THE CONCEPT OF *AL-FALĀH* AND *AL-FAUZ* ACCORDING TO WAHBAH AL-ZUḤAILI IN *TAFSĪR AL-MUNĪR*

THESIS

Submitted to Fulfill the Requirements for Obtaining the Degree of

Bachelor of Religion (S.Ag) in the Study Program of Al-Qur'an and Tafsir Science

By:

KHAIRUNISA

2104026175

DEPARTMENT OF AL-QUR'AN AND TAFSIR SCIENCE

FACULTY OF USHULUDDIN AND HUMANITIES

WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG

2025

THE CONCEPT OF *AL-FALĀH* AND *AL-FAUZ* ACCORDING TO WAHBAH AL-ZUḤAILI IN *TAFSĪR AL-MUNĪR*

THESIS

Submitted to Fulfill the Requirements for Obtaining the Degree of

Bachelor of Religion (S.Ag) in the Study Program of Al-Qur'an Science and Tafsir

By:

KHAIRUNISA

2104026175

DEPARTMENT OF AL-QUR'AN AND TAFSIR SCIENCE

FACULTY OF USHULUDDIN AND HUMANITIES

WALISONGO STATE ISLAMIC UNIVERSITY SEMARANG

2025

DECLARATION OF AUTHENTICITY

DECLARATION OF AUNTHENTICITY

The undersigned:

Name : Khairunisa

NIM : 2104026175

Department : Qur'an Science and Tafsir

Faculty : Ushuluddin and Humanities

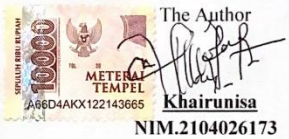
Stated that the thesis with the title:

THE CONCEPTS OF AL-FALĀH AND AL-FAUZ ACCORDING TO WAHBAH AL-ZUḤAILI IN TAFSĪR AL-MUNĪR

All of them are the work of the author himself without the use of others unless the author provides a source in it.

Semarang, 11th of June 2025

The Author



Khairunisa

NIM.2104026173

ADVISOR APROVAL

ADVISOR APPROVAL

THE CONCEPTS OF AL-FALĀH AND AL-FAUZ ACCORDING TO WAHBAH AL-ZUḤAILI IN TAFSĪR AL-MUNĪR

THESIS

Submitted to Meet the Requirements for Obtaining a Bachelor of Religion (S. Ag) in the Study Program of Qur'an and Tafsir

Submitted by :
KHAIRUNISA
2104026175

Semarang, 11th of June 2025

Approved by:

Supervisor

Muhammad Makmun, M. Hum

GUIDING NOTE

GUIDING NOTE

Lamp : -
Subject : Thesis Manuscript Approval

To
Head of the Faculty of Ushuluddin and Humanities
UIN Walisongo Semarang
Assalamu'alaikum Wr. Wb.

Name : Khairunisa
NIM : 2104026175
Department : Ilmu Al-Qur'an dan Tafsir
Title : THE CONCEPTS OF AL-FALĀH AND AL-FAUZ ACCORDING TO WAHBAH AL-ZUḤAILI IN TAFSĪR AL-MUNĪR

Furthermore, we respectfully ask that the thesis can be discredited.

With the approval of this thesis, we would like to express our deepest gratitude for your attention.

Wassalamu'alaikum Wr. Wb.

Semarang, 11th of June 2025

Supervisor

Muhammad Makmun, M. Hun

SCRIPT APPROVAL

SCRIPT APPROVAL

The script on behalf of below :

Name : Khairunisa

NIM : 2104026175

Judul : **THE CONCEPTS OF AL-FALĀH AND AL-FAUZ ACCORDING TO WAHBAH AL-ZUḤAILI IN TAFSĪR AL-MUNĪR**

The Thesis Examination Board of The Faculty of Ushuludin and Humanities State Islamic University Walisongo Semarang approved it on 19 June 2025 and accept it as one of the requirements for obtaining a Bachelor of Religion in Ushuludin and Humanities Science.

Semarang, 19 June 2025

Ketua Sidang

Muhtarom, M.Ag.

NIP. 196906021997031002

Sekretaris Sidang

Dr. Agus Imam Kharomen, M.Ag.

NIP. 198906272019081001

Penguji I

Hanik Rosyida, M.S.I.

NIP. 198906122019032014

Penguji II

Dr. Ahmad Tajuddin Arafat, M.S.I.

NIP. 198607072019031012

Pembimbing

Muhammad Makmun, M.Hum.

NIP. 198907132019031015

ABSTRACT

Success is the dream of everyone who treads his life journey in the world. This study discusses the concept of success in the Qur'an according to Wahbah Al-Zuḥaili's interpretation in Tafsīr Al-Munīr. Success is often narrowly understood in a worldly context such as wealth, position, or social status. Many humans are competing to pursue worldly success, often neglecting spiritual aspects and moral values. However, in an Islamic perspective, success includes the dimensions of the world and the hereafter, as well as success in living a life in accordance with the guidance of Allah SWT. This research uses qualitative research based on library research and a thematic approach that focuses on the interpretation of the verses *al-falāh* and *al-fauz* in Tafsīr Al-Munīr as primary sources. The analysis is done descriptively-analytically to understand Wahbah Al-Zuḥaili's thoughts on the verses containing the terms *al-falāh* and *al-fauz* as indicators of success in the Qur'an. The results showed that Wahbah Al-Zuḥaili interpreted success as a comprehensive success, covering both worldly and ukhrawi aspects. *Al-falāḥ* is defined as success obtained through faith, piety, and obedience to Allah SWT and His Messenger, including success in this world and the hereafter with the main orientation in the hereafter. Meanwhile, *al-fauz* specifically refers to the ultimate and eternal victory in the afterlife, namely salvation from the punishment of hell and entry into heaven. This view emphasizes the importance of maintaining a balance between worldly endeavors and the goals of the hereafter. Wahbah Al-Zuḥaili's interpretation is very relevant to modern life which is often caught up in the pursuit of materialistic success alone, which can trigger psychological distress and spiritual crisis. The concept of success in Islam outlined by Wahbah Al-Zuḥaili provides guidance to achieve a balance between worldly prosperity and spiritual well-being, as well as a positive contribution to society, making it a guideline for a meaningful life.

Keywords: *Al-Falāḥ, Al-Fauz*, Wahbah al-Zuḥaili, *Tafsir al-Munīr*, Success, Qur'an.

MOTTO

Allah SWT *Subhanahu wa Ta'ala* says:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا ارْكَعُوْا وَاسْجُدُوْا وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ. ۩

"O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed."[1]

Q.S Al-Hajj [22]:77

[1] Qur'an Kemenag

ARABIC LATIN TRANSLITERATION GUIDELINES

Transliteration is the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their devices.

A. Consonants

The consonant phonemes of Arabic which in the Arabic writing system are symbolized by letters, in this transliteration some are symbolized by letters and some are symbolized by signs, and some others by letters and signs as well. Below is a list of Arabic letters and their transliteration with Latin letters

Arabic letters	Name	Latin letters	Name
أ	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Ṡa	ṡ	es (with dot above)
ج	Jim	J	Je
ح	Ha	ḥ	ha (with a dot below)
خ	Kha	Kh	ka and ha
د	Dal	D	De
ذ	DŻal	Ż	Zet (with dot above)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	es and ye

ص	Ṣad	ṣ	es (with dot below)
ض	Ḍad	ḍ	de (with a dot below)
ط	Ṭa	ṭ	te (with a dot below)
ظ	Ẓa	ẓ	zet (with dot below)
ع	`ain	`	inverted comma (on top)
غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamza	'	Apostrophe
ي	Yes	Y	Ye

B. Vowels

Arabic vowels, like Indonesian vowels, consist of single or *monofrog* vowels and double or *difrog* vowels.

1. Single Vowels

Single Arabic vowels whose symbols are signs or harakat, are transliterated as follows:

Arabic letters	Name	Latin Letter	Name
ـَـ	Fathah	A	A
ـِـ	Kasrah	I	I
ـُـ	Dammah	U	U

2. Double Vowels

Arabic double vowels whose symbols are a combination of harakat or letters, transliterated in the form of a combination of letters as follows:

Arabic letters	Name	Latin letters	Name
ـَـ	Fathah	A	A
ـِـ	Kasrah	I	I
ـُـ	Dammah	U	U

Example

- صَبَرَ ṣabara
- جَهَدَ jahada
- خَيْرُ khairu
- أَرْضُ arḍu

C. *Maddah*

Maddah or long vowels whose symbols are harakat and letters, transliterated in the form of letters and signs as follows:

Arabic letters	Name	Latin letters	Name
اَ...ىَ....	Fathah and alif or ya	Ā	a and a line above
ىِ...	Kasrah and ya	Ī	i and the line above
وُ...	Dammah and wau	Ū	u and the line above

Example:

- قَالَ qāla
- بِمَا bimā
- قِيْلَ qīla
- يَقُوْلُ yaqūlu

D. Ta' Marbutah

There are two transliterations for ta' marbutah, namely :

1. Ta' marbutah is alive

   Ta' marbutah is alive or which gets the harakat fathah, kasrah, and dammah, the transliteration is "t".
2. Ta' marbutah dies

   Ta' marbutah dies or which gets the harakat sukun, transliteration is "h".
3. If the last word with ta' marbutah is followed by a word that uses the article al and the two words are read separately, then the ta' marbutah is transliterated with "h".

Example:

- الشَّهَادَةِ ash-syahādah

- دَرَجَةٌ darajah

- أُمَّةٌ ummah

E. Syaddah (Tasydid)

Syaddah or tasydid which in Arabic writing is symbolized by a sign, the syaddah sign or tasydid sign, is transliterated with a letter, which is the same letter as the letter marked with the syaddah.

Example:

- أُمَّةٌ ummah

- حَقَّهُ ḥaqqah

F. Article.

The article in the Arabic writing system is symbolized by a letter, namely ال, but in this transliteration the article is distinguished above:

1. The article followed by a shamsiyah letter

   The article followed by shamsiyah letters is transliterated according to its sound, namely the letter "l" is replaced by the letter that directly follows the article.

2. The article followed by qamariyah letters

   The article followed by qamariyah letters is transliterated in accordance with the rules outlined in front and in accordance with its sound.

Whether followed by a shamsiyah or qamariyah letter, the article is written separately from the word that follows and is connected without a space.

Example:

- الْيَوْمَ al-yauma
- الأَرْضُ al-arḍu
- السَّبِيْلِ as-sabīli
- الشَّهَادَةِ ash-syahādah

G. Hamzah

Hamzahs are transliterated as apostrophes, but this only applies to hamzahs located in the middle and at the end of words. While hamzah located at the beginning of the word is symbolized, because in Arabic writing it is in the form of alif.

Example:

- شَيئٌ syai'un
- إِنَّ inna

H. Word Writing

Basically, every word, whether fail, isim or letter is written separately. Only certain words that are written in Arabic letters are commonly combined with other words because a letter or harkat is omitted, so the writing of the word is also combined with the other word that follows it.

Example:

- اِنِّيْ جَزَيْتُهُمُ الْيَوْمَ Innī jazaituhumu al-yauma/

  Innī jazaituhumul yauma/
- فَاِذَا قُضِيَتِ الصَّلٰوةُ Faiẓā quḍiyati aṣ-ṣalāh/ Faiẓā quḍiyatiṣṣalāh

I. Capital Letters

Although capital letters are not recognized in the Arabic writing system, they are used in this transliteration. The use of capital letters is similar to what applies in EYD, among others: Capital letters are used to write the initial letter of proper names and the beginning of sentences. When a proper name is preceded by an article, the initial letter of the proper name is written with a capital letter, not the initial letter of the article.

Example:

- الْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ — Alhamdu lillāhi rabbi al-`ālamīn / Alhamdu lillāhi rabbil `ālamīn
- الرَّحْمنِ الرَّحِيْمِ — Ar-rahmānir rahīm/Ar-rahmān ar-rahīm

The use of an initial capital letter for Allah SWT only applies when the Arabic writing is complete and if the writing is united with another word so that a letter or harakat is omitted, a capital letter is not used.

Example:

- اللهُ غَفُوْرٌ رَحِيْمٌ — Allaāhu gafūrun rahīm
- لِلّهِ الأُمُوْرُ جَمِيْعًا — Lillāhi al-amru jamī`an/Lillāhil-amru jamī`an

J. Tajweed

For those who want fluency in reading, this transliteration guideline is an inseparable part of Tajweed Science. Therefore, the inauguration of this transliteration guideline needs to be accompanied by a tajweed guideline.

EXPRESSION OF GRATITUDE

بسم الله الرحمن الرحيم

"In the Name of Allah, the Most Compassionate, the Most Merciful"

Starting with the sentence *Bismillahirrahmanirrahim,* All praise and gratitude to the author to Allah SWT SWT, the Owner of Nature who always bestows His love and affection, as well as all His enjoyment both in the form of long life, health, happiness and other favors given to the author, and also for His guidance and guidance which is always given so that the author can complete this final project. Shalawat and Salam that the author always sends to the Beloved of Allah SWT, the Prophet Muhammad SAW, whose struggle has eradicated ignorance, brought humans to a time filled with knowledge, and directed humans to always believe in Him. May always be given his intercession both in the world and in the hereafter.

This thesis entitled **"Success According to Wahbah Al-Zuḥaili in Tafsīr Al-Munīr"** is prepared in order to fulfill one of the requirements for obtaining the Bachelor's degree (S1) in the Faculty of Ushuluddin and Humanities. In the preparation of this thesis, the author received a lot of guidance, suggestions and input as well as very useful advice from various parties who were behind the scenes so that the preparation of this thesis could be completed. For that the author would like to express many thanks to:

1. Mr. Prof. Dr. H. Nizar Ali, M. Ag, as the Rector of Walisongo State Islamic University Semarang.
2. Mr. Dr. H. Mokh. Sya'roni, M. Ag, as the Dean of the Faculty of Ushuluddin and Humanities, Walisongo State Islamic University Semarang.
3. Mr. Muhtarom, M. Ag, as the Head of Department of Al-Qur'an Science and Tafsir

4. Mr. Muhammad Makmun, M. Hum, as the thesis supervisor who has dedicatedly guided the author in the process of preparing this thesis. Thank you for providing direction, input, criticism, support, prayers and new knowledge, and for being willing to spend time and energy so that this thesis can be completed.
5. All lecturers, staff and academicians at UIN Walisongo Semarang, especially in the Department of Qur'anic Sciences and Tafsir, Faculty of Ushuluddin and Humanities who have provided a lot of knowledge and experience that will be a provision in the future to achieve dreams and goals.
6. For my beloved father and **mother**, **Mr. Suparni** as the first love of his first daughter and also **Mrs. Marni as Heaven for the author and the author. Marni** as Heaven for the author and became the first figure to teach everything in this world, even though father and mother were not college graduates, father and mother always struggled so that their children could get the highest education possible. Thank you for being a source of strength and inspiration for the author. May Allah SWT always give dad and mom a long life, health, happiness and be able to continue to accompany your first daughter to become a human being who provides many benefits to many people and may dad and mom be proud to have a child like the author.
7. My two younger siblings, **Muhammad Dafa Yudhistira** and **Saffa Syifa Azzahraa**. Thank you for being an encouragement for the author. Hopefully you are always healthy, surrounded by goodness and facilitated in studying and achieving your goals.
8. The entire extended family of the author. Thank you for your prayers and support to the author so that the author can complete this obligation and responsibility well.
9. My sister and nature friend, **Ayu Fauziah Annisa Putri** and **Zulfa Maulidina Rosyar**. Thank you for accompanying and struggling together from the beginning of the lecture until now, who are always supportive and supportive

in everything and do not make rivals between each other. Thank you for being a *Mood Booster* for the author so that he can continue to survive until the end and also for being the author's natural friend. May goodness always accompany you and of course we can reach other dreamed peaks together. Always success guys.

10. My Girls and My Second Family who have struggled together from the beginning of college, **Ifany Nur Fatimatuzzahro, Ka Nailul Mustaghfiroh, Ka Hamidah Nurul Inayah and also Atina Khoirun Nisa**. Thank you for being friends and accepting all the author's shortcomings. Your presence at every step of this journey provides meaningful encouragement. Long live the friendship.
11. Friends in arms, **FUPK 2021** friends and **Companions of Al-Qur'an and Tafsir Science Class of 2021.** Thank you for every story, experience, memory and cooperation so far.
12. KKN Posko 39 group friends who are also part of the story of the author's journey during the lecture period.
13. **Jay Noah Idzes**, My role model. Our best captain who is always a role model and happiness for everyone including the author. Thank you for being a figure who provides positive things, motivates many people, is an encouragement and a source of happiness for many people, especially for the author, both in writing this final project and in living life. May you always be given health, smoothness in your career, and success in every step.
14. All parties who have directly and indirectly helped and supported in the process of completing this thesis.
15. *Last but not least,* **Khairunisa**. Yes, myself, a big appreciation for having managed to survive and complete the responsibilities that have been taken. Thank you for not deciding to give up and for sticking it out this far. Promise to be able to raise the status of my father, mother and extended family. Hopefully, I can become a successful woman, who stands on her own feet and

continues to achieve every desired goal and become a human being who can provide benefits to many people.

The author realizes that in writing this thesis there are still many shortcomings and far from perfect, but the author hopes that this thesis can be of benefit to many people and to the author himself in particular.

Semarang, June 11, 2025
The Author

Khairunisa

TABLE OF CONTENTS

THE CONCEPT OF *AL-FALĀH* AND *AL-FAUZ* ACCORDING TO WAHBAH AL-ZUḤAILI IN *TAFSĪR AL-MUNĪR* ..... **i**

DECLARATION OF AUTHENTICITY ..... **ii**

ADVISOR APROVAL ..... **iii**

GUIDING NOTE ..... **iv**

ABSTRACT ..... **vi**

MOTTO ..... **vii**

ARABIC LATIN TRANSLITERATION GUIDELINES ..... **viii**

EXPRESSION OF GRATITUDE ..... **xv**

TABLE OF CONTENTS ..... **xix**

CHAPTER I **1**

INTRODUCTION **1**

- **A. Background of the Problem** **1**
- **B. Reaserch Question** **5**
- **C. Objectives and Benefits of Research** **5**
- **D. Literature Review** **6**
- **E. Research Methods** **12**
- **F. Thesis Outline** **13**

CHAPTER II **17**

OVERVIEW OF THE MEANING OF *AL-FALĀH* AND *FAUZ* IN ISLAM **17**

- **A. Definition of Success On Al-falāh and Al-Fauz** **17**
- **B. Success in Islam** **20**
- **C. The Relationship between Success and Happiness in the Qur'an** **25**

CHAPTER III **30**

WAHBAH AL-ZUḤAILI AND TAFSĪR AL-MUNĪR **30**

- **A. Biography of Wahbah Al-Zuḥaili** **30**
- **B. Tafsīr Al-Munīr** **37**

1. Background and Characteristics of Tafsīr Al-Munīr 37
2. Systematics of Writing 39
3. Method and Style of Tafsir 40
C. Identification of Verses Al-falāh And Fauz 42
D. Interpretation of Verses of Al-falāh and Fauz According to Wahbah Al-Zuḥaili 46
1. Worldly and Hereafter Success 46
2. Success in the Hereafter 50
CHAPTER IV 54
ANALYSIS OF THE INTERPRETATION OF THE VERSES *AL-FALĀH* AND *AL-FAUZ* IN THE QUR'AN 54
A. The Concept of Al-falāh and Fauz in the Qur'an 54
1. Al-falāh 54
2. Fauz 58
B. The Relevance of Wahbah Al-Zuḥaili's Interpretation of Success in the Terms Al-falāh and Al-Fauz in Modern Life 63
CHAPTER V 68
CLOSING 68
A. Conclusion 68
B. Suggestions 69
BIBLIOGRAPHY 70
CURRICULUM VITAE 74

CHAPTER I

INTRODUCTION

A. Background of the Problem

In this fast-paced modern era, every individual, without exception, has dreams and goals to achieve. This drive for success triggers great enthusiasm and motivation. However, it is not uncommon for success to be narrowly defined, limited to material achievements such as wealth, popularity, or high positions. This view often leads to people competing for worldly success, often neglecting spiritual aspects and moral values in the process. This phenomenon, known as *hustle culture* or *workaholic*, encourages individuals to work excessively to the point of forgetting other important things such as health and family, which actually has a negative impact on their physical and mental well-being.[1]

Success is the achievement of a desired goal or dream. Success can also be interpreted as luck in life and is one of the important goals in human life. Human success is often associated with material achievement, social status, or career achievement. Especially what happens in this modern era where everyone is competing to achieve success with their respective efforts, even to the point that some legalize all means in order to get this success. Even though without cheating or other bad ways success can be achieved. With effort, hard work, prayer, doing good and surrendering to Allah SWT, surely success will accompany and of course it will be made easier by Allah SWT.

In Islam, success has a broader meaning and includes both worldly and ukhrawi aspects. The Qur'an provides guidance on the concept of success which

---

[1]Diksi Metris, "Hustle Culture: Mencermati Tren Perilaku Yang Mendorong Kesuksesan Tanpa Henti," *Al-Kalam : Jurnal Komunikasi, Bisnis Dan Manajemen* 11, no. 1 (2024): 119, https://doi.org/10.31602/al-kalam.v11i1.12053.

includes success in carrying out the commands of Allah SWT and maintaining a balance between the world and the hereafter. In the Qur'an, there are two terms that are most widely used in interpreting success, namely *al-falāh* and *al-fauz.* These two words are not just synonyms for success, but reflect the highest human aspirations in Islam, namely obtaining the pleasure of Allah, salvation from hell, and entry into heaven. Therefore, it is important to explore and examine these two terms in depth.

As Allah SWT stipulates in the Qur'an Surah Al-Mu'minun verses 1-9:[2]

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ﴿١﴾ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ﴿٢﴾ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ﴿٣﴾ وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ﴿٤﴾ وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ﴿٥﴾ اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَۚ ﴿٦﴾ فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعَادُوْنَ﴿٧﴾ وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رَاعُوْنَ﴿٨﴾ وَالَّذِيْنَ هُمْ عَلٰى صَلَوٰتِهِمْ يُحَافِظُوْنَ﴿٩﴾

> *"Fortunate indeed are those who believe, those who are devout in their prayers, those who abstain from idle talk and action, those who pay the alms, and those who guard their private parts, except with respect to their wives or the slaves they own. Surely they are not blameworthy (for having intercourse with them). But whoever seeks other than that, those are the transgressors. And (fortunate) is the one who keeps his trusts and promises, and the one who keeps his prayers."*

Wahbah Al-Zuḥaili provides an explanation of success in his tafsir *Tafsīr Al-Munīr Fī al-Aqidah Wa ash-Syariah Wa al-Manhaj* that the word *aflaha* means success and success in getting what is desired. Allah SWT conveys in this verse there are 7 traits and criteria for people who are truly fortunate, namely believers who believe in Allah SWT, the messengers and the last day, people who are solemn when praying, leaving things prohibited by Allah SWT,

[2] Qur'an Kemenag, https://quran.kemenag.go.id/.

giving zakat, guarding and maintaining their genitals, maintaining trust and always keeping prayers on time.[3] Seeing in this era, in addition to many humans who are too workaholic, there are also those who only think of worldly success and neglect what Allah SWT commands. It's okay to try hard to get what you want to see in this increasingly advanced era, humans are required to be able to keep up with the times in order to fulfill all the needs of life and what you dream of, but don't forget to always remember and involve Allah SWT in every effort to realize what you dream of and not leave what Allah SWT has ordered will definitely be made easier by Him. In general, this verse explains the nature or character of the lucky ones.

Allah SWT says in Q.S Al-Maidah [5] verse 35:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَابْتَغُوْٓا اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِيْ سَبِيْلِهٖ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٣٥﴾

"O you who believe, fear Allah, seek the means to get closer to Him, and strive (fight) in His way so that you may be fortunate."

Ibnśīr explains in his interpretation that Allah SWT commands His servants to always be pious and get closer to Him. And do not forget to jihad in His way because with it all Allah SWT will provide eternal luck and happiness in the future.[4] So it can be concluded that success is always seen from two sides, namely worldly and ukhrawi. Therefore, it is necessary to know the lifestyle in accordance with the guidelines of the Qur'an in order to achieve success, not only living in the world but also success in the hereafter.

Allah SWT also explains in Q.S An-Nisa' [4] verse 13 which reads:

[3] Dr. Wahbah Al-Zuhaili, *Tafsir Al-Munir Fil Aqidah Wasy-Syariah Wal Manhaj*, Volume 9 (Lebanon: Darul Fikr, Beirut, 2009) pp. 327 - 332.
[4] Ibn Katsir, "Tafsir Al-Qur'an Al-Adzim Volume 3" (Bogor: Imam Ash-Shafi'i Library, 2003).

تِلْكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ﴿١٣﴾

"(These laws) are the decrees of Allah SWT. Whoever obeys Allah and His Messenger, Allah will admit him into Paradise where rivers flow, and they will remain therein; and that is a great victory."

Wahbah Al-Zuḥaili explains in his interpretation, Tafsīr Al-Munīr, that as human beings we must obey the commands of Allah SWT. Whoever obeys Allah SWT and also His messenger then he will be put into heaven under which rivers flow. And as human beings must believe that the pleasure in heaven is higher than the pleasure of the world and any pleasure and who enters heaven will be eternal in it.

The meaning of *al-falāh* and *al-Fauz* in the Qur'an has its own complexity. Both are used in various verses, with different contexts and nuances of meaning. *Al-falāh* is usually associated with the process of success through faith, good deeds, honesty, and morals, while *al-Fauz* is more often associated with the final ukhrawi victory, namely salvation from punishment and entry into heaven. This difference in meaning cannot be fully understood without using a thematic interpretation approach that traces the meaning of the word as a whole in the various verses that contain it.

Tafsīr Al-Munīr by Wahbah Al-Zuḥaili not only interprets the verses of the Qur'an textually, but also includes explanations of fiqh and laws that allow readers to have a broader view. This tafsir is known as a monumental work that combines riwayah and dirayah approaches in a balanced manner, and features comprehensive analysis in terms of language, Islamic law, creed, and moral messages. Wahbah Al-Zuḥaili in this interpretation does not only explain the meaning of lafaz and grammatical structure, but also relates it to social reality

and the lives of people. Wahbah Al-Zuḥaili's views on success offer relevant guidance to be understood in the context of contemporary life which often focuses only on worldly success. Therefore, the author is interested in examining the meaning of *al-falāh* and *al-fauz* with a study of the interpretation of the verses of *al-falah* and *al-fauz* based on Wahbah Al-Zuḥaili's perspective in the book Tafsīr Al-Munīr. So through this research, it is hoped that it will provide more understanding to all humans so as not to pursue worldly success alone but the success of the hereafter also needs to be pursued.

B. Reaserch Question

1. What is Wahbah Al-Zuḥaili's concept of the meaning of *al-falāh* and *al-fauz* in the Qur'an?
2. How is the relevance of Wahbah Al-Zuḥaili's interpretation of *al-falāh* and *al-fauz* in modern life?

C. Objectives and Benefits of Research

a. Research Objectives
   1. Analyzing the meaning of *al-falāh* and *al-fauz* according to Wahbah Al-Zuḥaili in Tafsīr Al-Munīr.
   2. Examining the relevance of Wahbah Al-Zuḥaili's views on success in the terms *al-falāh* and *al-fauz* in the context of modern life.

b. Theoretical Benefits
   a) Theoretical Benefits
      1. Being a new insight for writers and readers to know the meaning of *al-falāh* and *al-fauz* from the verses about success in the book Tafsīr Al-Munīr by Wahbah Al-Zuḥaili.
      2. As a reference contribution for further researchers related to the same theme.
   b) Practically,

1. Can add and expand insight into the success of the terms *al-falāh* and *al-fauz* in Wahbah Al-Zuḥaili's perspective.
2. Can provide benefits and concrete contributions to the interpretation of the success of the terms *al-falāh* and *al-fauz* in the book Tafsīr Al-Munīr.

D. Literature Review

1. An article written by Ahmad Masykur entitled "Rahasia meraih sukses dunia akhirat perspektif tematik surah Al- Kautsar" from the journal *El-Furqania* volume 05, no. 02, August 2017. This article is a qualitative research with a literature approach and thematic interpretation style (mauḍū'ī) that examines the meaning of success in the world and the hereafter based on the content of Surah Al-Kauthar. The main data sources are Surah Al-Kauthar and its interpretation by classical and contemporary mufasirs such as Ibn Katsir, Sayyid Quthb, and al-Marāghī, as well as the Prophet's traditions. The interpretation is done descriptively-analytically by tracing the linguistic meaning, asbāb al-nuzūl, and the social context of the Prophet's preaching. The results show that the key to success in Surah Al-Kauthar includes three main things: gratitude for the great bounty (al-Kauthar) which includes various forms of spiritual and social enjoyment; perseverance in worship and sacrifice in the way of Allah; and the belief that the opponents of the truth will experience humiliation and disconnection (*al-abtar*). This research confirms that success according to Islam does not depend on wealth or social status, but on faith, sincere worship, and struggle in defending the values of truth, thus making Surah Al-Kauthar a complete guide to ultimate success in the life of the world and the hereafter.[5]

[5] Ahmad Masykur, "Rahasia Meraih Sukses Dunia Akhirat Perspektif Tematik Surah Al-Kautsar," *EL-FURQANIA* 05 (2017).

2. An article written by Dudung Abdullah entitled “Penetrasi meraih kesuksesan dengan metode titah Al-Qur’an” from the journal *Al-Daulah* volume 4, no. 2, December 2015. This article describes how the Qur'an repeatedly motivates all humans, especially for believers to achieve success. And not even just motivation, but also included with the steps that must be taken in achieving success in the world and the hereafter. For ways and steps in general in the form of orders to believe, worship, endeavor, do good and so on but of course also accompanied by seriousness and patience and trust in Allah SWT.[6]
3. The article written by Muhammad Shobib and Kholifatus Sa'diyah entitled “Kriteria sukses dalam Al-Qur’an (Kajian Tematik)” from the Journal of Education and Social Sciences (JIPSI) volume 2, no. 1, April 2023. This article discusses the concept of success and its criteria in the Qur'anic perspective through qualitative library methods. The main source of this research is the Qur'an and its translation, while the secondary data comes from classical and modern books of interpretation such as Tafsir *al-Misbah*, *Tafsir al-Ṭabarī*, *al-Qurṭubī*, *al-Marāghī*, and *Muʿjam Mufradāt al-Rāghib*. The study found that the Qur'an uses three main terms to describe success, namely *al-Falāḥ* (worldly and afterlife success), *an-Najāḥ* (worldly success), and *al-Fauz* (ukhrawi victory). Success in Islam is understood comprehensively, encompassing both spiritual and social dimensions, and must be achieved through faith, piety, prayer, hard work, prayer, and setting aside some sustenance for the needy. Thus, the Qur'an provides comprehensive guidance on achieving success that is balanced between the

[6] Dudung Abdulllah, “Penetrasi Meraih Kesuksesan Dengan Metode Titah Al-Qur’an” 4, no. 2 (2015): 2015–2301.01.

world and the hereafter, making it the ultimate goal of life in the life of a Muslim.[7]

4. Thesis by Alwan Faiq with the title “Kesuksesan menurut Al-Qur’an (Studi Tafsir Tematik)” Faculty of Ushuluddin, PTIQ Institute in 2022. This thesis is a qualitative literature research with a thematic approach (tafsir maudhu'i) that examines the meaning and indicators of success based on verses of the Qur'an. The main focus of this research is to explain how the Qur'an defines success through key terms such as *al-Falāḥ*, *an-Najāḥ*, *al-Fauz*, and *Sa'ādah*, as well as how the characteristics of successful people in the view of revelation. Primary data sources include the Qur'ān and classical and contemporary tafsir books such as *Tafsir al-Miṣbāḥ*, *al-Marāghī*, *Ibn Kathīr*, *Marah Labid*, *Mu'jam al-Rāghib* and so on, while secondary data come from theses, articles, and relevant Islamic books. The results show that success according to the Qur'an is not only measured through worldly material achievements, but is a comprehensive success that includes spiritual and social dimensions, and is reflected in behaviors such as faith, good deeds, patience, obedience to Allah and the Messenger, amar ma'ruf nahi munkar, work, and giving. True success according to the Qur'an is balanced between the world and the hereafter, making it an ideal life guide that transcends the materialistic success paradigm dominant in modern life.[8]
5. An article written by Dahlia, Indah Berliani, et al entitled “Menafsirkan kunci kesuksesan dari Al-Qur’an” from the Journal of Management and Islamic Education (JMPAI) volume 2, no. 2, March 2024. This article is a qualitative research with a literature approach that aims to examine the meaning and criteria for success according to the Qur'an. The main data

[7] Muhammad Shohib and Kholifatus Sa'diyah, "Criteria for Success in the Qur'an (Thematic Study)," *Journal of Education and Social Sciences* 2, no. 1 (2023): 53–61, https://doi.org/10.58540/jipsi.v2i1.192.

[8] Alwan Faiq, Skripsi: "*Kesuksesan menurut Al-Qur’an (Studi Tafsir Tematik)*" (Fakultas Ushuluddin Institut PTIQ, 2022): 1–95, www.ptiq.ac.id.

sources of this research are the verses of the Qur'an and their translations quoted through Hadist Web version 3.0, as well as books of interpretation such as *Tafsir al-Misbah*, *Jāmi' al-Bayān*, *al-Qurṭubī*, *al-Marāghī*, and *Mu'jam Mufradāt* by al-Rāghib al-Aṣfahānī. The results show that success in the Qur'an is described through three main terms: *al-Falāḥ* (good fortune in this world and the hereafter), *an-Najāḥ* (worldly success), and *al-Fauz* (heavenly victory). The criteria for success include faith and piety, praying, working, praying, giving alms, and getting the mercy of Allah SWT. The author also interprets several verses such as QS. Al-Hajj: 77, Al-Jumu'ah: 10, Ar-Rum: 38, An-Nur: 52, and Al-Maidah: 119 which emphasizes that success according to the Qur'an is not only a material achievement, but a balance between spirituality and social, as well as worldly and ukhrawi success, thus leading humans to true happiness and the pleasure of Allah SWT.[9]

6. An article written by Siti Fajriah, Didi Junaedi, and M. Maimun entitled *"Al-falāh dan Al-Farah: Studi Ma'ānī al-Qur'ān dan Tafsir Tematik dalam Tafsir al-Azhar"* from the journal *Diya al-Afkar* Vol. 4 No. 02 December 2016. This article is a qualitative research with a literature approach and a thematic interpretation style (mawḍū'ī) that aims to distinguish the concepts of al-Falāḥ and al-Faraḥ in the Qur'an as interpreted by Hamka in *Tafsir al-Azhar*. The main focus of the research is to explore the linguistic meaning and context of use of the two terms that are often associated with happiness. The primary source of this research is the Qur'an along with lafaz *al-falāh* and *al-faraḥ* in various derivations, while the main source of interpretation is *Tafsir al-Azhar* and is supported by classical commentaries such as *al-Qurṭubī*, *Ibn Kathīr*, *al-Rāzī*, and *as-Sa'dī*. The results show that *al-Falāḥ*

[9] Dahlia et al., "Interpreting the Key to Success from the Qur'an," *Journal of Management and Islamic Education* 2, no. 2 (2024): 14–26, https://doi.org/10.61132/jmpai.v2i2.67.

means good fortune that is ukhrawi and praiseworthy because it is related to faith, good deeds, and piety, while *al-Faraḥ* is more worldly, temporary, and sometimes has negative values such as pride or exaggeration in joy. However, when associated with the bounty of Allah, *al-Faraḥ* can be positive. This research confirms that according to Hamka, true happiness is not just a feeling of pleasure, but the result of a spiritual process that leads to the pleasure of Allah and the salvation of the hereafter, so that *al-Falāḥ* is seen as a form of true happiness.[10]

7. The article written by Ahmad Muwafiq, Elminatun, et al entitled "Konsep sukses dalam perspektif Al-Qur'an surah Al-Asr ayat 1-3" from the Al-Qarni journal: Journal of Al-Qur'an Science and Tafsir volume 5, no.1 2020. This research is a qualitative study with a library research approach and thematic interpretation style (mauḍū'ī) which aims to analyze the meaning and indicators of success in an Islamic perspective based on Surah Al-'Ashr. Primary data sources in this research are Qur'anic verses and interpretations from scholars such as M. Quraish Shihab, Sayyid Quthb, and Jalaluddin As-Suyuthi, while secondary data are obtained from books, articles, and other scientific references. The results show that the concept of success in Islam does not only include worldly success such as wealth and position, but rather true success that involves faith, good deeds, advising one another in righteousness and patience, and optimal utilization of time. The research also highlights the factors that support success such as belief in Allah, time management, determination, optimism and spiritual strength, all of which form the foundation of true success according to the Qur'an.s[11]

[10] Siti Fajriah, Didi Junaedi, and M Maimun, "Al-Falah and Al-Farah Study of Ma'anil Qur'an and Thematic Tafsir in Tafsir Al-Azhar," *Diya Al-Afkar* 4, no. 02 (2016): 107-28.
[11] Ahmad Muwafiq et al, "The Concept of Success in the Perspective of Qur'an Surah Al -Asr Verses 1-3," 2020.

8. An article written by Yazril and Syamsu Syauqani entitled “Analisa Tafsir Al-Munir Karya Syekh Wahbah Az-Zuhaili yang Memiliki Pendekatan Komprehensif dalam Penafsiran Al-Qur’an” from the *J-CEKI* journal*: Journal of Scientific Scholarship*, Vol. 4 No. 2, February 2025. This article is a literature-based qualitative research that aims to analyze the comprehensive approach in *Tafsir al-Munīr* by Sheikh Wahbah Az-Zuhaili, focusing on methods, styles, and their relevance to contemporary issues. The primary source of this research is the book of *Tafsir al-Munīr*, while the secondary source comes from books and related scientific articles. This research uses a descriptive-analytical approach and content analysis, with thematic interpretation method (mauḍū'ī) and tahlili (analytical) approach. The results show that Az-Zuhaili combines tafsir bi al-ma'tsūr and bi al-ra'y in a balanced manner, with a style of tafsir characterized by fiqh and socio-cultural (adabi ijtima'i). He interprets the verses of the Qur'an systematically based on the order of the Mushaf, explaining aspects of language, law, as well as asbāb al-nuzūl and munāsabah verses, accompanied by attention to contemporary issues such as social equality, jihad, women's rights, and religious freedom. With a moderate approach and methodological rigor, *Tafsir al-Munīr* comes as a modern work of interpretation that is comprehensive, applicable, and relevant in answering the challenges of Muslims today.[12]

After reviewing previous studies, the author concludes that there is no similarity between previous studies and research that will be studied by the author and considers that there has been no research that describes success according to Wahbah Al-Zuḥaili in Tafsīr Al-Munīr. Thus the author sees an

[12] Yazril and Syamsu Syauqani, "Analysis of Tafsir Al-Munir by Sheikh Wahbah Az-Zuhaili Which Has a Comprehensive Approach in Interpreting the Qur'an," *J-CEKI: Journal of Scientific Scholarship* 4, no. 2 (2025): 1123-32.

opportunity to fill the empty space to discuss this research so as to produce a new discussion in viewing success in life as a whole from the verses studied, the interpretation of the mufassir and its relevance to the present.

E. Research Methods

1. Type of Research

   In this study, the type of research used as a reference is a qualitative research method with a type of library research and a thematic approach, because the data used in this study are taken from the main source in the Qur'anic verses regarding the terms *al-falāh* and *al-fauz*. The qualitative method is a method to find and understand existing phenomena so as to produce descriptive descriptions that describe the thoughts of human behavior.[13]

2. Data Source

   a. Primary Data

      The data collected directly by the author is the book Tafsīr Al-Munīr by Wahbah Al-Zuḥaili as the main source.

   b. Secondary Data

      The secondary data sources used are books, research journals and scientific papers related to the main themes discussed in this study and can be accounted for the truth of the data.

3. Data Collection Technique

   The research is *library research* or literature study, which is data collection by collecting data or information from the theme of discussion as a scientific presentation by tracing library materials or literature related to the theme of discussion. in research. Data is collected through text analysis of Tafsīr Al-Munīr as the main source as well as additional relevant

[13] Feny Rita Fiantika and Anita Maharani, *Qualitative Research Methodology* (Padang: Pt. Global Executive Technology, 2022). h. 5

literature. Researchers will identify Qur'anic verses related to *al-falah* and *al-fauz* and examine Wahbah Al-Zuḥaili's interpretation of these verses.

4. Data Analysis Technique

The descriptive-analytical method is the data analysis technique in this research. A method that serves to describe or give an overview of the object under study through data or samples that have been collected as. Researchers will describe Wahbah Al-Zuḥaili's views on the meaning of the terms al-falah and al-fauz and examine the concept of success in the terms al-falah and al-fauz based on Tafsīr Al-Munīr. Then this analysis will be seen whether it is relevant to success in modern life.

F. Thesis Outline

Chapter One, contains an introduction that includes the background of the problem, problem formulation, objectives and benefits of research, literature review, research methods and writing systematics.

Chapter Two, contains a discussion of the meaning of success from the terms *al-falāh* and *al-fauz* and how success in Islam.

The third chapter discusses the intellectual biography of the author of Tafsīr Al-Munīr, Wahbah Al-Zuḥaili. The discussion in this chapter focuses on the background, education, works produced during life, writing system and interpretation of Tafsīr Al-Munīr, methods and styles of interpretation, identification of success verses from the terms *al-falāh* and *al-fauz* and Wahbah Al-Zuḥaili's interpretation of the verses of al-falah and al-fauz.

Chapter Fourth, discusses the results of the analysis of the interpretation of success from the terms *al-falāh* and *al-fauz* in Wahbah Al-Zuḥaili's interpretation of success in Tafsīr Al-Munīr and also analyzes the relevance of the meaning of success from the terms *al-falāh* and *al-fauz* in Wahbah Al-Zuḥaili's interpretation of modern life.

Chapter Five, contains a closing that includes conclusions and suggestions.

CHAPTER II

OVERVIEW OF THE MEANING OF *AL-FALĀH* AND *FAUZ* IN ISLAM

A. Definition of Success On Al-falāh and Al-Fauz

Success is something that is coveted by all humans and of course everyone has their own perspective on the meaning of success. In the Islamic perspective, the meaning of success has a broader scope than the general understanding that is only oriented towards worldly achievements. The Qur'an teaches that success does not only mean material success, position, or worldly achievement, but also includes spiritual salvation, eternal happiness in the hereafter, and closeness to Allah SWT. In this regard, two terms often used in the Qur'an to describe success are *al-falāḥ* and *al-fauz*.

Al-falāḥ means success, victory, salvation and eternal happiness and goodness. The meaning of *al-falāḥ* is derived from the word *muflihūn*, which means to divide or cut. The farmer, also referred to in Arabic as fallāh, is said to do so because of his work in cutting the land, while the *muflih* means the one who succeeds in achieving the goal after making efforts and devoting efforts in achieving it. Thus, he overcomes the difficulties and hardships that almost ensnared him.[1]

Al-falāh in the book of *Oral Arabic* means success, victory, salvation and always being in pleasure and goodness. [2]In the book of Al-Munjid, *al-falāh* means plowing the land or splitting the land, while the meaning of *aflaha* is to be lucky and get what you want. The word al-falāh means victory, salvation and survival (*baqa*').[3]

---

[1] M. Dhuha Abdul Jabbar and K.H Burhanudin, L.c, *Encyclopedia of Qur'anic Meanings: Syarah Alfaazhul Qur'an* (Bandung: Fitrah Rabbani: 2012) pp. 515.
[2] Ibn Mandzur, *Lisanul Arab* (Beirut: Dar Sader,1990) pp. 3458.
[3] Louis Maalouf, *"Al-Munjid fi Al-Lughah"* (Beirut: Al-Mathba'ah Al-Katholikiyah) pg. 593

The word *al-falāh* consists of three letters, namely *fa', lam,* and *ha,* which have two basic meanings, the first of which is *shaqqa*, which means splitting. The second meaning is *fauz* which means success and *baqa'* which means eternal. *Al-falāh* also has the basic meaning of splitting or cutting, so the *muflih* (people who get success) are those who succeed in achieving their goals after devoting their abilities in achieving them. It is as if they cut through the difficulties that almost ensnared them in the process of achieving such success. Therefore, farmers are also referred to as *fallāh* in Arabic because their job is to cut the land or hoe and from their efforts and hard work, they will feel the results of what they have done and worked for.[4]

In the Qur'an there are 40 verses with various derivations, namely, *aflaha, yuflihu, yuflihun, tuflihu, tuflihun, muflihun and muflihin.* The word *aflaha* is a past tense verb (*fiil madhi*) and in the Qur'anic verse the word *aflaha* is always preceded by the lafazh *qad* which functions as a *ta'kid* (emphasizes something) which means 'really' so it reads *qad aflaha*. Thus the meaning is "truly happy". The word *yuflihu* is a verb that has a present and future tense (*fiil mudhari'*), and the word *yuflihu* is always preceded by *la nafy*, which is la that serves to negate. Thus, the word reads *lā yuflihu* which means "will not be happy". In addition, this word is always associated with the subject (perpetrator) of wrongdoing, such as *al-kafirun* (the disbelievers), *al-zhalimun* (the wrongdoers), *al-mujrimun* (the sinners), and others. The word *yuflihun* is a verb form that has the present and the future (*fiil mudhari'*) only this word is plural. Just like the word *yuflihu, the* word *yuflihun* is always preceded by *la nafy.* The word *tuflihu* is a verb with a present and future tense (*fiil mudhari'*). This word is plural and is used for the actor/audience being spoken to (*mukhāthab*) and the word *tuflihu* is always preceded by *lan,* which is la that functions to negate.

[4] Muhammad Rifaldi, "Semantic Analysis of the Concept of Al-Falah in the Qur'an" *Journal of Faith and Spirituality* 2, no. 4 (2022): 5 .43

Thus the word reads "*lan tuflihuu*", meaning "you will not be happy". This word is only mentioned in one verse, in QS. al-Kahf (18): 20. The word *tuflihun* is a verb form that has a present and future time (*fiil mudhari'*) which is intended for the interlocutor (khithab / actor / audience) which is plural (plural) and the word *tuflihun* is always preceded by the lafazh "la'allakum" which has the function of "tarajji" (hope) or as a ta'lil (reason) of the previous sentence. Thus it would read "la'allakum tuflihun" 'you wish for happiness or for you to be happy/fortunate'. The word *muflihun* is an isim fail which is plural. Its singular form is muflih, so its meaning is "those who are happy". In the discipline of nahwu, this word is called the plural mudzakar salim. *The word muflihun* is preceded by the word "ulaika" (whose position is 'mubtada' and the word muflihun as its khabar), except in Surah al-Mujadalah (58): 22. Thus it reads "ulāika hum al- muflihun" (they are the happy ones). And the words *muflihin and muflihun* are essentially the same two words, the only difference is the state of the two words. The word *muflihun* reads rafa' while *muflihīn* reads nashab. In the Qur'an the word *muflihin* is only mentioned once, namely in Surah al-Qashash (28): 67.[5]

As for the meaning of *fauz*, the word *fauz* is a mashdar form of *faaza-yafuuzu-fauzan*. Linguistically, the word *fauz* means "*azhufr bil khair wa an-najatu minasy syarri*" which means success in obtaining good and escaping from evil. *Al-fauz* means victory, salvation and success in achieving good and avoiding evil. The word *fauz* is more specific to the luck or victory that will be obtained in the hereafter, as the ultimate luck or *fauzun'aẓīm* (Q.S Ash-Shaffat [37]: 60, QS. At-Taubah [9]: 100, and so on).

Thus, terminologically, the word *fauz* means the good results or good fortune that a believer will get in return for the good deeds done while in the

[5] Fajriah, Junaedi, and Maimun, "Al-Falah and Al-Farah Study of Ma'anil Qur'an and Thematic Tafsir in Tafsir Al-Azhar." , *Diya al-Afkar* Vol. 4 No. 02 December 2016, pp. 111-114

world. The good result is the pleasure of heaven and avoiding the torment of hell. Thus, the good fortune referred to here is a spiritual one and not the material fortune that people get in this world. Fortune in the sense of *fauz* is expressed by the Qur'an as an everlasting and inexhaustible fortune (QS. At-Taubah [9]: 100, QS. An-Nisa' [4]: 13, QS. At-Taghabun [64]:9, etc.).[6] According to Raghib, *al-fauz* means to defeat in a good way and obtain salvation. In Mu'jam, it is explained that *mafāzah*, with a fathah diharakat, the plural is *mafāwizu wa mafāzāh* is something that is wasted, i.e. part of the contradictory names. It is so named because of the hope of salvation (*tafaa'ulan bissalāmah*).[7]

B. Success in Islam

Islam offers a much broader and balanced view of success, encompassing happiness and good fortune in this world and in the hereafter. True success in Islam involves a balance between worldly and ukhrawi achievements, as well as peace of mind and closeness to Allah SWT. This view asserts that success is not only measured by material gains, but also by one's ability to spread mercy to the universe for the sake of seeking Allah's pleasure. This forms an integral concept of success, where every aspect of life is interconnected and contributes to a greater end goal.

Success in Islam has different criteria than the common view that focuses only on wealth, position and beauty. Islam describes successful people as "*Al-Muflihun*" or the lucky ones, those who receive guidance from their Lord and become good servants of Allah. The main characteristics of a fortunate person in the eyes of Allah SWT include obedience to Allah, following the example of the Prophet Muhammad, and having concern for others. This shows

[6] Quraish Shihab, *Encyclopedia of the Qur'an: A Study of Vocabulary* (Jakarta: Bimantara Foundation, 2007) pp. 226-227

[7] M. Dhuha Abdul Jabbar and K.H Burhanudin, L.c, *Encyclopedia of Qur'anic Meanings: Syarah Alfaazhul Qur'an* (Bandung: Fitrah Rabbani: 2012) pp. 515.

that true success in Islam is about inner quality and one's relationship with their Creator and fellow human beings, not merely the accumulation of wealth or power.

In the Islamic view, success is often referred to as *muflih* (the lucky one), *najah* (the saved one), or *faiz* (the victorious one). A person is said to be lucky if he becomes a servant who obeys Allah, is called safe if he is able to keep himself from harmful things, and is considered successful if he is not controlled by his lust. Life in this world is a gift from Allah SWT, and in the end humans will return to Him. Therefore, as perfect creatures of Allah, humans are required to live life with goodness, one of which is by obeying His teachings and treating fellow humans well. Islamic religious teachings as a guide. This must be the foundation for achieving success both in this world and in the hereafter.[8]

The Qur'an uses several terms to describe the concept of success, each with different shades of meaning and dimensions. Understanding these terms is very important to capture the richness of the concept of success in Islam. The terms are Falāh, Fauz, Najah, Saadah, Hasanah and Khair.

In language, *falah* comes from the root word "*falah*" which means "*zhafara bima yurid*" (victory over what is desired), fortune, or getting the pleasure of the hereafter. In terms, *al-falah* means happiness and good fortune in the life of the world and the hereafter. *Al-Falāḥ* has various meanings, including describing prosperity, success, or the achievement of something expected. The term can also be interpreted as an attempt to achieve a state that brings happiness, tranquility, and comfort to life. In addition, *al-falāḥ* reflects a life that is blessed, full of devotion, and continuous in goodness.[9]

Fauz literally means "victory" or "success". In the Qur'ān, the term *al-fauz* refers to success or victory in a broader sense, encompassing physical,

[8] Dahlia et al., "Interpreting the Key to Success from the Qur'an." pp. 20
[9] Heny Liya Hasibuan, "Al-Falah in the Conception of the Qur'an," *Mubeza* 11, no. 2 (2022): h. 14, https://doi.org/10.54604/mbz.v11i2.61.

spiritual, and moral aspects. The word is often used to describe a great achievement or success that is a gift from Allah to His servant. In terms, *al-Fauz* specifically refers to success achieved in the hereafter. This success is a form of eternal happiness and can only be obtained by people who live their lives with piety, always do good to others, and always try to get closer to Allah SWT. In addition, the meaning of *fauz* also includes salvation from the punishment of hell and the acquisition of the pleasures of heaven.[10] Since *fauz* specifically refers to good fortune in the hereafter, it shows that in the Islamic view, success in this world is only a means or a path to a greater goal. In order to attain *fauz*, one must practice practices such as faith, piety, prayer, almsgiving, and others while living in this world. This implies that the life of this world is like a field where humans plant charity, the results of which will be harvested in the hereafter.

In terminology, *an-Najah* refers to the meaning of success only in this world. It can be interpreted as one's avoidance of the punishment of hell in the context of the world, or salvation from various worldly evils and hardships.[11] Although *najah* is often interpreted as worldly success, it does not mean that Islam underestimates success in the world. Rather, it shows that there are different levels of success in Islam. *Najah* reflects successes that are visible in the present life, such as freedom from problems, difficulties or poverty, which are still considered important and valuable in the Islamic view. Therefore, the meaning of *najah* should serve as a reminder for Muslims not to only focus on pursuing success in the world. Instead, worldly success needs to be used as a

[10] Nurkomariah, Muhith, and Mukhammad, "The Meaning of Al-Fawz from the Perspective of the Qur'an According to Wahbah Az-Zuhaili in Tafsir Al-Munir," *Al-Mizan : Journal Of Islamic Studies* 1, no. 1 (2024). h. 117

[11] Jimi Pratama et al., "Analysis of the Meaning and Criteria of Success According to the Qur'an," *MARAS: Journal of Multidisciplinary Research* 2, no. 1 (2024): h. 309, https://doi.org/10.60126/maras.v2i1.178.

first step towards achieving *falah* and *fauz*, which is a more comprehensive and eternal true success in the hereafter.

Etymologically, *sa'adah* comes from the word *sa'ada* which means happiness. The term can also be interpreted as good fortune. The opposite word is *shaqawah*, which means misfortune or suffering. *Sa'adah* indicates the ultimate happiness in the hereafter or heaven, which is achieved by obeying Allah's commands and avoiding His prohibitions. In contrast to *fauz* and *falah*, which are more concerned with external results or conditions (paradise, prosperity), *saadah* emphasizes the internal conditions of the soul: happiness, tranquility, and inner satisfaction.[12]

The word *hasanah* comes from the Arabic root *ḥasana* which means something good, beautiful, or pleasant. Its basic form, *ḥasanah*, implies goodness in a broad sense. In *Lisān al-'Arab*, the term *ḥasana* is explained as the opposite of something bad or not good. So, in general, *hasanah* refers to anything that is positive and beneficial. As for terminology, *hasanah* refers to good deeds or righteous deeds that have value before Allah. *Hasanah* generally refers to goodness in various forms, including actions, attitudes, and conditions that are in line with Islamic teachings. These deeds will symbolically be "weighed" on the Day of Judgment as a determinant of one's salvation in the afterlife. This means that every good deed will be part of the final assessment of one's fate after the end of this world.[13] Hasanah comes from Allah SWT and brings direct benefits both in this world and in the hereafter. Goodness in the world, or *hasanah dunia*, is any form of good deeds done in accordance with Allah's rules and aimed only at achieving His pleasure. Good actions in this

[12] Nisrina Uswatunnissa and Dkk Hidayah, "The Concept of Happiness in the Perspective of Classical and Modern Sufism," *Risalah: Journal of Education and Islamic Studies* 9, no. 2 (2023): h. 833.
[13] Habib Mujtaba, "The Concept of Hasanah and Sayyi`Ah Meaning in Tafsir Al-Jilani," *Qaf: Journal of Qur'anic Sciences and Tafsir* 4, no. 2 (2023): h. 236, https://doi.org/10.59579/qaf.v4i2.4307.

world become a path or cause that will lead a person to goodness in the hereafter (*hasanah akhirat*).

The term *khair* in the Qur'an reflects a broad and deep meaning. In general, this word refers to something that is considered good or desirable. However, in the context of the Qur'anic verses, *khair* can have a variety of meanings, including goodness in spiritual as well as material aspects. This shows how special the Qur'ān is in conveying layered and rich meanings. In Arabic dictionaries, the word *al-khair* has a number of meanings. First, it is often understood as the opposite of *al-syar*, which is anything bad or evil. Thus, *al-khair* means all forms of good deeds. Secondly, the term *al-khairat* refers to excellence in various aspects, which essentially means goodness. Meanwhile, the word *al-khairah* when associated with women, is used to indicate good offspring. According to *Mu'jam Maqayis al-Lughah*, the root word *al-khair* carries the basic meaning of "inclination and affection." This linguistic understanding is the initial step in exploring the meaning of *al-khair* in the Qur'an. Because, after all, an etymological approach is important as a first step to understanding the depth of meaning of a term in revelation.[14]

Understanding how each concept in Islam is interconnected and tiered is very important so that the meaning of success in Islamic teachings can be fully applied in real life. The relationship between these values is comprehensive, where actions based on moral values such as *hasanah* (goodness) and *khair* (good things), will form peace of mind or inner happiness (*sa'adah*), as well as produce real achievements in this world and the hereafter (*najah* and *fauz*). All these elements lead to the ultimate goal called *falah*, which is true success in the Islamic view. Thus, success in Islam is not something that stands alone, but rather a comprehensive process that combines values, actions, and the ultimate goal as one.

[14] Muliyadi, "Al-Khair in the Perspective of Da'wah," *Al-Khitabah Journal* II, no. 1 (2015): h. 93.

Understanding the whole concept of success in Islam is very important so that Muslims can live a balanced life that is meaningful in this world but still oriented towards the afterlife. Islam teaches that true success is not only measured by external achievements, but also by earnestness in trying, sincerity in doing good deeds, improving the quality of piety, and closeness to Allah SWT. Success in the Islamic view includes the formation of good morals, peace of mind, and the hope of eternal good fortune before Allah. Ultimately, all of these will lead a person to true happiness and sustainable success, both in this world and in the hereafter.

C. The Relationship between Success and Happiness in the Qur'an

Seeking happiness and achieving success are natural parts of human life. However, the meaning of these two things can vary depending on each person's cultural background and personal outlook. Nowadays, success is often measured by worldly achievements such as abundant wealth or a high position in society. This perspective tends to separate success and happiness and sometimes even assumes that a person can only be happy if they are materially successful.

Islam, through the teachings of the Qur'an, provides a more complete and comprehensive perspective on the link between success and happiness. In Islamic teachings, true happiness is not the result of material wealth or possessions, but rather comes from spiritual depth. It is this inner happiness that can actually be the main trigger for achieving consistent success, both in the life of this world and as a provision in the hereafter.[15]

In the Qur'anic view, success and happiness are two concepts that are closely intertwined, but are not always synonymous with narrow, worldly

[15] Taufiq Khoirin and Kasori Mujahid, "Islamic Studies Islamic Worldview: The Meaning of Happiness from the Qur'anic Perspective," *NIZAM: International Journal of Islamic Studies* 2, no. 2 (2024): h. 101, https://journal.csspublishing.com/index.php/nizam.

definitions. The Qur'an offers a broader perspective, placing true happiness as the result of holistic success, which includes both worldly and ukhrawi dimensions. Success in the Qur'ānic framework is not solely measured by material achievements, popularity or power, but also by the attainment of peace of mind, spiritual fulfillment and acceptance of divine pleasure. This means that a person may have a lot of wealth but feel empty, or vice versa, a person who lives a simple life but feels deep happiness because of his closeness to divine values.

True happiness in the Islamic view is a peaceful and serene state of the soul, which does not depend solely on external conditions, but rather comes from obedience to Allah and adherence to His teachings. Thus, success based on spirituality will lead to true happiness, both in this world and in the hereafter. Happiness in Islam is defined as a state of mind or a sense of outward and inward peace, which aims to increase one's self-worth.[16] Although happiness is subjective and relative to each individual, in Islam it has a deeper and broader dimension, not limited to material pleasure or worldly satisfaction alone. In the Qur'an, happiness is expressed through various terms such as *as-Sa'adah* and *al-falāh* and their derivations such as *Hayatun Thoyyibah* (good life) and *Farah* (joy).

The concept of success in the Qur'an has a broad and comprehensive scope. It is not only limited to worldly aspects, but also embraces happiness and salvation in the hereafter. Terms such as *falah*, *fauz*, *najah*, *hasanah*, and *khair* complement each other to show that true success stems from strong faith, obedience to Allah, good deeds, and awareness of the ultimate goal of life. This shows that Islam views success as not just a matter of material success, but

[16] Zahiratun Najihah Binti Zahari And Abdul Mukti Bin Baharudin, "The Concept of As-Sa'adah According to the Quranic Perspective" 2018, No. Thiqah (2018): 288-95.

more than that: forming good morals, fostering peace of mind, and achieving eternal good fortune in the sight of Allah.[17]

In the Qur'anic perspective, success and happiness are not two independent things, but are closely connected and mutually supportive. The real happiness in Islam is precisely the trigger as well as the fruit of success directed towards the afterlife. Islam emphasizes the importance of maintaining a balance between the affairs of this world and the hereafter. The world is seen as a place to plant charity, where every action will bring rewards in the future. True happiness is not just material enjoyment, but lies in peace of heart and success in achieving salvation in the hereafter. Therefore, worldly success (najah) is not the ultimate goal, but rather a bridge to a more ultimate and eternal happiness (falah and fauz), which will eventually give birth to peace of mind (saadah).

In Islam, happiness that comes from closeness to Allah and spiritual strength is not only the goal of life, but also the main energy that drives a person to achieve success in this world. The inner peace, optimistic attitude and propensity to do good that arise from this spiritual happiness help a person to face the trials of life, establish healthy relationships with others, and perform better in various aspects of life.

The Qur'an repeatedly emphasizes that true and lasting happiness is in the hereafter, in heaven. Meanwhile, life in the world is seen only as a means or a place to plant good deeds. All human actions during life will determine the rewards received in the hereafter. The reward from Allah in the form of heaven is the highest form of goodness (*khair*) and great fortune (*fauz*) that every Muslim desires.

In the Qur'an, the relationship between success and happiness is portrayed as interconnected and mutually supportive. Islam views that true

[17] Muhammad Shohib and Kholifatus Sa'diyah, "Criteria for Success in the Qur'an (Thematic Study)." h. 59

success is not only measured by outward achievements such as wealth or position, but more broadly, it encompasses both inner and outer well-being that encompasses the life of this world and the hereafter. True success culminates in great fortune in the hereafter (fauz), which is obtained through obedience to Allah and consistency in doing righteous deeds.

Meanwhile, happiness in Islam (saadah) is a deep inner state, growing out of a close knowledge of Allah and a strong spiritual connection with Him. This happiness is strengthened by an attitude of acceptance (qana'ah), and becomes the main driver of a person in living life calmly and energetically. The condition of a happy soul encourages a person to do good, make wise choices, and be able to withstand various life tests.

Therefore, a full understanding of the link between success and happiness is very important for Muslims. This will lead to a balanced life: remaining active and contributing to the affairs of this world, while not forgetting the orientation of the hereafter. In the Islamic view, happiness and success are not two separate things, but a unified journey towards true happiness and eternal fortune in the sight of Allah.

In the view of the Qur'an, success and happiness are closely related and cannot be separated. Success according to Islam is not just about wealth or worldly achievements, but more broadly includes complete happiness and well-being, both in this world and in the hereafter (falah). The ultimate goal of this success is to obtain eternal good fortune in the sight of Allah (fauz), and it can only be achieved by living in obedience to Him and always doing good.

Meanwhile, true happiness (sa'adah) in Islam arises from closeness and deep knowledge of Allah (ma'rifatullah), as well as a strong spiritual connection (taqarrub). An attitude of qana'ah or being content with what one has, also strengthens this inner happiness. It is this kind of happiness that encourages a person to be positive, calm in living life, and able to survive in the midst of

trials. Good behavior (hasanah) and the right choices (khair) are the main ways to achieve both success and happiness.

Therefore, it is important for every Muslim to fully understand the close relationship between the two. With the right understanding, one can balance between the purpose of life in this world and the orientation of the hereafter. Success and happiness in Islam are not two separate things, but rather a process that supports each other and shapes life's journey towards Allah's pleasure and eternal happiness.

CHAPTER III

WAHBAH AL-ZUḤAILI AND TAFSĪR AL-MUNĪR

A. Biography of Wahbah Al-Zuḥaili

Wahbah Al-Zuḥaili is a great Syrian scholar who is recognized as an expert in fiqh, ushul fiqh, and contemporary tafsir. He is highly respected for his extensive contributions to Islamic law and modern Islamic thought. His full name is Prof. Dr. Wahbah Al-Zuḥaili bin Mushtafa az-Zuhaili Abu'Ubadah. He was born in a small town north of Damascus called Dir 'Athiyah, Syria on March 6, 1932. His father named Musthafa Az-Zuhaili was a farmer and merchant who was famous for his piety and a memorizer of the Qur'an. His mother named Fatimah bint Musthafa Sa'dah was a *wara'* woman and firm in carrying out the sharia.

Wahbah Al-Zuḥaili was very intelligent, he received his first education in the lap of his father. Under his father's care, Wahbah Al-Zuḥaili learned the basics of religious knowledge. After that, he began to learn the Qur'an and entered the ibtidaiyah school in his village. After completing elementary school, his father encouraged him to continue his studies in Damascus. In 1946, Wahbah Al-Zuḥaili moved to Damascus to continue his schooling to the tsanawiyah and aliyah levels. After graduating with the best honors, his next intellectual adventure was the city of Cairo, Egypt. In Cairo he attended several faculties simultaneously, namely the Faculty of Sharia and the Faculty of Arabic Language at Al-Azhar University and the Faculty of Law at 'Ain Shams University. He obtained a bachelor's diploma in Sharia and also obtained a *takhassus* diploma in Arabic language teaching at Al-Azhar University in 1956. After that, he obtained a bachelor's degree in law from the University of 'Ain Shams in 1957 AD, a Master of Sharia from the Faculty of Law at Cairo University in 1959 AD and a Doctoral degree in 1963 AD. He obtained his doctorate in law (Islamic Shari'ah) with the title *Summa Cumlaude* with a

dissertation entitled "Āthār al-Harb fī al-Fiqh al-Islāmī: Dirāsah Muqāranah bayn al Madhāhib al-Thamānīyah wa al-Qānūn al-Duwalī al-'Ām" (Some Effects of War in Islamic Fiqh: A Comparative Study between Eight Mazhabs and International Law).[18] The assembly at the time consisted of renowned scholars namely, Shaykh Muhammad Abu Zahrah and Dr. Muhammad Hafizh Ghanim who was the Minister of Education at the time. The panel agreed to award Wahbah Al-Zuḥaili the title of "Highly Satisfactory" and recommended that his dissertation be printed and sent to universities abroad.[19]

After obtaining his doctorate, Wahbah Al-Zuḥaili's first job was a lecturer at the Faculty of Sharia at Damascus University in 1963 AD, then became an assistant lecturer in 1969 AD and became a professor in 1975 AD. As a professor, he became a guest lecturer at a number of universities in Arab countries, such as at the Faculty of Sharia and Law and the Faculty of Postgraduate Adab at Benghazi University, Libya. At Khurtum University, Ummu Darman University and Africa University, all three of which are in Sudan. He has also taught at the United Arab Emirates University. Wahbah Al-Zuḥaili also attended various international seminars and presented papers in various scientific forums in Arab countries including Malaysia and Indonesia. He is also a member of the editorial team of various journals and magazines, and expert staff at various research institutions for fiqh and Islamic civilization in Syria, Jordan, Saudi Arabia, Sudan, India and America.

Wahbah Al-Zuḥaili's mastery of various disciplines certainly cannot be separated from the many teachers he visited. Here are some of the teachers who were a major influence in the development of Wahbah Al-Zuḥaili's knowledge:

---

[18] Nasiruddin Nasiruddin, "A Study of Wahbah Al-Zuḥaylī's Interpretation in Al-Tafsīr Al-Munīr on Blasphemy in the Qur'ān," *Islamika Inside: Journal of Islamic Studies and Humanities* 5, no. 1 (2019): 52-53, https://doi.org/10.35719/islamikainside.v5i1.38.

[19] Hermansyah, "An Analytical Study of Tafsir Al-Munir by Prof. Dr. Wahbah Zhuhaily," *El-Hikmah* viii/ No.1 (2015): 2 .1

1. Shaykh Muhammad Hashim al-Khatib ash-Shafi`i. He is a scholar of fiqh, a regular khatib of the al-Umawi Mosque and one of the founders of Jam`iyah at-Tahzib wa at-Ta`lim in the city of Damascus.
2. Shaykh Abd ar-Razzaq al-Himshy. He was a scholar of fiqh and served as Mufti of the Republic of Syria in 1963.
3. Shaykh Muhammad Yasin. He was a scholar and a leader of the revival of literary studies and the scholarly unity movement in Syria.
4. Jaudah al-Mardini. He was an expert in education and teaching, having served as principal of al-Kamaliyah school and head of administration at the Shari`ah Aliyah Madrasah in Damascus.
5. Shaykh Hasan ash-Syathi. He was an expert in Hanbali fiqh and served as the first rector of Damascus University.
6. Shaykh Hasan Habannakeh. He was among the founders of Rabithah al-Alam al-Islami in Makkah al-Mukarramah.
7. Shaykh Muhammad Shalih Farfur. This education expert was the founder of Jam`iyah al-Fath al-Islamiy.
8. Shaykh Muhammad Lithfi al-Fayyumi. This activist in the formation of the Ulama Association in Damascus was an expert in Hanafi Jurisprudence.
9. Shaykh Mahmud ar-Rankusi Ba'yun. He is the director of Dar al-Hadis al-Asyrafiyah.

They are all Wahbah's teachers who were in Damascus Syria. While his teachers who were in Egypt: Al-Azhar University and `Ain Shams University, among them:

1. Shaykh Muhammad Abu Zahrah. Wahbah was much influenced by Muhammad Abu Zahrah's style of thought. Abu Zahrah is a famous scholar in Egypt, and has many books including tafsir: Tafsir az-Zuhrah.
2. Shaykh Mahmud Syaltut. He is one of the Shaykhs of Al-Azhar, and one of the reformers in various Islamic fields, including education at Al-Azhar.

Mahmud Syaltut himself was influenced by the thoughts of Muhammad Abduh.

3. Shaykh Dr. Abd ar-Rahman Taj.
4. Shaykh `Isa Mannun.
5. Shaykh Ali Muhammad al-Khafif.
6. Shaykh Jadurrab Ramadan.
7. Shaykh Mahmud Abd ad-Daim.
8. Shaykh Abd al-Ghani Abdul Khaliq.
9. Shaykh Musthafa Abdul Khaliq.
10. Shaykh Abdul Maraziqi.
11. Shaykh Zhawahir ash-Shafi`i.
12. Shaykh Musthafa Mujahid.
13. Shaykh Hasan Wahdan.
14. Shaykh Muhammad Salam Madkur.
15. Shaykh Muhammad Hafizh Ghanim.[20]

Wahbah Al-Zuḥaili is very productive in writing. Starting from lecture dictates, articles, scientific papers, to large books consisting of 16 volumes, such as the book of Tafsīr Al-Munīr. Not only writing tafsir books, Wahbah Al-Zuḥaili also wrote in several fields such as fiqh, aqidah, history, renewal of Islamic thought, economics, and other fields that show his multitalentry and multidisciplinary.

Wahbah Al-Zuḥaili wrote many books, working papers and articles in various Islamic sciences. His books exceed 200 books and 500 papers combined with small treatises. Wahbah Al-Zuḥaili is likened to the second Al-Suyuti or *Al-Suyuti Al-Tsani* in this era when compared to Imam As-Suyuti. Among his books are as follows:

a. In the field of the Qur'an and Ulumul Qur'an

[20] Hermansyah. *El-Hikmah*: Vol. VIII, no.1 (2015), pp. 23-24.

1. Al-Tafsīr Al-Munīr fi al-Aqidah wa al-Syariah wa al-Manhaj, 16 volumes (Damascus: Dar al-Fikr, 1991)
2. Al-Qisah al-Qur'aniyah Hidayah wa Bayan (Damascus: Dar al-Khair, 1992)
3. Al-Qur'an al-Karim al-Binyah al-Tasyri'iyyah wa al-Khasa'is al Hadariyah (Damascus: Dar al-Fikr, 1993)
4. Al-Tafsir al-Wajiz (Damascus: Dar al-Fikr, 1993)
5. Al-I'jaz al-'Ilmy fi al-Qur'an al-Karim (Damascus: Dar al-Maktabi, 1997)
6. Al-Qayyim al-Insaniyah fi al-Qur'an al-Karim (Damascus: Dar al Maktabah, 2000)
7. Al-Insan fi al-Qur'an (Damascus: Dar al-Maktabah, 2001)

b. In the field of Fiqh and Ushul Fiqh

1. Athar al-Harb fi al-Fiqh al-Islami>: Dirasah Muqaranah, (Damascus: Dar al-Fikr, 1963)
2. Al-Wasit fi> Ushul al-Fiqh (Damascus: Damsiq University, 1996)
3. Al-Fiqh al-Islami fi Ushul al-Jadid (Damascus: Maktabah al-Haditsah, 1966)
4. Nazariyyah al-Darurah al-Shar'iyyah (Damascus: Maktabah al-Farabi, 1967)
5. Al-Nusus al-Fiqhiyyah al-Mukhtarah: Taqdim, Ta'liq, Tahlil (Damascus: Dar al-Kitab, 1968)
6. Nazariyyah al-Daman aw Ahkam al-Mas'uliyyah al-Madaniyyah wa al Jina'iyyah fi al-Fiqh al-Islamy (Damascus: Dar al-Fikr, 1970)
7. Al-Dawabit al-Shar'iyyah li Akhdhi bi Aysar al-Madhahib (Damascus: Dar al-Hijrah, 1980)
8. Al-Fiqh al-Islami wa Adillatuh, 11 vols, (Damascus: Dar al-Fikr, 1984)
9. Usul al-Fiqh al-Islami, 2 volumes (Damascus: Dar al-Fikr, 1986)
10. Juhud Taqnin al-Fiqh al-Islami (Bierut: Mu'asasah al-Risalah, 1987)

11. Fiqh al-mawarith fi al-Shari'ah al-Islamiah (Damascus: Dar al-Fikr, 1987)
12. Al-Wayasa wa al Waqf fi al-Fiqh al-Islami (Damascus: Dar al-Fikr, 1987)
13. Al-Wajiz fi Usul al-Fiqh (Damascus: Dar al-Fikr, 1991)
14. Al-Madhahib al-Shafi'I wa Madhabuhu al-Wasit bayna al- Madhahib al-Islamiyyah (Damascus: Dar al-Maktabah, 1997)
15. Asbab Ikhtilaf Wajhati al-Nazara al-Fiqhiyyah (Damascus: Dar al Maktabi, 1998)
16. Al-Zira'I fi al-Syiyasah al-Shari'ah wa al-Fiqh al-Islami (Damascus: Dar al-Maktabah, 1998)

c. Dirasat Islamiyah
    1. Nazam al-Islam (Libya: Benghazi University, 1970)
    2. Al-Ushul al-'Ammah li Wahdah al-Din al-Haq (Damascus: Maktabah al-Abasiyah, 1972)
    3. Al-Islam Din al-Jihad La al-'Udwan (Libya: Jam'iyah al-Dakwah al Islamiyah al-'Alamiyah, 1990)
    4. Al-Islam Din al-Shura wa al-Dimiqratiyah (Libya: Jam'iyah al-Dakwah al-Islamiyah al-'Alamiyah, 1992)
    5. Shir'ah Huquq al-Insan fi al-Islam (Damascus: Dar Thalas, 1992)
    6. Al-Da'wah al-Islamiyah wa Ghaira al-Muslimin (Damascus: Dar al Maktabi, 1995)
    7. Al-Khasis al-Kubra li Huquqi al-Insan fi al-Islam (Damascus: Dar al Maktabi, 1995)
    8. Al- Mas'uliyah 'an Fi'li al-Ghyr (Damascus: Dar al-Maktabi, 1995)
    9. Al-Islam wa Tahdiyat al-'Asr (Damascus: Dar al-Maktabi, 1996)
    10. Qadiyyah al-Ahdath fi al-Qarn al-Hadiy wa al-'isyrin (Damascus: Dar al-Maktabi, 1998)

11. Al-Muslimun fi al-Qarn al-Hadiy wa al- 'Isyrin (Damascus: Dar al Maktabi, 1998)
12. Al-Islam wa ghaira al-Muslimin (Damascus: Dar al-Maktabi, 1998) and others.

d. History and biography of figures
   1. Sa'id ibn al-Musayyab (Damascus: Dar al-Qalm, 1974)
   2. Al-Khafifah al-Rashid al-'Adil 'Umar ibn 'Abd al-'Aziz (Damascus: Dar Qutaybah, 1980)
   3. Usamah ibn Zayd Hub Rasulullah wa ibn Hubbuhu (Damascus: Dar al Qalm, 1980)
   4. Al-Imam al-Suyuti (Damascus: Dar al-Maktabah, 1997)
   5. Al-Mujadid Jamal al-Din al-Afghani (Damascus: Dar al- Maktabah, 1998)

e. Social and Cultural Fields
   1. Al-'Alaqah al-Dauliyah fi al-Islam (Beirut: Muasasah al-Risalah, 1981)
   2. Khasis al-Kubra li Huquq al-Insan fi al-Islam (Damshiq: Dar al Maktabah, 1995)
   3. Al-'Ulum al-Shari'ah Baina al-Wahdah wa al-Istiqlal (Damshiq: Dar al-Maktabah, 1996)
   4. Al-Islam al-Din al-Jihad al-'Udwan (Libya: Tripoli, 1990)
   5. Haq al-Huriyyah fi al-'Alam (Damshiq: Dar al-Fikr, 2000)
   6. Al-Islam wa Usul al-Hadarah al-Insaniyah (Damshiq: Dar al Maktabah, 2001).[21] And others.

[21] Irfan Azhar Marzuqi, "The Meaning of Tabarruj According to Wahbah Az-Zuhaili," (Thesis UIN Walisongo Semarang, 2022). pp.36-38.

B. Tafsīr Al-Munīr

1. Background and Characteristics of Tafsīr Al-Munīr

Tafsīr Al-Munīr, which has the full name At-Tafsīr Al-Munīr fī Al-Aqidah wa Asy-Syariah wa Al-Manhaj, was written by a great contemporary scholar of the 20th century, Wahbah Al-Zuḥaili. Tafsīr Al-Munīr can be said to be Wahbah Al-Zuḥaili's monumental work in the field of tafsir. This tafsir was written for approximately 5 years which Tafsīr Al-Munīr consists of 16 volumes.[22] The writing of Tafsīr Al-Munīr is motivated by the desire to strengthen a Muslim with the holy Qur'an which is the basic law for the life of mankind in general and Muslims in particular. Therefore, this tafsir is not only limited to the laws of fiqh in a limited sense, but also explains the laws derived from the verses of the Qur'an with a broader and deeper meaning which includes creed, manhaj and behavior.[23]

The writing of Tafsīr Al-Munīr was motivated by Wahbah Al-Zuḥaili's devotion to science, especially Islamic science with the aim of connecting Muslims with the Qur'ān based on a logical and close relationship. Tafsīr Al-Munīr was written after Wahbah Al-Zuḥaili completed writing his two books, *Ushul Fiqh Al-Islamic* and *Al-Fiqh Al-Islami wa Adillatuhu.* Tafsīr Al-Munīr was first published by Darul Fikri Beirut-Libanon and Dar al-Fikri Damascus, Syria in 16 volumes in 1991 AD/1411 H.[24] At that time Wahbah Al-Zuḥaili had passed a period of teaching in universities for more than 30 years and conducting research in various disciplines, including fiqh and hadith. At that time, Wahbah Al-Zuḥaili had produced more than 30

[22] Wildan Hidayat, "Modernity of Qur'anic Interpretation (Methodology of Tafsir Al-Munir by Wahbah Al-Zuhaili)," *Cross-Border: Journal of International Border Studies, Diplomacy, and International Relations* 6, no. 1 (2023): 291 , https://journal.iaisambas.ac.id/index.php/Cross-Border/article/view/1841/1406.

[23] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 1*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 6. 6.

[24]Hermansyah, "An Analytical Study of Tafsir Al-Munir by Prof. Dr. Wahbah Zhuhaily." *El-Hikmah*: Vol. VIII, no.1 (2015), pp. 24-25.

books and articles. Thus, this tafsir was written when he had reached the peak of his intellectual career. The book has been translated in various countries, including Turkey, Malaysia, and Indonesia.[25]

The characteristics in writing Tafsīr Al-Munīr by Wahbah Al-Zuḥaili are as follows: 1. Grouping themes. 2. Presenting al-I'rab, al-balaghah, al-mufradat al-lughawiyah, asbab al nuzul, al-tafsir wa al-bayan, and fiqh al-hayat aw al-ahkam on each theme or grouped verses. 3. Including materials contained in ushul al-Fiqh. 4. Accommodating debates that occur between scholars of madzhab on the interpretation of ahkam verses. 5. Including footnotes in quoting other people's works.[26]

In addition to compiling the steps of systematic Qur'anic interpretation as a simple description above, Wahbah Al-Zuḥaili also states that his interpretation refers a lot to the opinions of previous scholars and written in the literature they inherited. Therefore, Wahbah Al-Zuḥaili presents a comprehensive and factual study, not infrequently he adopts the thoughts of classical scholars accompanied by quoting understanding of contemporary scholars. So that this tafsir can collaborate various kinds of Islamic studies from different domains in order to develop an integrated and comprehensive understanding of Islam. Among the literature that influenced Tafsīr Al-Munīr is Muhammad Ali Ash-Shābūnī's Shafwatut Tafasir, especially in the fields of linguistic originality, literature and language studies. For grammatical language tafsir Al Munīr refers to Abu Hayyan Al Andalusi's work entitled Bahrul Muhith, while in terms of aesthetic values of the verses of the Quran, Wahbah often refers to a classical era literary and linguistic figure named Al Zamakhshari in his work Al-Kasyāf. From the aspect of

[25] Baihaki, "Study of Tafsir Al-Munir by Wahbah Al-Zuhaili and Examples of His Interpretation of Interfaith Marriage," *Analysis* XVI (2016): h. 22.
[26] Sulfanwandi Sulfanwandi, "Thoughts on Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'Ah Al-Manhaj by Dr. Wahbah Al-Zuhayli," *Legitimacy: Journal of Criminal Law and Legal Politics* 10, no. 1 (2021): h. 75, https://doi.org/10.22373/legitimasi.v10i1.10518.

Qiraat (Science of Recitation of the Qur'an) Wahbah refers to several books including the main book in the science by Ibn Al-Jazari entitled Al-Nasyr fi'l Qirā'at Al-'Asyr.[27]

2. *Systematics of Writing*

The systematic writing of Tafsīr Al-Munīr, Wahbah Al-Zuḥaili has explained it in the muqaddimah of his tafsir, as follows:[28]

a. Grouping the verses of the Qur'an in the order of the Mushaf to be explained in one discussion title and giving a suitable title according to the theme.
b. Explaining the content of each letter globally/generally.
c. Explaining the linguistic aspects.
d. Explaining the *asbab al-nuzul of the* verse in the saheeh narration and ruling out weak narrations, and explaining the stories of the prophets and major Islamic events, such as the battles of Badr and Uhud, from the most trustworthy books of sirah.
e. Interpretation and explanation
f. The rulings derived from the verses being interpreted.
g. Explaining the *balaghah* and *i'rab of* many verses, so that it may help to explain the meaning for anyone who wants it, as well as avoiding terms that hinder the understanding of the tafseer for those who do not want to pay attention to these aspects (*balaghah* and *i'rab*).

At the beginning of each surah, he always gives an outline of the virtues and content of the surah, and a number of themes related to it. Each theme is discussed in terms of language by explaining some of the terms

[27] Andy Hariyono, "Analysis of Wahbah Zuhaili's Tafsir Method in Kitab Al-Munir," *Al-Dirayah* 1, no. 1 (2018): 25.
[28] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 1*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 12. 12.

used in the verse, explaining the balaghah and grammatical aspects of the language. The systematic order in the discussion of each theme in this tafsir includes several important aspects. First, the aspect of qira'at, which refers to seven dialects (*ahruf sab'ah*) in Arabic derived from tribes such as Mudhar. Second, the asbāb al-nuzūl aspect, which explains the context in which the verses were revealed, reveals the purpose of the legislation, and helps to understand the secret behind the verse and its legal meaning more fully. Third, the linguistic aspect, which reviews the terms in the verse in terms of i'rab (grammatical structure), balaghah (rhetoric), mufradat (vocabulary), and grammatical rules. Fourth, the aspect of interpretation and explanation (bayān), which is a comprehensive explanation of the meaning of the verse along with the validity of the supporting traditions. Fifth, the aspect of fiqh al-ḥayāt wa al-aḥkām, which is the explanation of the laws and values of life that can be inferred from the verses, including the author's efforts to answer new problems through the ijtihad approach.[29]

3. Method and Style of Tafsir

Wahbah Zuhali wrote his method in the introduction to Tafsīr Al-Munīr. As he explains, Wahbah emphasizes his interpretation by collecting *Ma'tsur* (narration) and *Ma'qul* (Rational). The meaning of *Ma'tsur* is the Sunnah and the opinions of the pious classical generation, while *Ma'qul* is adhering to the basics that are already popular, among the most important are 3 things, namely:

1. Prophetic explanations that are saheeh, and in-depth contemplation of the meaning of Qur'anic vocabulary, sentences, the context of the verse,

[29] Muhammad Shohib, "Tracing the Ethics of Society: Analysis of Wahbah Al-Zuhaili's Perspective in Al-Tafsir Al-Munir Fi Al-Aqidah, Al-Shari'ah, And Al-Manhaj," Al *Qalam: Scientific Journal of Religion and Society* 18, no. 4 (2024): h. 2867, https://doi.org/10.35931/aq.v18i4.3612.

the reasons for the revelation of the verse, and the opinions of the mujtahids, exegetes, and hadith scholars.

2. Paying attention to the containers of the Qur'an such as Arabic language, scientific miracles, laws, and others. Where no one can match it.
3. Sorting out the various opinions in the books of exegesis with reference to the maqasid of the Shari'ah, which are the secrets and purposes realized and established by the Shari'ah.

In addition, Wahbah Al-Zuḥaili interprets the verses of the Qur'an with a thematic approach (*maudhu'i*), namely mentioning the interpretation of the verses of the Qur'an relating to the same theme such as jihad, hudud, inheritance, marriage laws, usury, khamr, and I will explain on the first occasion everything related to the story of the Qur'an such as the story of the prophets: Adam a.s, Noah a.s, Abraham a.s, and others. The story of Fir'aun with Prophet Musa a.s, and the story of the Qur'an amongst the heavenly books. Then I move on to a comprehensive discussion when the book is repeated with different diction (*uslub*) and purpose. However, I will not mention the *ma'tsur* narrations in explaining the story unless they are in accordance with the rulings of religion and are acceptable to science and reason. I corroborate the verses with saheeh hadiths for which I have mentioned the sources except for a few.[30]

By looking at the interpretation used by Wahbah Zuhali in this tafsir, it can be said that the style of interpretation used is literary style (*adabi*) and social society (*al-ijtima'i*) as well as the nuances of fiqh. This is mainly indicated by the explanation of the fiqh of life (*fiqh al-hayat*) or the laws contained therein. This can be seen because Wahbah Al-Zuḥaili himself is very famous for his expertise in the field of fiqh with his monumental work

[30] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 1*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. xviii. xviii.

al-Fiqh al-Islami wa Adillatuhu. So, it can be said that the style of interpretation of Tafsīr Al-Munīr is a harmony between Adabi Ijtima'i and its fiqh nuances or its Ijtima'i emphasis is more to the nuances of fiqh. In the discussion of this book, Wahbah Al-Zuḥaili uses a compromise between the sources of Tafsir bi al-Ma'ṡur and Tafsir bi al-Ra'yi, and uses clear language styles and expressions, namely contemporary language styles that are easily understood for today's generation. Therefore, he divides the verses by topic to maintain the discussion and explanation in it.

While the references used by Wahbah Al-Zuḥaili in Tafsīr Al-Munīr are *Jami' al-Bayan* by Al-Thabari, *al Khasyaf* by al-Zamakhsari *al-jami' li Ahkam al-Qur'an* by al Qurtubi, Tafsir *al-Kabir* by Fakhr al-Din al-Razi, and *al- Bahr al Muhit* by Abu Hayyan al-Andalusi*, Mabaith fi 'Ulum al-Qur'an* by subhi al-Salih*, al-Burhan fi 'Ulum al-qur'an* by al-Zarkasi, *shahih al-Bukhari* by Muhammad b. Ismail b. Ibrahim al-Bukhari, *Sunan al-Tirmidzi* by Muhammad b. 'Isa al-Tirmidzi.[31]

C. Identification of Verses Al-falāh And Fauz

Success means to be successful or lucky. There are three terms that have the meaning of success, namely *al-fauz, al-falāh* and *an-najah.* However, in the Qur'an there are only 2 terms listed and the most used in interpreting success, namely *al-fauz* and *al-falāh.* In the Qur'an the word *al-falāh* and its cognates are mentioned 40 times with the following details:[32]

No.	Word	Number	Letter/Ayat
1.	أَفلَحَ	4	Q.S Taha[20] : 64
			Q.S Al-Mu'minun[23] : 1
			Q.S A'la[87] : 14

[31] Baihaki, "Study of Tafsir Al-Munir by Wahbah Al-Zuhaili and Examples of His Interpretation of Interfaith Marriage." *Analysis*, Volume XVI, Number 1 (2016), pp. 137-138.
[32] Muhammad Fuad Abdul Baqi, *Mu'jam Al-Mufahras Li Alfadz Al-Qur'an Al-Karim* (Egypt: Darul Hadith, 2001) p. 526. 526.

			Q.S Ash-Shams[91] : 9
2.	تفْلِحُوْا	1	Q.S Al-Kahf[18] : 20
3.	تُفْلِحُوْنَ	11	Q.S Al-Baqarah[2] : 189
			Q.S Ali Imran[3] : 130
			Q.S Ali Imran[3] : 200
			Q.S Al-Maidah[5] : 35
			Q.S Al-Maidah[5] : 90
			Q.S Al-Maidah[5] : 100
			Q.S Al-A'raf[7] : 69
			Q.S Al-Anfal[8] : 45
			Q.S Al-Hajj[22] : 77
			Q.S An-Nur[24] : 26
			Q.S Al-Jumuah[62]:10
4.	يفْلِحُ	9	Q.S Al-An'am[6] : 21
			Q.S Al-An'am[6] : 135
			Q.S Yunus[10] : 17
			Q.S Yunus[10] : 77
			Q.S Yusuf[12] : 23
			Q.S Taha[20] : 69
			Q.S Al-Mu'minun[23] : 117
			Q.S Al-Qashash[28] : 37
			Q.S Al-Qashash[28] : 82
5.	يفْلِحُوْنَ	2	Q.S Yunus[10] : 69
			Q.S An-Nahl[12] : 112
6.	المُفْلِحُوْنَ	12	Q.S Al-Baqarah[2] : 5
			Q.S Ali Imran[3] : 104

			Q.S Al-A'raf[7] : 8
			Q.S Al-A'raf[7] : 157
			Q.S At-Taubah[9] : 88
			Q.S Al-Mu'minun[23] : 102
			Q.S An-Nur[24] : 51
			Q.S Ar-Rum[30] : 38
			Q.S Luqman[31] : 5
			Q.S Al-Mujadalah[58] : 22
			Q.S At-Taghabun[64] : 16
7.	الْمُفْلِحِينَ	1	Q.S Al-Qashash[28] : 68

The word *fauz* is a mashdar form of *faaza-yafuuzu-fauzan* (فاز – يفوز – فوزا). In language, the word *fauz* means الظُّفْرُ بِالْخَيْرِ وَ النَّجَاةُ مِنَ الشَّرِّ which means success in obtaining good and being free from bad.[33] In the Qur'an the word *fauz* and its cognates are mentioned 29 times with the following details:[34]

No.	Word	Number	Surat/Ayat
1.	فَازَ	2	Q.S Al-Ahzab[33] : 71
			Q.S Ali Imran[3] : 185
2.	فَوْزٌ	1	Q.S An-Nisa[4] : 73
3.		16	Q.S An-Nisa[4] : 13

[33] Quraish Shihab, *Encyclopedia of the Qur'an: A Study of Vocabulary* (Jakarta: Bimantara Foundation, 2007) pp. 226-227.
[34] Abdul Baqi, *Mu'jan Al-Mufahras Li Alfadz Al-Qur'an Al-Karim*, pp. 527.

	الفَوْزُ		Q.S Al-Maidah[5] : 119
			Q.S Al-An'am[6] : 16
			Q.S At-Taubah[9] : 72
			Q.S At-Taubah[9] : 89
			Q.S At-Taubah[9] : 100
			Q.S At-Taubah[9] : 111
			Q.S Yunus[10] : 64
			Q.S Ash-Shaffat[37] : 60
			Q.S Ghafir[40] : 9
			Q.S Ad-Dukhan[44] : 57
			Q.S Al-Jasiyah[45] : 30
			Q.S Al-Hadid[57] : 12
			Q.S Ash-Shaf[61] : 12
			Q.S At-Taghabun[64] : 9
			Q.S Al-Buruj[85] : 11
4.	فوْزًا	3	Q.S An-Nisa[4] : 73
			Q.S Al-Ahzab[33] : 71
			Q.S Al-Fath[48] : 5
5.	الفَائِزُوْنَ	4	Q.S At-Taubah[9] : 20
			Q.S Al-Mu'minun[23] : 111
			Q.S An-Nur[24] : 52
			Q.S Al-Hasyr[59] : 20
6.	مَفَازًا	1	Q.S An-Naba[78] : 31
7.	مَفَازَةٍ	1	Q.S Al-Imran[3] : 188

8.	مَفَازَتِهِمْ	1	Q.S Az-Zumar[39] : 61

D. Interpretation of Verses of Al-falāh and Fauz According to Wahbah Al-Zuḥaili

Success (*al-falāḥ* or *al-fauz*) in the Islamic perspective has a balanced spiritual and material dimension. Tafsir al-Munīr by Wahbah az-Zuhailī provides a comprehensive explanation of the verses related to this concept of success, both ukhrawi and worldly. In the book, Al-Zuhaili interprets the verses of success with an integrative approach, covering theological, ethical, social, and practical aspects. The following is Wahbah Al-Zuḥaili's interpretation of the terms al-falāh and fauz:

1. Worldly and Hereafter Success

The success of the world and the hereafter in the Qur'an usually uses the term *al-falāh*. Wahbah Al-Zuḥaili interprets al-falāh with the meaning of success, luck and success in obtaining hopes and desires. In his interpretation, Wahbah Al-Zuḥaili on the meaning of al-falāh refers to the success of the world and the hereafter but his orientation is to the success of the hereafter. Of the various verses of al-falāh in the Qur'an, in the meaning of al-falāh, tends to interpret it as success gained from faith, piety and obedience to Allah SWT, His Messenger and His Commandments because most of the verses of al-falāh in their achievements tend to faith, piety and obedience. As in Q.S An-Nur verse 52 which explains that from obedience to Allah SWT and His Messenger can definitely realize a fortune and salvation. Wahbah Al-Zuḥaili provides an in-depth interpretation of this verse 52 in which he emphasizes the basic principles of good fortune in Islam, namely obedience to Allah SWT and His Messenger, as well as submission to divine laws and values. The characteristics and behavior of believers who are sincere, honest, and sincere in their faith, when someone

asks and invites them to the laws of Allah SWT and His Messenger and they say obey then Allah SWT calls them people who succeed and are lucky to achieve what is expected, safe from something that is feared, and safe from something that is feared.[35]

Although the term al-falāh is interpreted with the success of the world and the hereafter, there are al-falāh verses that discuss the success of the hereafter alone, such as Q.S Al-A'raf verse 8 in the interpretation of Wahbah az-Zuhaili, this verse describes the process of weighing human deeds on the Day of Judgment as a form of perfect justice of Allah. The good and bad deeds of each individual will be weighed fairly, and those whose good deeds weigh more will be among the lucky and safe.[36]

Then, success can also be interpreted as a balance between the world and the hereafter, as explained in Q.S Al-Jumuah verse 10 which according to Wahbah Al-Zuḥaili's interpretation, after Muslims have prayed, they are given the freedom to return to worldly activities such as trading and working to find halal sustenance. Islam does not prohibit involvement in world affairs, but emphasizes that all efforts must be based on spiritual awareness. In every step of earning a living, a believer is taught to remember Allah through dhikr, gratitude, and the realization that Allah is always watching.[37]

One way to achieve success, which is also a parameter for achieving success represented by the word *falāh*, includes faith as the main foundation of religious life, because that is where strong motivation to worship and behave well comes from. Like QS. Al-Mu'minun verse 1 states "*Indeed,*

[35] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume9 , Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) pp. 559.
[36] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 4*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 408. 408
[37] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 14*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 567. 567

fortunate are the believers." This verse shows that it is the believers who are first mentioned as the criteria for successful people (*mufliḥūn*). Wahbah az-Zuhaili emphasizes that the faith in question is not just a belief in the heart, but is accompanied by submission, obedience, and obedience to Allah in all aspects of life.[38] And after this verse, namely Q.S Al-Mu'minun verses 2-11, other criteria are mentioned that lead to success, such as being solemn in prayer, staying away from things that are not good and also not beneficial, giving zakat, maintaining modesty or purity, and fulfilling trusts. This verse does not directly mention believers using the term "faith," but those who perform prayer are certainly believers, and those who perform other acts of worship are also certainly believers.

There are things that can hinder success, which in the verse before the term al-falāh and its derivatives, the word *yuflihu, yuflihun* begins with the letter *la nafiy,* which means "will not be lucky" and is always associated with the wrongdoers, such as the words *kafirun* (disbelievers)*, dzalimun* (*tyrants*)*, mujrimun* (sinners)*,* etc. As stated in Q.S. Al-An'am verse 21, which Wahbah *az-Zuhaili emphasized that* this verse shows the greatest form of injustice*,* namely lying in the name of Allah and denying the truth. As stated in Q.S Al-An'am verse 21 where Wahbah az-Zuhaili asserts that this verse shows the greatest form of injustice, namely lying in the name of Allah and denying the truth that comes from Him. Actions such as claiming false revelations, making their own laws in religious matters, or rejecting the truth that has been manifested, are the most severe forms of misconduct in the view of Islam. Those who do this are the furthest from guidance and will suffer great loss. This verse also contains a strong warning for people

[38] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9 Gema Insani* , Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 297. 297

not to boast in the face of the truth and not to use religion as a tool of falsehood.[39]

In addition to the two words *laa yuflihuu* and *yuflihuun* which contain Harf nafiy, which are laa and lan that functions to negate, there is the word *tuflihuu* which is preceded by the word "lan" which also functions to negate. Thus the word reads "*lan tuflihuu*", meaning "you will not be happy".[40] This word is only mentioned in one verse, in al-Kahf (18): 20. The meaning of the word *"lan tuflihuu"* in this verse refers to the story of the young men of Ashab al-Kahf who were protected by Allah SWT from the pursuit of the army of the unjust king at that time. Allah put them to sleep in a cave for a very long time as a form of protection. Had the soldiers managed to find them, they would have been killed or forced to return to the deviant religion of the ruler. Under such conditions, the young men would have never achieved good fortune. Wahbah az-Zuhaili interprets *"lan tuflihuu"* as "you will not attain happiness forever, neither in this world nor in the Hereafter."[41]

Besides faith, there is worship. Worship in Islam is not only an obligation, but also the main means of fostering relationships between humans and their Lord. Explained in QS. Al-A'la [87]: 14-15 Allah says: "*Indeed, fortunate is the one who purifies himself (tazakka), and mentions the name of his Lord and then he prays."* Wahbah Al-Zuḥaili explains that worship, one of which is prayer, acts as a means of purifying the soul and guarding against disobedience. According to Wahbah az-Zuhaili, success

[39] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 4*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 567. 159
[40] Fajriah, Junaedi, and Maimun, "Al-Falah and Al-Farah Ma'anil Qur'an Study and Thematic Tafsir in Tafsir Al-Azhar." pp. 113
[41] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 8 Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 207. 207

and salvation from Allah's punishment will be achieved by people who purify themselves from shirk by believing and glorifying Allah, and practicing His laws. He always cleanses himself from despicable morals and ugliness, and follows the revelations revealed to the Prophet Muhammad PBUH. He also remembers Allah verbally through the words of monotheism and sincerity, remembers Him in his heart, and performs the five daily prayers with full expectation of His pleasure and obedience to His commands.[42]

2. Success in the Hereafter

Afterlife success tends to use the term fauz, which means the ultimate victory, namely the victory of the hereafter. There are 29 verses in the Qur'an that discuss the term fauz or victory in the afterlife. Some of the contexts of fauz in the Qur'an are victory in the form of protection from the punishment of hell, true victory achieved through faith and good deeds, including physical pleasure in heaven and spiritual satisfaction from Allah's pleasure, then getting forgiveness of sins, the pleasure of Allah SWT and eternal paradise.[43] As in Q.S Ali Imran verse 185 where Wahbah az-Zuhaili interprets this verse as a firm reminder that every human being will definitely experience death, without exception. The world is only a testing ground, and the true essence of life is in the hereafter. All the pleasures of the world, no matter how great, are only ephemeral and temporary. Therefore, the real victory is when one is saved from the fire of hell and put into heaven.[44] This verse also reminds every believer to make the afterlife

[42] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume15 , Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) pp. 494
[43] Nurkomariah, Muhith, and Mukhammad, "The Meaning of Al-FawzPerspective of the Qur'an According to Wahbah Az-Zuhaili in Tafsir Al-Munir." p.127
[44] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 2 Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 527. 527

the main orientation and always prepare themselves with good deeds while living in the world and become the highest parameter of success.

The following is a verse that explains the true victory of honesty that is done to get the pleasure of Allah SWT as the highest pleasure and happiness listed in Q.S Al-Maidah verse 119. According to Wahbah az-Zuhaili, this verse describes the moment of retribution on the Day of Judgment, when Allah declares the truth will become apparent. The day is referred to as *"yaum yanfa'uṣ-ṣādiqīna ṣidquhum"* the day when the honesty of the believers benefits them. Honest people will receive a great reward, namely eternal paradise, as a reward for their faith and honesty in this world. This verse also emphasizes that Allah's pleasure to His servant and the servant's pleasure to Allah is the pinnacle of all pleasures. Az-Zuhaili emphasizes that honesty is not only a noble trait, but also the key to salvation and eternal happiness in the hereafter.[45]

Allah SWT will reward all the good deeds of his people, as Allah explains in Q.S At-Taubah verse 72, which Wahbah az-Zuhaili explains that this verse is good news from Allah SWT to male and female believers who believe and do good deeds. They are promised rewards in the form of eternal paradise, under which rivers flow, and a beautiful residence in the paradise of 'Adn. This is a form of honor and glory from Allah towards His obedient servants. Az-Zuhaili emphasizes that this promise does not only include physical pleasures in Paradise, but also includes the pleasure of Allah which is the highest gift, more noble than all other pleasures. Allah's pleasure is proof that their deeds and faith have been fully accepted. Allah also

[45] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 4*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 130. 130.

emphasizes that He is always aware of the condition of His servants and knows who truly deserves this reward.[46]

[46] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 5*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 130. 512

CHAPTER IV

ANALYSIS OF THE INTERPRETATION OF THE VERSES *AL-FALĀH* AND *AL-FAUZ* IN THE QUR'AN

A. The Concept of Al-falāh and Fauz in the Qur'an

1. Al-falāh

The term al-Falāḥ is one of the key words used in the Qur'an to explain the concept of success and true happiness. In the Arabic dictionary, it has the basic meaning of success, luck, and safety. Literally, falāḥ has a broader meaning than just material or worldly achievements, it includes spiritual salvation, moral success, and good fortune in the hereafter.

In his interpretation, Wahbah Zuhaili defines al-falāh as a condition that goes beyond mere material success but also spiritual. Al-falāh in Wahbah Zuhaili's interpretation is explained as a type of success that refers to the achievement of the world and the hereafter. Often the verses of al-falāh link piety, obedience and good deeds as the key to achieving both worldly and ukhrawi al-falāh. In Q.S Al-Hajj verse 77, Wahbah Zuhaili explains that this verse contains the commandment of worship and good deeds as a means of strengthening relationships with Allah and fellow humans, educating the soul, and upholding social justice. The ultimate goal is to achieve *al-falāḥ* (success and happiness in the hereafter) through thorough obedience, worship, and good deeds.[1] In his Tafsir, Wahbah Zuhaili highlights that divine commands are not arbitrary decrees but are given with a clear and beneficial purpose. This is summarized in the statement, "Everything that Allah SWT commands is good so Allah SWT explains the illat of the command in the continuation of the verse. *'laalakum tuflihun*' So that you may be fortunate and successful." This emphasizes the *illat* (reason or wisdom)

[1] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 281. 281

behind the divine command, showing that it makes sense and brings direct benefit to humans. This perspective transforms obedience from mere obligation to the rational pursuit of one's ultimate well-being, both individually and collectively, implying that Islam offers a coherent framework for achieving true human progress. The word "*la'allakum tuflihun*" means "that you may succeed" or "that you may be fortunate". Al-Zuhaili explains, "Or do all these things with the expectation of success and good fortune to reach what is in the sight of Allah SWT in the form of reward and pleasure. The word al-Falaah (which is the root of the word tuflihun) means success in achieving pleasure and happiness in the hereafter."

Likewise, in other verses of al-falāh that discuss the success of the world and the hereafter, such as in Q.S Al-Jumuah verse 10 which describes the balance between the world and the hereafter. Wahbah Zuhaili explains that this verse is an encouragement to "spread out on earth" after Friday prayers to return to carrying out economic activities and worldly life. Although this verse begins with the word command (fiil amr), but because this command is mentioned after the prohibition (in verse 9), then the command gives the meaning of ibahah (permissibility) not obligatory.[2] However, he strongly emphasizes that this quest for Allah's bounty (sustenance) should always be accompanied by "remembering Allah a lot." This shows that in Zuhaili's view, true success lies not only in material achievement, but also in spiritual awareness and obedience to Allah in every move.

Judging from Wahbah Zuhaili's interpretation of this verse, the word al-falāh in the form of the words "*la'allakum tuflihun*" does not mean just material success in this world, but rather a comprehensive

[2] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 14, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 567. 567

fortune, which includes happiness in this world and salvation in the hereafter.

The things that hinder success in the word al-falāh are found in three derivation forms, namely in the words yuflihuu, yuflihuun and tuflihun, which are always associated with wrongdoers, such as the words *kafirun* (disbelievers), *dzalimun* (*tyrants*), *mujrimun* (sinners) etc. In Q.S Yunus verse 69 Wahbah az-Zuhaili in his interpretation gives strong emphasis on the divine threat against those who attribute lies to Allah SWT.[3] In this context, Wahbah Zuhaili specifically highlights the claim that Allah has children or associates partners with Him, which he emphasizes as a form of making up and attribution of something inappropriate to Him.

An analysis of the meaning of "they will be neither happy nor victorious forever" shows that the unhappiness or defeat for the liars against Allah has two dimensions. In this world, they may enjoy temporary pleasures and leisure, but these pleasures are transitory and do not lead to eternal good fortune. On the other hand, in the Hereafter, they will surely face a painful punishment, as true good fortune is denied to them.

Likewise, other meanings that indicate misfortune such as in Q.S Al-An'am verse 21 and Q.S Al-Kahf verse 20 show that Wahbah Zuhaili's interpretation of the word misfortune here is comprehensive, including failure to achieve true happiness in the world and, most importantly, eternal punishment and loss in the hereafter.

The criteria for *muflihūn* (the fortunate ones) are those who enter into good fortune, which is found in Q.S. Al-Baqarah verses 1-5, Q.S. Al-A'raaf : 156-157, Q.S. At-Taubah: 86-88, Q.S. Al-Mu'minuun: 101-102, Q.S. An-Nuur: 51, Q.S. Ar-Ruum: 33, Q.S, Luqman: 1-5, Q.S. Al-Hasyr: 9, Q.S. At-Taghabuun [64]: 16. All of these verses have the same

[3] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 6, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 567. 215

ending verse "ulaaikahumul *muflihun*" which means they are the lucky ones. Wahbah Zuhaili consistently emphasizes that the lucky ones are those who have a firm faith in the unseen and the hereafter, which is manifested in the consistency of their monotheism in all conditions. This faith is not passive, but actively shapes behavior through the performance of ritual worship such as solemn prayers and the payment of zakat. Moreover, a Muslim's good fortune is strongly linked to social ethics and community interactions, which are demonstrated through the willingness to give charity, the ability to overcome stinginess (*shuhh an-nafs*), and the willingness to put others first. Moral integrity, such as avoiding vain words and actions, maintaining personal honor, and keeping trust and promises.

The culmination of the *muflihun* criteria is full obedience to Allah and His Messenger, manifested in the attitude of "we hear and we obey" and the willingness to strive with treasure and soul. This sacrifice is not just a physical act, but a reflection of a deep spiritual commitment.

The concept of *Al-falāh* from Wahbah Al-Zuhaili's interpretation emphasizes the balance between the worldly and the heavenly. Although Al-falāh encompasses happiness in the world, its main orientation remains on success in the hereafter. This means that a Muslim is encouraged to strive for goodness and prosperity in the world, but all of that must be based on spiritual awareness and obedience to Allah SWT.

Al-falāh is the manifestation of a balanced and meaningful life. It is not simply a material achievement, but rather the result of spiritual and moral self-development. Wahbah Al-Zuhaili associates *Al-falāh* with faith, piety, and righteous deeds. Those who attain *Al-falāh* are those who believe, establish prayer, pay zakat, maintain honor, and avoid vain things. This suggests that Al-falāh is the benchmark of the ideal Muslim quality of life, where worldly good becomes the foundation for eternal happiness.

2. *Fauz*

Fauz linguistically means success in gaining good and escaping bad. *Fauz* is an absolute and eternal victory and success, exclusively focused on salvation in the hereafter, i.e. avoiding the punishment of hell and attaining paradise. In other words, fauz means good fortune. Thus, terminologically, the term *fauz* refers to success or achievement of positive value, namely the ultimate good fortune promised to those who believe and prove their faith through righteous deeds while living in the world.

Wahbah Al-Zuhaili repeatedly defines fauz as "absolute victory and success" or "eternal" which specifically means "salvation from the punishment of hell and entry into paradise" in the hereafter. This shows that for Wahbah Zuhaili, fauz is the ultimate and most important goal for a Muslim. It is the highest manifestation of divine mercy and justice, in which one is freed from the consequences of sin and earns the highest reward.

As Wahbah Zuhaili's interpretation of Q.S Al-Maidah verse 119 where Wahbah Zuhaili highlights the importance of honesty and sincerity as the main key to achieving victory and eternal happiness in the afterlife. This victory is not only in the form of heaven with all its pleasures, but the most important thing is the achievement of mutual pleasure between the servant and his Lord, which is the culmination of all spiritual pleasures.[4] In this verse Wahbah Zuhaili gives an illustration of the meaning of victory that heaven is a very beautiful place and full of pleasures that are unimaginable to humans, which are intended for His servants who believe and obey. He also explains that all these pleasures are the reward of Allah SWT which shows that this is a divine gift and grace given as a reward for the obedience of His servants.

[4] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 4, Gema Insani* , Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 126

In Q.S An-Nur verse 52 Wahbah az-Zuhaili explains that this verse emphasizes that true luck and success can only be achieved by people who obey Allah SWT and His Messenger, fear Allah SWT and have faith in Allah SWT. Wahbah Al-Zuhaili emphasizes that al-fauz (true victory) here includes salvation from punishment in the hereafter and success in obtaining rewards and the pleasure of Allah. This is a comprehensive form of success, not only in the worldly dimension, but also in the hereafter. He also mentions that this success is the result of being obedient and consistent in practicing religious values.[5]

Wahbah az-Zuhaili in *Tafsir al-Munir* explains that this verse is a continuation of Allah's affirmation of the primacy of obedience and faith commitment in the life of a Muslim. His interpretation emphasizes that success or the real victory (*al-fauz*) is the fruit of three main attitudes: obedience to Allah and the Messenger, fear of Allah, and consistent piety. Wahbah Az-Zuhaili interprets that fauz in this verse is a comprehensive success, which includes salvation from Allah's punishment, good fortune in the hereafter, and the blessing of life in the world. This is the kind of success that cannot be achieved by worldly efforts alone, but is the result of spiritual struggle and commitment to the values of faith. Therefore, the meaning of victory here goes beyond worldly notions such as wealth or position, and is more directed at the ultimate and eternal success of life.

In Wahbah Zuhaili's interpretation, Q.S Al-Ahzab verse 71 serves as divine encouragement and motivation for mankind to always obey. He elaborates on the meaning of "great victory" (*fauzan 'aziman*) and the deep implications of obedience to Allah and His Messenger.[6] The verse asserts that obedience to Allah and His Messenger is the key to achieving three important things, namely the rectification of deeds, i.e.

[5] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume*, *Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 559. 559

[6] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 11, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 415. 415

Allah will guide a person to do righteous deeds, purify his intentions, and make his deeds worthy of worship. Forgiveness of sins, both minor and major, as a form of mercy from Allah for obedient servants. Obtained a great victory (*al-fauz al-'azhīm*), namely salvation from the punishment of hell, acceptance of charity, and entry into heaven. Wahbah az-Zuhaili explains that *al-fauz al-'azhīm* here refers to perfect afterlife success, which can only be achieved by people who are honest in their faith and consistent in their obedience.

Wahbah Zuhaili's interpretation of Q.S. Al-Maidah verse 119 explains that this verse describes Allah's decision on the Day of Judgment, especially when retribution is given to servants. When the truth and lies are revealed, Allah states that the honest people will get great benefits from their honesty, namely the abiding pleasure in heaven and safety from hell.[7] Wahbah Zuhaili clearly establishes fauz as the highest and most comprehensive victory of the hereafter. It not only includes the physical reward of paradise, but most importantly the achievement of mutual pleasure between Allah and His servant, which is the essence of eternal happiness. Wahbah Zuhaili emphasizes that the key to achieving this *fauz* is honesty and sincerity in every aspect of life in the world. As such, this verse serves as a strong reminder to Muslims that every action and intention in this world has direct implications for eternal good fortune in the hereafter, with honesty being the main foundation towards a glorious victory.

As for *al-fāizūn* or the people who get victory, and their characteristics, among others: "*Those who believe and emigrate in the cause of Allah with their property and themselves*" (Q.S. At-Taubah [9]: 20) In his interpretation, Wahbah Al-Zuḥaili reveals that this verse contains an explanation of the virtues of 3 groups, namely first, those who truly believe, second, who leave their homeland to save their

[7] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 385. 385

religion or emigrate, and third, those who fight with the sacrifice of wealth and soul.[8] Wahbah Az-Zuhaili also emphasized that this high degree is not just because of theoretical faith, but because it has been realized in the real form of hijrah and jihad. The sacrifice of property and soul in the way of Allah SWT is the highest form of devotion, which makes the perpetrator obtain a degree that cannot be achieved by mere faith that is not accompanied by real action. Wahbah Az-Zuhaili interpreted that the closing of the verse, namely *"they are the ones who gain victory"* is a divine recognition of their ultimate success. The meaning of *al-fā'izūn* (those who win), according to him, includes salvation from punishment, entering Paradise, being loved and favored by Allah, and being elevated in this world and the Hereafter.

Q.S. Al-Mu'minuun 109-111 discusses those who are on the path of Allah and endure every mockery, and always pray, *"O Lord, we have believed, so forgive us and grant us mercy and You are the best Giver of grace.* In interpreting this verse, Wahbah az-Zuhaili explains that this verse is a direct statement of Allah to the believers on the Day of Judgment, as a form of respect and retribution for their patience in facing the trials of the world, including ridicule from the disbelievers and suffering in upholding the truth.[9] In interpreting this verse, Wahbah Al-Zuḥaili emphasizes the aspect of divine retribution as a manifestation of the justice and mercy of Allah SWT towards those who are patient. Az-Zuhaili interprets the word "*ṣabarū*" (they are patient) as an active form of constancy in carrying out Allah's commands, avoiding His prohibitions, and enduring the pressure and ridicule of the disbelievers. This patience reflects a high level of faith and extraordinary moral consistency, which is the main reason for their victory in the Hereafter.

[8] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 5, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 415. 415

[9] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 9, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 385. 385

On the word "*fā'izūn*" (people win), Az-Zuhaili interprets it with people who are successful, lucky and successful in getting what they seek and want, which they will get a reward of luck, favor and eternal pleasure in heaven and saved from the torment of hell. This is as the Word of Allah SWT in Q.S Al-Muthaffifin: 34-36 which means *"On this day (the Day of Judgment), it is the believers who laugh at the disbelievers. They (sit) on cots (while) taking their eyes off. Have the disbelievers been punished for what they have always done?"*

As for His words Q.S. Al-Buruj : 11, Wahbah az-Zuhaili explains that this verse is a consequence of reward for the believers after previously in this surah mentioned the threat to the wrongdoers and tormentors of the faithful. Verse 11 comes as a form of comfort and promise from Allah to His servants who believe and do righteous deeds.[10] The word That is a great victory (*al-fauz al-kabīr*) implies that true success in Islam is the achievement of salvation in the hereafter, not just success in the world. Wahbah az-Zuhaili interpreted that *al-fawz al-kabīr* is perfect success, free from hell, enter into heaven, and gain the pleasure of Allah. And *fauzun kabīr* is reserved for those who believe and do righteous deeds. Al-Zuhaili explains that *fauzun kabīr* or great success is the pleasure of Allah, not the success of getting heaven. "O Allah, please be pleased with us, O Most Gracious One."[11]

From the analysis of the above interpretations, Wahbah Zuhaili's interpretation that consistently limits fauz to salvation from hell and entry into paradise in the hereafter, and describes it as "absolute" and "eternal," shows that fauz is the highest existential goal for humans. It is the culmination of all efforts and worship in the world. Almost all sources on fauz explicitly relate it to "salvation from the punishment of hell and entry into heaven" and emphasize its "hereafter," "absolute,"

[10] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 15, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 461. 461
[11] Wahbah Az-Zuhaili, *Tafsir Al-Munir Volume 15, Gema Insani*, Translator Abdul Haydi Al Kattani, et al (Gema Insani, 2013) p. 560. 560

and "eternal" nature. If fauz is salvation from hell and entry into heaven, then a Muslim's entire life in this world, with all his worship and deeds, is ultimately directed towards achieving this fauz.

The concept of fauz from Wahbah Zuhaili's interpretation is the pinnacle of salvation in the hereafter. This is the highest goal of all the efforts and worship of a Muslim in the world. The "absolute" and "eternal" nature of Fauz indicates that this victory is final and inalienable, in contrast to temporary worldly successes. Fauz is the end result of a pious and obedient life. Although Fauz explicitly focuses on the hereafter, it is not independent of deeds in the world. A Muslim's entire life, with all its worship and deeds, is ultimately directed towards achieving this Fauz. This is the reason for a Muslim's existence, which is to attain salvation and eternal happiness in the sight of Allah SWT.

It can be seen from the explanation above, that the meaning of fauz emphasizes the end result rather than the process, eternal fortune. If al-falāh contains a process aspect, then fauz marks the pinnacle of success. Fauz is a great gift given by Allah SWT after going through the hardships or trials of life with patience, obedience and faith.

B. The Relevance of Wahbah Al-Zuḥaili's Interpretation of Success in the Terms Al-falāh and Al-Fauz in Modern Life

Success is a dream pursued by every human being, including Muslims. Especially in the modern era, success is often measured by things that appear outwardly. Many people define it as material wealth, such as having abundant assets, high income, luxury goods, and a consumptive lifestyle. In addition, social status and public recognition through high positions, influence, and popularity on social media as well as outstanding professional and educational achievements are also important benchmarks. In fact, a hedonistic lifestyle synonymous with pleasure and luxury is

considered part of success, sometimes misinterpreting the concept of *work-life balance* as a means to it.[12]

However, this material and outward-focused definition of success has serious consequences. Individuals often feel psychological pressure such as stress, anxiety, and even depression due to the drive to always look successful and competitive. Excessive focus on the material also leads to neglect of the spiritual, emotional and social dimensions, which are important for well-being. Ironically, many who achieve material success experience emptiness and a crisis of meaning in life, realizing that wealth does not always bring true happiness.

This condition indicates that the definition of success that only relies on external aspects tends to ignore spiritual needs and moral values as the main foundation of human life. Therefore, there is an urgent need to reformulate the meaning of success that is not only oriented towards material achievements, but also includes ethical and spiritual dimensions as a whole. As highlighted in academic studies, the crisis of spirituality in the modern era is a consequence of secular lifestyles that exclude the role of religion and transcendental values in personal and social life.

There are two most widely used terms for success in the Qur'an, namely, *al-falāh* and *al-fauz.* Both terms have the same meaning of success or success but with a different focus. The term *al-falāh* has a wider range of meanings including success in this world and the hereafter. The term *al-fauz* has a more specific meaning, namely the victory of the hereafter.

Wahbah Al-Zuḥaili's interpretation of *Al-falāh* and *Al-Fauz* is very relevant in facing the complex challenges of modern life. Over-reliance on technology can also create an imbalance between the physical and mental, neglecting the spiritual aspect and closeness to Allah, which ultimately results in false and temporary happiness. Wahbah Al-Zuḥaili, through his

[12] Cantika Zahara NurAinun Ghoisani Ritonga and Afwan Syahril Manurung, "Hedonic Lifestyle in Today's Teenagers (Influence of Social Media and Social Environment)," *WISSEN: Journal of Social Sciences and Humanities* 3, no. 3 (2025). h. 232

interpretation, offers a solution rooted in Islamic teachings to overcome this challenge.

Wahbah Al-Zuḥaili's interpretation, which is firmly rooted in the teachings of the Qur'an, offers a profound solution to the spiritual crisis, stress, depression, anxiety, and restlessness that often plague modern humans, especially those caused by a materialistic outlook on life. The emphasis on remembering Allah (*dhikr*) and putting one's trust in Him provides inner peace and eases worries, directing individuals to the true purpose of life: worshipping Allah in all aspects. This concept helps the individual to find soul satisfaction that worldly achievements alone cannot provide. [13]

Modern man is often caught up in the pursuit of happiness that is temporary and materialistic, which in the end is unable to fulfill the emptiness of the soul. Wahbah Al-Zuḥaili, through his interpretation, asserts that true happiness is a psychological state centered on understanding and obedience to Allah. It is an intellectual happiness that is different from the ephemeral sensory happiness. By adhering to the teachings of Islam, individuals can find inner peace and ease the worries arising from the pressures of modern life.

In modern times, humans also face various social problems such as the increasing gap between the rich and the poor, structural injustice, moral decay, and a crisis of empathy. Success is often measured by individualistic and materialistic indicators, while social concerns are marginalized. If the values of *al-falāḥ* and *al-fauz* are widely applied in society, a community will be formed that is not only economically strong, but also ethically strong. Social care will strengthen solidarity and erode individualistic culture. Upholding the values of trustworthiness, honesty and justice will create a healthy social system. Similarly, in the context of education and character building, the value of *al-falāḥ* can be used as a principle for moral

[13] Uswatunnissa and Hidayah, "The Concept of Happiness in the Perspective of Classical and Modern Sufism." pp. 837

development of the younger generation. Instead of only pursuing academic achievement, education should instill the value of success rooted in social contribution and personal integrity.

Wahbah az-Zuḥailī's interpretation of *al-falāḥ* and *al-fauz* emphasizes that social success is not only a goal, but also a way to achieve Allah's pleasure and ultimate happiness. In a modern social reality filled with moral problems, poverty, and inequality, this view becomes very relevant as a basis for building a just, caring, and dignified society. Success according to Islam, as az-Zuḥailī explains, is a combination of spiritual quality, social responsibility, and contribution to the collective good.

The concept of *al-falāḥ* according to Wahbah az-Zuḥailī teaches that true success cannot be achieved at the expense of others' rights. A person is considered successful not only because he is rich, but also because he is trustworthy, honest, and actively involved in helping society. Success that ignores social responsibility brings damage, both in the family, society, and the nation as a whole.

The concepts of *Al-falāh* and *Al-Fauz* teach that the purpose of a Muslim's life is long-term, not limited to life in this world, and every decision is influenced by the benefits and consequences in the Hereafter. This provides a broader and deeper perspective on success, beyond worldly achievements that often only bring momentary euphoria. This spiritual crisis often manifests in the form of anxiety, depression and a sense of emptiness, even though individuals may have material wealth. Wahbah Al-Zuḥaili's interpretation offers a way out by directing focus on the relationship with God and the greater purpose of life, which in turn brings inner peace and true fulfillment.

Wahbah al-Zuḥaili's approach to the meaning of *al-falāḥ* and *al-fauz* emphasizes the importance of balancing outward success (such as wealth and comfortable living) with inner happiness (such as peace of mind and closeness to God). This view is not only religious in nature, but also offers tangible solutions to many of today's problems. By understanding success

as a whole as Wahbah al-Zuḥaili teaches, humans can avoid the negative impact of a materialistic or selfish perspective.

This approach provides strong guidance for living a more balanced and meaningful life. It helps people become mentally tougher, spiritually calmer, and more caring towards others. Wahbah Al-Zuḥaili teaches that the key to happiness lies not only in wealth or position, but also in morals, worship, and social roles. In this way, we not only treat surface problems, but also touch the roots of modern-day problems, so that life becomes more complete, peaceful, and satisfying.

CHAPTER V

CLOSING

A. Conclusion

From the discussion that has been described in the previous chapter regarding the concepts of Al-falāh and Fauz in the Qur'an and their relevance to modern life, it can be concluded as follows:

1. Wahbah Az-Zuhaili in *Tafsīr Al-Munīr* explains two main concepts of success in the Qur'an: Al-falāh and Al-Fauz. Both terms refer to success or good fortune, but with a different focus. The concept of Al-falāh has a broader meaning, encompassing success in this world and the hereafter. Az-Zuhaili defines "al-falāh" as success, good fortune, and the fulfillment of hopes or desires. Qur'anic verses that use the term "al-falāh" tend to emphasize achieving success through faith, piety, and obedience to Allah SWT and His Messenger. The term al-Fauz specifically focuses on the ultimate and eternal victory in the hereafter, namely salvation from the punishment of hell and entry into heaven. Wahbah Al-Zuḥaili consistently defines "fauz" as the ultimate and most important goal for a Muslim. This victory is a manifestation of divine mercy and justice, in which one is freed from sin and receives the highest reward.
2. Wahbah Az-Zuhaili's interpretation of "Al-falāh" and "Al-Fauz" is highly relevant to face the complex challenges of modern life. In the modern era, success is often misinterpreted as material wealth, social status or professional achievement, which can lead to psychological distress, spiritual neglect and a crisis of meaning in life. Az-Zuhaili's approach offers a profound solution to this crisis by emphasizing the balance between material and spiritual well-being, as well as individual and collective prosperity. He explains that the meaning of success in Islam is not just an elusive religious theory, but can be a real and

comprehensive guide to deal with the various problems of life in this day and age.

B. Suggestions

This research has made a positive contribution in understanding the concept of success according to Wahbah Al-Zuḥaili in Tafsīr Al-Munīr. However, there is still room to expand the study of the interpretation of the concept of success in other works of tafsir. Comparison with the interpretations of classical and contemporary mufassirs will enrich perspectives and broaden insights into how success is defined and interpreted in various Islamic contexts. For future researchers, the author suggests conducting research on Wahbah Al-Zuḥaili's thoughts and interpretations in the book of tafsir al Munir in other themes or exploring the concept of success in falah and fauz from a different perspective, such as with Sufi approach interpretation and so on.

BIBLIOGRAPHY

abdul Baqi, Muhammad Fuad. *Mu'jan Al-Mufahras Li Alfadz Al-Qur'an Al-Karim*. Mesir: Darul Hadits, 2001.

Abdulllah, Dudung. "Penetrasi Meraih Kesuksesan Dengan Metode Titah Al-Qur'an" 4, No. 2 (2015): 2015–2301.

Az-Zuhaili, Wahbah. *Tafsir Al-Munir Jilid 13*. *Gema Insani*. Gema Insani, 2013.

Baihaki. "Studi Kitab Tafsir Al-Munir Karya Wahbah Al-Zuhaili Dan Contoh Penafsirannya Tentang Pernikahan Beda Agama." *Analisis* Xvi (2016): 125–52.

Dahlia, Indah Berliani, Annisa Choirina, Mega Annisa, And Wismanto Wismanto. "Menafsirkan Kunci Kesuksesan Dari Al-Qur'an." *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, No. 2 (2024): 14–26. Https://Doi.Org/10.61132/Jmpai.V2i2.67.

Fajriah, Siti, Didi Junaedi, And M Maimun. "Al-Falah Dan Al-Farah Studi Ma'anil Qur'an Dan Tafsir Tematik Dalam Tafsir Al-Azhar." *Diya Al-Afkar* 4, No. 02 (2016): 107–28.

Fiantika, Feny Rita, And Anita Maharani. *Metodologi Penelitian Kualitatif*. Padang: Pt. Global Eksekutif Teknologi, 2022.

Hariyono, Andy. "Analisis Metode Tafsir Wahbah Zuhaili Dalam Kitab Al-Munir." *Al-Dirayah* 1, No. 1 (2018): 25.

Hasibuan, Heny Liya. "Al-Falah Dalam Konsepsi Al-Qur'an." *Mubeza* 11, No. 2 (2022): 13–19. Https://Doi.Org/10.54604/Mbz.V11i2.61.

Hermansyah. "Studi Analisis Terhadap Tafsir Al-Munir Karya Prof Dr. Wahbah Zhuhaily." *El-Hikmah* Viii/ No.1 (2015): 25.

Hidayat, Wildan. "Modernitas Penafsiran Al-Qur'an(Metodologi Tafsir Al-Munir Karya Wahbah Al-Zuhaili)." *Cross-Border: Journal Of International Border Studies, Diplomacy, And International Relations* 6, No. 1 (2023): 283–304.

Https://Journal.Iaisambas.Ac.Id/Index.Php/Cross-Border/Article/View/1841/1406.

Katsir, Ibn. “Tafsir Al-Qur’an Al-Adzim Jilid 3.” Bogor: Pustaka Imam Asy-Syafi’i, 2003.

Kemenag Ri. “Al-Quran Kemenag,” N.D. Https://Quran.Kemenag.Go.Id/.

Khoirin, Taufiq, And Kasori Mujahid. “Islamic Studies Islamic Worldview: The Meaning Of Happiness From The Qur’anic Perspective.” *Nizam: International Journal Of Islamic Studies* 2, No. 2 (2024): 99–105. Https://Journal.Csspublishing.Com/Index.Php/Nizam.

Marzuqi, Irfan Azhar. “Makna Tabarruj Menurut Wahbah Az-Zuhaili,” 2022.

Masykur, Ahmad. “Rahasia Meraih Sukses Dunia Akhirat Perspektif Tematik Surah Al-Kautsar.” *El- Furqania* 05 (2017).

Metris, Diksi. “Hustle Culture: Mencermati Tren Perilaku Yang Mendorong Kesuksesan Tanpa Henti.” *Al-Kalam : Jurnal Komunikasi, Bisnis Dan Manajemen* 11, No. 1 (2024): 111. Https://Doi.Org/10.31602/Al-Kalam.V11i1.12053.

Muhammad Shohib, And Kholifatus Sa’diyah. “Kriteria Sukses Dalam Al-Qur’an (Kajian Tematik).” *Jurnal Ilmu Pendidikan Dan Sosial* 2, No. 1 (2023): 53–61. Https://Doi.Org/10.58540/Jipsi.V2i1.192.

Mujtaba, Habib. “Konsep Makna Hasanah Dan Sayyi`Ah Dalam Tafsir Al-Jilani.” *Qaf: Jurnal Ilmu Al-Qur’an Dan Tafsir* 4, No. 2 (2023): 233–48. Https://Doi.Org/10.59579/Qaf.V4i2.4307.

Muliyadi. “Al-Khair Dalam Perspektif Dakwah.” *Jurnal Al-Khitabah* Ii, No. 1 (2015): 93–106.

Muwafiq Dkk, Ahmad. “Konsep Sukses Dalam Perspektif Al- Qur ’ An Surah Al -Asr Ayat 1-3,” 2020.

Nasiruddin, Nasiruddin. “Telaah Penafsiran Wahbah Al-Zuḥaylī Dalam Al-Tafsīr

Al-Munīr Tentang Penistaan Agama Dalam Al-Qur'ān." *Islamika Inside: Jurnal Keislaman Dan Humaniora* 5, No. 1 (2019): 49–71. Https://Doi.Org/10.35719/Islamikainside.V5i1.38.

Nurainun Ghoisani Ritonga, Cantika Zahara, And Afwan Syahril Manurung. "Gaya Hidup Hedonis Pada Remaja Masa Kini (Pengaruh Media Sosial Dan Lingkungan Sosial)." *Wissen: Jurnal Ilmu Sosial Dan Humaniora* 3, No. 3 (2025).

Nurkomariah, Muhith, And Mukhammad. "Maknaal-Fawzperspektifal-Qur'anmenurut Wahbah Az-Zuhaili Dalam Tafsir Al-Munir." *Al-Mizan : Journal Of Islamic Studies* 1, No. 1 (2024).

Pratama, Jimi, Tri Oksa Indrawan, Arif Farhan Muddin, And Wismanto Wismanto. "Analisis Makna Dan Kriteria Sukses Menurut Al-Qur'an." *Maras: Jurnal Penelitian Multidisiplin* 2, No. 1 (2024): 306–16. Https://Doi.Org/10.60126/Maras.V2i1.178.

Rifaldi, Muhammad. "Analisis Semantik Terhadap Konsep Al-Falah Di Dalam Al-Qur ' An" 2, No. 4 (2022): 539–50.

Shihab, Quraish. *Ensiklopedia Al-Qur'an : Kajian Kosa Kata*. Jakarta: Yayasan Bimantara, 2007.

Shohib, Muhammad. "Menelusuri Etika Bermasyarakat: Analisis Perspektif Wahbah Al-Zuhaili Dalam Kitab Al-Tafsir Al-Munir Fi Al-Aqidah, Al-Shari'ah, Dan Al-Manhaj." *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 18, No. 4 (2024): 2859–80. Https://Doi.Org/10.35931/Aq.V18i4.3612.

Sulfanwandi, Sulfanwandi. "Pemikiran Tafsir Al-Munir Fi Al-Aqidah Wa Al-Syari'ah Al-Manhaj Karya Dr.Wahbah Al-Zuhayli." *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, No. 1 (2021): 65. Https://Doi.Org/10.22373/Legitimasi.V10i1.10518.

Tafsir Tematik, Studi, Jlbatan No, Lebak Bulus, Kec Cilandak, And Kota Jakarta

Selatan. “Alwan Faiq Sukses Menurut.” *Sukses Menurut Al-Qur’an*, No. 1 (2022): 1–95. Www.Ptiq.Ac.Id.

Uswatunnissa, Nisrina, And Dkk Hidayah. “Konsep Kebahagiaan Dalam Perspektif Sufisme Klasik Dan Modern.” *Risalah: Jurnal Pendidikan Dan Studi Islam* 9, No. 2 (2023): 831–39.

Yazril, And Syamsu Syauqani. “Analisa Tafsir Al-Munir Karya Syekh Wahbah Az-Zuhaili Yang Memiliki Pendekatan Komprehensif Dalam Penafsiran Al-Qur ’ An.” *J-Ceki : Jurnal Cendekia Ilmiah* 4, No. 2 (2025): 1123–32.

Zahari, Zahiratun Najihah Binti, And Abdul Mukti Bin Baharudin. “Konsep As-Sa’adah Menurut Perspektif Al-Quran” 2018, No. Thiqah (2018): 288–95.

Zuhaili, Dr. Wahbah. *Tafsir Al-Munir Fil Aqidah Wasy-Syariah Wal Manhaj*. Jilid 9. Lebanon: Darul Fikr, Beirut, 2009.

CURRICULUM VITAE

Name : Khairunisa

TTL : Magetan, August 31, 2001

Gender : Female

Religion : Islam

Address : Bantar Gebang, Bekasi City

Phone : 085888018851

Education :

1. SDN Ciketing Udik 01
2. MTs Daarul Mughni
3. MA Daarul Mughni
4. UIN Walisongo Semarang

Organization Experience:

1. BPH Student Executive Board DEMA FUHum
2. Ushuluddin Language Comunitty