ لِلنَّاسِ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا مِنْ أَنْوَاعِ الْمَلَاذِ مِنَ النِّسَاءِ
وَالْبَنِينَ، فَبَدَأَ بِالنِّسَاءِ، لِأَنَّ الْفِتْنَةَ بِهِنَّ أَشَدَّ، كَمَا ثَبَتَ فِي الصَّحِيحِ أَنَّهُ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَأَمَّا «١» «مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضُرَّ عَلَى الرِّجَالِ مِنَ النِّسَاءِ» قَالَ
إِذَا كَانَ الْقَصْدُ بِهِنَ الْإِعْفَافَ وَكَثْرَةَ الْأَوْلَادِ، فَهَذَا مَطْلُوبٌ

¹⁰⁰ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašir Al-Dimashqi, "Tafsir Al-Qur'an Al-'Azim.") Vol. 2, Dar Al-Kotob Al-ilmiyah est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 258.

مَرْغُوبٌ فِيهِ، مَندُوبٌ إِلَيْهِ، كَمَا وَرَدَتْ الْأَحَادِيثُ بِالنَّشْرِ غَيْبٍ فِي التَّرْوِيجِ ، وقوله صَلَّى «وَإِنَّ خَيْرَ هذه الأمة من كان أكثرها نساء» وَالْإِسْتِكْثَارِ مِنْهُ، الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ، إِنْ نَظَرَ إِلَيْهَا « الله عليه وسلم وَقَوْلُهُ «سَرَّيْنَهُ، وَإِنْ أَمَرَهَا أَطَاعَتْهُ وَإِنْ غَابَ عَنْهَا حَفِظَتْهُ فِي نَفْسِهَا وَمَالِهِ حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ، وَجُعِلَتْ قُرَّةُ عَيْنِي فِي » فِي الْحَدِيثِ الْآخِرِ لَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَيَّ : وَقَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا . « ١ » «الصَّلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النِّسَاءِ إِلَّا الْخَيْلُ، وَفِي رِوَايَةٍ مِنَ الْخَيْلِ إِلَّا النِّسَاءُ، وَحُبُّ الْبَنِينَ تَارَةٌ يَكُونُ لِلتَّفَاخُرِ وَالزَّيْنَةِ، فَهُوَ دَاخِلٌ فِي هَذَا، وَتَارَةٌ يَكُونُ لِتَكْثِيرِ النَّسْلِ وَتَكْثِيرِ أُمَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْ يَعْبُدُ تَرْوَجُوا » اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، فَهَذَا مَحْمُودٌ مَمْدُوحٌ كَمَا ثَبَتَ فِي الْحَدِيثِ وَحُبُّ الْمَالِ كَذَلِكَ « ٢ » «الْوُدُودَ الْوُلُودَ، فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَمَ يَوْمَ الْقِيَامَةِ تَارَةٌ يَكُونُ لِلْفَخْرِ وَالْخِيَلَاءِ، وَالتَّكَبُّرِ عَلَى الضُّعْفَاءِ وَالتَّجَبُّرِ عَلَى الْفُقَرَاءِ، فَهَذَا مَذْمُومٌ، وَتَارَةٌ يَكُونُ لِلتَّفَقَّةِ فِي الْقُرْبَاتِ وَصِلَةِ الْأَرْحَامِ وَالْقَرَابَاتِ وَوُجُوهِ الْبِرِّ وَالطَّاعَاتِ، فَهَذَا مَمْدُوحٌ مَحْمُودٌ شَرَعًا

Ibn Kašīr stated that Allah SWT tells about what is beautiful for humans in the life of the world, various kinds of pleasures such as women and children. It is made beautiful for humans in love for various orgasms (desires). It could be that some of the so-called in the details are not difficult or unstoppable impulses.¹⁰¹

¹⁰¹ Mohammad Ali Baydoun, (Al-Imam Al-Hafez Imamuddin Abi Fida' Ismail Ibnu Umar Kašīr Al-Dimashqī, "Tafsīr Al-Qur'ān Al-'Aẓīm.") Vol. 2, Dar Al-Kotob Al-ilmiyah est 1971 Beirut - Lebanon (2017) A.D – 1438 H, h. 18.

4. Happiness in a social world

In the tafsir of Ibn Kaṣīr, this type of happiness is varied, explained in the term *isrāran* QS. Ali-'Imran[3]: 134, term *hasanatan* QS al-Ahzab [33]: 21 and QS Fushshilat [41]: 34.

Ibn Kaṣīr Interpretation on Happiness Verses, that is :

a) *Isrāran*

QS. Ali-'Imran[3]: 134 (sosial)

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤)

It means: "(Namely) those who are inficent, both in leisure and in a narrow time, and those who restrain their anger and forgive others. And God loves those who do good". QS. Ali-'Imran [3]: 134

ثُمَّ ذَكَرَ تَعَالَى صِفَةَ أَهْلِ الْجَنَّةِ فَقَالَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ أَيُّ فِي الشَّدَةِ
وَالْمَكْرِهِ وَالصِّحَّةِ وَالْمَرَضِ وَفِي جَمِيعِ الْأَحْوَالِ، كَمَا قَالَ «٢» وَالرَّخَاءِ وَالْمَنْشَطِ
وَالْمَعْنَى أَنَّهُمْ لَا [البقرة: ٢٧٤] الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً
يَسْغُلُهُمْ أَمْرٌ عَنْ طَاعَةِ اللَّهِ تَعَالَى وَالْإِنْفَاقِ فِي مَرَضِيهِ. وَالْإِحْسَانِ إِلَى خَلْقِهِ مِنْ
قَرَابَاتِهِمْ وَغَيْرِهِمْ بِأَنْوَاعِ الْبِرِّ.

وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ أَيُّ إِذَا ثَارَ بِهِمُ الْغَيْظُ كَظَمُوهُ :وقوله تعالى
بِمَعْنَى كَتَمُوهُ فَلَمْ يَعْمَلُوهُ، وَعَفَوْا مَعَ ذَلِكَ عَمَّنْ أَسَاءَ إِلَيْهِمْ. وَقَدْ وَرَدَ فِي بَعْضِ
يَقُولُ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ اذْكُرْنِي إِذَا غَضِبْتُ، اذْكُرْكَ إِذَا غَضِبْتُ فَلَا « الْأَثَارِ
، رَوَاهُ ابْنُ أَبِي حَاتِمٍ «أَهْلُكَ فِيمَنْ أَهْلُكَ

حَدَّثَنَا أَبُو مُوسَى الزَّمَنُ، حَدَّثَنَا عِيسَى بْنُ شَعِيبٍ: وَقَدْ قَالَ أَبُو يَعْلَى فِي مُسْنَدِهِ
الضَّرِير أَبُو الْفَضْلِ، حَدَّثَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ الْجِزْي عَنْ أَبِي عَمْرٍو بْنِ أَنَسِ بْنِ
:قَالَ مَالِكٍ، عَنْ أَبِيهِ،

مَنْ كَفَّ غَضَبَهُ، كَفَّ اللَّهُ عَنْهُ عَذَابَهُ، وَمَنْ « قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَهَذَا حَدِيثٌ «خَرَنَ لِسَانَهُ، سَتَرَ اللَّهُ عَوْرَتَهُ، وَمَنْ اعْتَذَرَ إِلَى اللَّهِ، قَبِلَ اللَّهُ عَذْرَهُ
. غَرِيبٌ، وَفِي إِسْنَادِهِ نَظَرٌ

وَالْكَاطِمِينَ الْغَيْظَ أَيُّ لَا يَعْمَلُونَ غَضَبَهُمْ فِي النَّاسِ بَلْ يَكْفُونَ :فَقَوْلُهُ تَعَالَى
عَنْهُمْ شَرَّهُمْ، وَيَحْتَسِبُونَ ذَلِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ
إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ يَقُولُ: « قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَيُّنَ الْعَافُونَ عَنِ النَّاسِ؟ هَلُمُّوا إِلَى رَبِّكُمْ وَخُذُوا أَجُورَكُمْ، وَحَقَّ عَلَى كُلِّ
«أَمْرِي مُسْلِمٍ إِذَا عَفَا أَنْ يَدْخُلَ الْجَنَّةَ

b) Hasanatan

1) QS al-Ahzab: 21 (sosial)

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ
وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

It means: “Indeed, the Messenger of Allah has been a good example for
you for those who hope in Allah and the Day of Resurrection and who remember
Allah much”. QS al-Ahzab [33]: 21.

هَذِهِ الْآيَةُ الْكَرِيمَةُ أَصْلُ كَبِيرٌ فِي النَّاسِي بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي أَقْوَالِهِ وَأَفْعَالِهِ وَأَحْوَالِهِ، وَلِهَذَا أُمِرَ تَبَارَكَ وَتَعَالَى النَّاسُ بِالنَّاسِي بِالنَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْأَحْزَابِ فِي صَبْرِهِ وَمُصَابِرَتِهِ وَمُرَاطَبَتِهِ
وَمُجَاهَدَتِهِ وَانْتِظَارِهِ الْفَرَجَ مِنْ رَبِّهِ عَزَّ وَجَلَّ، صَلَّوْا اللَّهُ وَسَلَامُهُ عَلَيْهِ
دَائِمًا إِلَى يَوْمِ الدِّينِ،

وَلِهَذَا قَالَ تَعَالَى لِلَّذِينَ تَقَلَّبُوا وَتَضَجَّرُوا وَتَزَلُّزُوا وَاضْطَرَبُوا فِي أَمْرِ هُمْ يَوْمَ
الْأَحْزَابِ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ أَيُّ هَلَا اقْتَدَيْتُمْ بِهِ وَتَأْسَيْتُمْ بِشَمَائِلِهِ
:وَلِهَذَا قَالَ تَعَالَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
ثُمَّ قَالَ تَعَالَى مُخْبِرًا عَنْ عِبَادِهِ الْمُؤْمِنِينَ الْمُصَدِّقِينَ بِمَوْعُودِ اللَّهِ لَهُمْ وَجَعَلِهِ الْعَاقِبَةَ
حَاصِلَةً لَهُمْ فِي الدُّنْيَا وَالْآخِرَةِ

2) QS Fushshilat: 34 (sosial)

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤)

It means: “And it is not the same as good as evil. Reject (the evil) in a better way, so that the person who has a sense of enmity between you and him will be like a faithful friend”. QS Fushshilat [41]: 34.

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ أَيْ فَرَقٌ عَظِيمٌ بَيْنَ هَذِهِ وَهَذِهِ اذْفَعْ :وقوله تعالى
بِأَلَّتِي هِيَ أَحْسَنُ أَيْ مَنْ أَسَاءَ إِلَيْكَ فَادْفَعُهُ عَنْكَ بِالْإِحْسَانِ إِلَيْهِ كَمَا قَالَ عُمَرُ رَضِيَ
:اللَّهُ عَنْهُ

مَا عَاقَبْتَ مَنْ عَصَى اللَّهَ فَبِكَ بِمِثْلِ أَنْ تُطِيعَ اللَّهَ فِيهِ

فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَهُوَ الصَّدِيقُ أَيْ إِذَا :وقوله عز وجل
أَحْسَنْتَ إِلَى مَنْ أَسَاءَ إِلَيْكَ قَادَتْهُ تِلْكَ الْحَسَنَةُ إِلَيْهِ إِلَى مُصَافَاتِكَ وَمَحَبَّتِكَ وَالْحُنُوِّ
عَلَيْكَ حَتَّى يَصِيرَ كَأَنَّهُ وَلِيٌّ لَكَ حَمِيمٌ أَيْ قَرِيبٌ إِلَيْكَ مِنَ الشَّفَقَةِ عَلَيْكَ وَالْإِحْسَانِ
إِلَيْكَ

B. Ways to Reach Happiness in Ibn Kaṣīr's Tafsir of the Qur'ān Al-'Aẓīm

Happiness according to Ibn Kaṣīr is for those who do shaleh deeds both men and women whose hearts believe in Allah and his Messenger. And he will give a good life in this world and in the hereafter with a better reward from his charity.¹⁰²

Happiness is the ultimate goal sought by humans, and the Quran offers clear guidance on how to achieve it. Ibn Katsir's Tafsir Al-Quran Al-Adzim, as one of the most revered interpretations, outlines the concept of happiness in the Qur'an which is closely related to obedience to Allah, peace of mind, and spiritual well-being. In various verses, the Quran emphasizes the importance of obedience to Allah and His Messenger as the path to true happiness. Through solemn worship such as prayer, fasting, zakat, and hajj, a person can get closer to Allah and feel inner peace. Having noble morals such as patience, gratitude, and tawakkal is the key to achieving

¹⁰² Ibnu Katsir, al-Qur'an al-Azhim, Terj. Abdul Ghoffar, Jilid, V Cet.I, Bogor: Pustaka Imam Asy-Syafi'i, 2001 h. 301

happiness.¹⁰³ In addition, seeking knowledge and understanding the teachings of religion correctly helps to live life according to Allah's instructions, which ultimately leads to true happiness. Remembering Allah through dhikr and prayer is also mentioned as a way to gain peace of mind and happiness.

Adolescents often face various psychological problems such as stress, anxiety, and depression due to pressure from school, social media, and social expectations.¹⁰⁴ In this context, the concept of happiness in the Qur'an and the explanation of Tafsir Ibn Katsir can be an effective solution. Solemn worship such as prayer, dhikr, and prayer can help relieve anxiety and stress, providing calm for teenagers. Teaching obedience and closeness to God gives them a sense of purpose and meaning in life, which is essential for mental health. Encouraging teens to have an attitude of patience, gratitude, and tawakkal helps them better cope with life's challenges and find true happiness. In addition, providing a correct understanding of religion and life through the search for knowledge helps teens understand their purpose in life and how to achieve happiness. By following the guidance of the Qur'an described in Ibn Katsir's Tafsir Al-Quran Al-Adzim, adolescents can find ways to overcome their psychological problems and achieve true happiness, both in this world and the hereafter through three things:

1. Happiness in the hereafter

Happiness in the hereafter while the afterlife is better and eternal, so it should be more important to seek and obtain.¹⁰⁵ Ibn Kaṣīr says that as for the blessed ones, they are the followers of the apostles. Their place is heaven, they dwell in it forever, as long as there is heaven and earth unless your rabb wills otherwise. The meaning of

¹⁰³ Fajriah, Siti. "*Al-Falah dan Al-Farah Studi Ma'anil Qur'an dan Tafsir Tematik dalam Tafsir al-Azhar*". (Diya al-Afkar Vol. 4 No. 02 Desember 2016) h. 107-128

¹⁰⁴ Didi Junaedi, "(Studi Tentang Makna Kebahagiaan Dalam Alquran Perspektif Tafsir)," 1961. h. 107

¹⁰⁵ Ibnu Katsir Al-Dimasyqi, Tafsir al-Qur'an al-Adzim, tej. Abdul Gofar (cet. I, Jilid 5; Dar al-Kottob al-Ilmiyah: Beirut, 2001), h.286

the exception here is, that their eternity in pleasure is not something that Allah Almighty should do, but it is left to the will of Allah Almighty, hence the right of Allah Almighty is the constant gift of grace to them, therefore, they are inspired to pray and enthrone as they breathe.¹⁰⁶

This verse describes wretched people who will become inhabitants of hell. Followed by the verse being discussed, which describes those who will find happiness by declaring those who are blessed their place in heaven, they are eternal in it as long as there is heaven and earth, unless Allah Almighty desires others, as an unfailing gift. Happiness of the hereafter is ultimately a happiness that we cannot interpret and contextualize in life in this world. So that the hereafter gives an idea of how the reward and the situation will be on the day after we die and leave in this *fana'* life.

2. Spiritual Happiness

Spiritual happiness is at the core of human well-being, and the Quran provides an in-depth guide to achieving it. Worship such as prayer, fasting, zakat, and hajj is a way to get closer to the Creator and gain inner peace. Prayer that is performed solemnly is not just an obligation, but a means of meditation that brings peace of mind, relieves anxiety, and gives strength to face life's challenges.¹⁰⁷ in Surah An-Nur verse 52. Which means, "And those who obey Allah and His Messenger and fear Allah and fear Him, they are the ones who will be victorious."

Dedication to the teachings and commands of Allah will give you prosperity and make a person lucky. Thus, in surah Al-hajj:77, Allah says, which means, "O you who believe, bow down, bow down, worship your Lord, and do good for your luck." This verse emphasizes the importance of worship and goodness as a source of

¹⁰⁶ Ibnu Katsir Tafsir Ibnu Katsir, Cet. II, Jilid 4, h. 384

¹⁰⁷ Solehuddin, Sofyan. "*Perspektif Alquran tentang Kesenangan Dunia: Sebuah Kajian Tafsir Tematik*". Skripsi, (Fakultas Ushuluddin. 2019)

true happiness. Prostration and prostration are forms of obedience and submission to Allah, which provide inner peace and closeness to Him.

In addition, dhikr plays an important role in spiritual happiness. Dhikr as a form of remembrance to Allah, has the power to calm the heart and mind, eliminate anxiety, and bring peace.¹⁰⁸ Obedience to Allah and following the teachings of His Messenger creates a sense of security, peace, and meaning in daily life. QS. Al-Mu'minun verse 111. "Verily on this day I repay them, for their patience; Indeed, they are the ones who have won." This verse confirms that Allah will reward the believers on the Day of Resurrection, because of patience and fortitude over all the trials in the world.

True happiness is not just about accepting pleasure, but also about how we respond to life's trials and difficulties. In surah Ar-Rum verse 36, "And when we give a blessing to people, they will surely be happy with it. But when they are struck by a calamity (danger) due to their own fault, they immediately give up."

For teenagers who are often trapped in a vortex of psychological problems such as stress, anxiety, and depression, this spiritual happiness becomes a much-needed oasis of healing. When youth draw closer to God through worship, they find a strong emotional foothold and inner stability. Obedience to God provides a clear direction in life, a sense of purpose, and deep meaning, helping them get through difficult times with confidence and calm.

Drawing closer to Allah has an impact on the loss of sadness in life.¹⁰⁹ Obedience to these religious teachings fulfills basic human needs, creating a sense of purpose and meaning in life. When people put their trust, with a firm and strong faith and belief that Allah provides guarantees, it will certainly cause a sense of

¹⁰⁸ Mohammad Bisri, "Pengaruh Zikir Terhadap Ketenangan Dan Kebahagiaan Manusia, Perspektif Qurani". (Ulumuddin: Jurnal Ilmu-ilmu Keislaman: Vol 7 No 2 2017). h. 88.

¹⁰⁹ Fajriah, Siti. "Al-Falah dan Al-Farah Studi Ma'anil Qur'an dan Tafsir Tematik dalam Tafsir al-Azhar". (Diya al-Afkar Vol. 4 No. 02 Desember 2016) h. 107-128.

optimism, courage, and peace.¹¹⁰ The sense of accomplishment and peace felt when following God's teachings can improve emotional and psychological well-being.

3. Social Happiness

Social happiness, in the context of the teachings of the Quran, is an essential component in achieving overall well-being. Ibn Katsir's Tafsir Al-Quran Al-Adzim explains that harmonious social relations and noble morals are the main keys to achieving social happiness. The Quran teaches that good interaction with others not only strengthens social bonds but also brings profound calm and happiness.

a) Noble Morals as the Key to Social Happiness

Noble morals, such as patience, gratitude, and tawakkal, are the basic principles in creating healthy and harmonious social relationships. The Qur'an teaches that patience in facing life's difficulties and trials, gratitude for Allah's blessings and bounties, and tawakkal in handing over the fruits of one's efforts to Allah, all of these create a social environment full of peace and prosperity.

The importance of having good morals is stated in surah Ahzab verse 21. "Indeed, in the Messenger of Allah there is indeed a good example for you, (namely) for those who hope in Allah and the Day of Resurrection and who remember Allah much." Involves behavior that is in accordance with moral values such as honesty, justice, patience, and kindness to others. Noble morals provide inner peace because a person is not burdened by guilt or regret, and creates harmonious social relationships through trust and respect.¹¹¹

b) Doing Good to Others

Maintaining good relationships with family, neighbors, friends, and the wider community is an integral part of social happiness according to the Quran. Ibn Kašīr explained that respecting parents, being kind to relatives, and

¹¹⁰ Sri Andri Astuti. " Pengaruh Sikap Tawakal terhadap Kestabilan Emosi Siswa Madrasah Aliyah Negeri 1 Metro." (At-Tajdid: Vol. 02 No.01 Januari - Juni 2018). h. 1-16.

¹¹¹ Rani Anggraini Dewi, Menjadi Manusia Holistik, (Jakarta: Hikmah Populer, 2006), h. 7

safeguarding the rights of neighbors are actions that are highly appreciated by Allah and bring happiness to individuals. The Qur'an emphasizes the importance of doing good and maintaining friendship as a form of social responsibility.¹¹²

In Fushilat verse 34, Allah says, "Good is not the same as evil. Reject (evil) with better behavior so that the person who has enmity with you immediately becomes like a very loyal friend." This verse shows that true happiness can be achieved through morality by behaving well and compassionately, even towards those who are hostile to us. Good behavior creates peace in social relationships, which can bring happiness. It emphasizes the importance of upholding the values of kindness and patience in every interaction, so that we can live in a more peaceful and harmonious environment, which ultimately leads to true happiness.¹¹³

c) Maintaining Balance in Social Relationships

The Quran also teaches the importance of balance in social relationships. This balance involves respecting the rights and obligations of each party in social interactions. Maintaining this social balance and relationship not only with close relatives, or with relatives, but also with human beings, by maintaining a balance between giving and receiving, and upholding justice and social rights, is the key to creating harmonious and happy relationships.

In Surah Ali-'Imran [3]: 134, Allah says, "(that is) those who are always infak, both in leisure and in a narrow time, those who control their wrath, and those who forgive others. God loves those who do good." This verse is about controlling anger and forgiving the mistakes of others. This attitude can bring peace of mind, as well as strengthen relationships with others. Social happiness

¹¹² Muhammad Amin. "Relasi Sosial Dalam Al-Qur'an" (Journal of Quran and Tafseer Studies. Februari 2022)

¹¹³ Muhammad Amin. "Relasi Sosial Dalam Al-Qur'an" (Journal of Quran and Tafseer Studies. Februari 2022)

obtained from healthy relationships and noble morals not only brings peace to oneself but also strengthens social bonds in society as a whole.

4. Material Happiness

Material happiness in the perspective of the Qur'an involves a deep understanding of how to acquire, use, and distribute wealth in accordance with religious guidance. The concept of material happiness focuses not only on the accumulation of material, but also on how to ensure that wealth is obtained and used in a blessed and halal way.

a) Sustenance

The Qur'an teaches that the search for sustenance must be done in a halal and blessed way. The pleasures of the world are often deceptive, which has an impact on the ways in which they are carried out beyond the rules and teachings of religion. In Surah Ali-'Imran [3]: 14, it is affirmed that, "it is made beautiful in the eyes of man love for what is desired, in the form of women, children, treasures piled up in the form of gold and silver, horses of choice, livestock and fields. That is the joy of living in the world, and it is in the sight of God that the good return is placed." Worldly temptations in the form of wealth, wealth, and material pleasures are indeed attractive to humans, But true happiness does not lie in these things. Therefore, we should not be trapped in excessive love for the world and focus more on good deeds and devotion to Allah to get a good place to return in the hereafter.¹¹⁴

b) Zakat and Alms

Zakat and alms are key aspects of material happiness according to the Quran. People who are able to control miserliness and share generously are those who are truly lucky. This is stated in Surah At-Taghabun [64]: 16. "Fear Allah as

¹¹⁴ Solehuddin, Sofyan. *"Perspektif Alquran tentang Kesenangan Dunia: Sebuah Kajian Tafsir Tematik"*. Skripsi, (Fakultas Ushuluddin. 2019)

best you can! Listen, obey, and infiltrate good treasures for yourself! Whoever guards himself from miserliness, they are the lucky ones." In the perspective of social happiness, this verse emphasizes the importance of infak for the common good. When a person shares wealth sincerely and avoids miserliness, it contributes to creating a harmonious environment, and increasing mutual happiness in society. These values help build a more caring, supportive and happy community.

c) Avoiding Hedonistic Behavior

The Quran also provides guidance to avoid consumptive behavior and wastefulness in wealth management. Managing possessions wisely and simply is the key to achieving happiness in material matters.¹¹⁵ In Surah Al-Isra verses 26-27, Allah says, "And give to the family near to the right, to the poor and the traveler. And do not squander your treasures extravagantly." This verse shows that hedonistic behavior by squandering wealth excessively must be avoided to maintain balance and maintain personal well-being.

d) Balance between the World and the Hereafter

Material happiness in the Qur'an does not only revolve around material achievements, but also in the balance between the needs of this world and the hereafter. In Surah Yunus verse 58, say: "By the bounty of Allah and His mercy, let them rejoice with it. The gift of Allah and His mercy is better than what they have gathered." This verse teaches that true happiness lies in a spiritual relationship with God, not in material wealth. By being grateful and appreciative of the Divine gifts, we can find deep satisfaction and break free from the obsession of materialism. This leads us to live a balanced life, in which worldly efforts are made without forgetting the purpose of the hereafter, so that harmony is achieved between earthly and spiritual attainment.

¹¹⁵ Hasan Nuddien. Studi Analisa Hadits Riyadus Shalihin. (Al-Iqtishadiyah. Volume: IV, Nomor I, Juni 2018)

QS. Ash-Shura [42]: 36), "Whatever (pleasure) is given to you, then it is the pleasure of living in the world. While what is in the sight of Allah is better and more eternal for those who believe, and only in God they trust." This verse emphasizes that while it is important to pursue wealth and prosperity in the world, one must not forget about responsibility and preparation for life after death.

By applying these principles in daily life, it can make a person manage wealth in a way that is in accordance with religious guidance and achieve true material happiness. Material happiness obtained through the pursuit of halal sustenance, wise management, and concern for others, brings prosperity and blessings in this life and the life to come.¹¹⁶

Especially in the biography of Ibn Kasir himself, who began as a child, used his very consistent youth to devote his dedication to knowledge and enthusiasm in gaining knowledge to teachers and balanced with his daily scientific practice through technology that existed at that time. So as to produce a book work that can be felt until now its benefits. This is striking and a reference for someone who lives today who must realize that later happiness in the world is a miniature life in the afterlife. The pleasures on earth are miniature life in heaven with all its pleasures.¹¹⁷ Thus, happiness in that world as an example of how life in the hereafter will be.

Happiness today can be sought through pleasure in kindness and obedience. The awareness of seeking knowledge as exemplified by scientists and Islamic scholars above, by utilizing youth makes someone in the present can study harder by using technology as best as possible so that later it will grow awareness of the magnitude of one's opportunities closer and can respond well to

¹¹⁶ Ahmad. Minhajul Qashidin; Jalan Orang-orang Yang Mendapat Petunjuk, Terj: Katur Suhardi, Jakarta: Pustaka al-Kautsar, 2003

¹¹⁷ Ahsin Sakho Muhammad, "Tafsir Kebahagiaan: Tuntunan Al-Qur'an Menyikapi Cobaan dan Kesulitan Hidup", h. 25

the destiny of life that Allah Almighty, give. In the hope of pleasure in obedience, this creates happiness that has a good impact on the life of the world to the afterlife.

CHAPTER V

CLOSING

A. Conclusion

After going through many in-depth research processes, various data have been collected and interpreted. Some points that the author draws into a conclusion based on the problem formulation. The verse of happiness in the Qur'an al-Adzim Ibn Katsir, there are a number of verses in the Quran, but in this discussion it is limited to verses of happiness that can be implemented in life, including :

1. The meaning of happiness in Ibn Kašīr's Tafsir of the Qur'ān Al-'Aẓīm. The verse of happiness in the Qur'an al-Adzim Ibn Katsir, there are a number of verses in the Quran, but in this discussion it is limited to verses of happiness that can be implemented in life. a) Happiness in the hereafter. In Ibn Kašīr tafsir, this type of happiness is described in terms *Sa'ādatan* (سعادة) in QS. Hūd 11 : 105 and 108. b) Happiness in a spiritual world, this type of spiritual happiness varies, explained in terms *Falāhatan* (فلاحة) QS. Al-hajj [22]: 77, term *Isrāran* (اسرار) QS. Al- Insan [76]: 11, term *Al-Fawzu* (الفوز) QS. An-Nur [24]: 52, QS. Al-Mu'minun [23]: 111 and term *Farah* (فرح) QS. Ar-Rum [30] : 36. c) Happiness in a material world, this type of material happiness is described in terms *Falāhatan* (فلاحة) QS. At-Taghabun [64] : 16, term *Farah* (فرح) QS. Yunus [10]: 58, and term *Tamtīā* (تمتيعا) QS. Asy-Syura [42]: 36 and QS. Ali-'Imran [3]: 14. d) Happiness in a social world, this type of happiness is varied, explained

in the term *Isrāran* (اسرار) QS. Ali-'Imran[3]: 134, term *Hasanatan* (حسنة) QS al-Ahzab [33]: 21 and QS Fushshilat [41]: 34.

2. To achieve overall happiness, it is important to focus on four main aspects: Happiness of the hereafter, spiritual, social, and material.

- a) Happiness of the hereafter is ultimately a happiness that we cannot interpret and contextualize in life in this world. So that the hereafter gives an idea of how the reward and the situation will be on the day after we die and leave in this *fana'* life
- b) Spiritual happiness can be achieved by carrying out the commands of Allah SWT, such as prayer and dhikr, which strengthen the relationship with God and provide inner peace. Perseverance in facing life's trials also plays an important role in achieving spiritual happiness.
- c) Social happiness is related to maintaining noble morals, building and maintaining harmonious relationships with others, and maintaining balance in social interactions. This includes being fair, respecting others, and creating a positive social environment.
- d) Material happiness by involving efforts to obtain halal sustenance and blessings as well as wise financial management, including almsgiving, paying zakat, and avoiding extravagant behavior. Balancing temporal and spiritual needs is essential to achieving material well-being that supports holistic happiness. By integrating these three aspects, one can achieve deep and sustainable happiness.

B. Suggestion

From a series of discussions that have been compiled from beginning to end. Considering the results of the study on the contextualization of the meaning of

happiness in the *term sa'ada*, the author has made maximum efforts to obtain the overall scope of evidence on other terms that are close to the meaning of happiness because there are still many studies and discussions about the meaning of happiness that continue to be studied more deeply. It is expected that future research discusses the meaning of happiness through several approaches and methodologies with other terms or compares it with other figures or with approaches that are in harmony with the meaning of happiness and try new approaches in interpreting QS. Hud verses 105 and 108 with several other exegesis.

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