ORIGINAL ARTICLE

INTERNATIONAL JOURNAL OF ARTIFICIAL INTELLIGENCE

ISSN: 2692-515-x, Impact Factor: 9.23

American Academic publishers, volume 6, issue 01,2026

Journal: https://www.academicpublishers.org/journals/index.php/ijai

THE CONCEPT OF HAPPINESS AND BLISS IN ISLAMIC TEACHINGS

Samarkand State Institute of Foreign Languages
2nd year student
Jumakulova Nilufar Tohirovna

Abstract: Islam as a comprehensive religion, provides a holistic guide for human life, encompassing various aspects of life, including the concept of happiness. In the Islamic worldview, happiness is not merely seen as the achievement of material success or worldly pleasures, but also as a profound spiritual state that involves a relationship with Allah and fellow human beings. The Qur'an, as the holy book of guidance for Muslims, offers a broad understanding of happiness, encompassing both worldly and ukhrawi (otherworldly) happiness. Several terms are used in the Qur'an to describe happiness, including sa'ida, falah, and faza. This study aims to examine the meaning of happiness according to the Qur'anic perspective and the ways in which it is attained, which include strong faith and righteous deeds. The research utilizes a qualitative descriptive-analytical approach, analyzing the Qur'anic texts and related literature to gain a deeper understanding. The findings of this study indicate that true happiness in Islam can only be achieved through closeness to Allah, acceptance of His will, and the performance of good deeds. The concept of happiness in Islam teaches a balance between worldly and afterlife pursuits, where both are interconnected and complementary. Therefore, true happiness in Islam is not solely found in worldly pleasures but in the attainment of inner peace and success in the afterlife.

Keywords: Islamic Worldview, Happiness, Qur'an.

INTRODUCTION

Islam is a comprehensive religion that encompasses all aspects of human life, including spiritual, social, economic, and cultural realms. From the Islamic Worldview, Allah, as the Creator of the universe, provides a complete guide for human life, which is reflected in the Qur'an and the Sunnah of His Messenger. This worldview shapes the way Muslims perceive and understand life, guiding them to live with a higher purpose: to seek the pleasure of Allah. One of the key concepts in understanding human life in Islam is happiness. As Al-Attas mentions, happiness is one of the nine core concepts of the Islamic worldview, alongside concepts such as God, revelation, creation, the nature of the human soul, knowledge, religion, freedom, values, and virtue (Rohman et al., 2021). For Muslims, happiness is not merely reflected in material achievements or worldly pleasures, but rather in a deeper happiness that is linked to the relationship between humans and Allah, fellow creatures, and the universe.

A study on the meaning of happiness in the Qur'an was conducted by Didi Junaedi under the title "Tafsir of Happiness: A Study on the Meaning of Happiness in the Qur'an from the Perspective of Tafsir." The study indicates that the Qur'an differentiates between pleasure and happiness. According to the Qur'an, happiness is not just about fulfilling desires or cravings, but also involves two essential aspects of human nature: affective (emotional) and cognitive (logical) elements. However, the study does not explore how the Qur'an provides guidance or signs for achieving this happiness. Happiness has become a primary goal sought after in human life in general. This is evident in the reality that many people strive intensely to attain it. The efforts and struggles made by each individual are a manifestation of their hope to realize the

ISSN: 2692-515-x, Impact Factor: 9.23
American Academic publishers, volume 6, issue 01,2026
Journal: https://www.academicpublishers.org/journals/index.php/ijai

happiness they desire (Hamim, 2016). This concept aligns with human nature, which is driven by two fundamental needs. If one of these needs is unmet, human existence feels incomplete (Ihsan & Alfiansyah, 2021). However, from various perspectives, happiness remains relative, and there is no final definition, as happiness varies greatly and differs from one person to another. The diversity of happiness concepts that individuals aim to achieve is highly subjective, likely influenced by several factors such as social background, culture, religion, emotional state, and education. Therefore, it is important to further explore the concept of happiness and the ways to achieve it from the perspective of the Qur'an. This study aims not only to define happiness within a specific context or position but also to delve into the true meaning of happiness, which can serve as a guiding principle for the lives of Muslims.

RESEARCH METHODS

The research method used in this study is a qualitative approach employing a descriptive-analytical method. This approach aims to explore a deeper understanding of the discussed topic, as well as to analyze the data systematically and structurally. The main focus of this research is library research, which emphasizes the collection and analysis of literature as the primary source of information. The primary source used in this study is the Qur'an, while the secondary sources include various supporting literatures, such as journals, articles, and other writings relevant to the research topic. After collecting the library data, an analytical process is carried out to explore the meanings contained within the texts. The results of this analysis are then used to draw conclusions and provide a clear, organized, and in-depth understanding of the object of the study (Syarifuddin et al., 2021).

RESULT AND DISCUSSION

Meaning of Happiness and Bliss The word "bahagia" (happiness) is the translation of the English word "happy." In addition to "happy," words such as "joyful," "lucky," and "fortune" are also translated as "bahagia" (Makmur, 2009). In Arabic, the word "sa'id" or "sa'adah" refers to happiness. Other words that are closely related in meaning to "bahagia" include "falah" and "faza." According to the Kamus Besar Bahasa Indonesia (KBBI), "bahagia" is defined as a state or feeling of being happy, content, or free from any distress or hardship. Therefore, the word "kebahagiaan," which consists of the prefix "ke-" and the suffix "-an," refers to a state of happiness or contentment in both the physical and spiritual sense, along with good fortune and prosperity. More specifically, in the Tesaurus dictionary, happiness is defined as being safe, well, lucky, cheerful, comfortable, joyful, prosperous, successful, content, joyful, blessed, peaceful, and serene. From this explanation, it is clear that happiness is not an object, but rather a particular state or condition that serves as a goal for every individual. Once this state is achieved, it brings true happiness to the person.

Happiness in the

Qur'an Several terms are used in the Qur'an to describe happiness, such as sa‘ida, which means happiness; aflaha (falah), which refers to success, happiness, and good fortune; and faza, which means victory.

Sa‘ida

ISSN: 2692-515-x, Impact Factor: 9.23
American Academic publishers, volume 6, issue 01,2026
Journal: https://www.academicpublishers.org/journals/index.php/ijai

The word sa'ida and its various forms appear only twice in the Qur'an, both in the same chapter, Surah Hud: 105 and 108. In Lisan al-Arab (Ibn Manzur, 2011), it is mentioned that sa'ida is the verb form of the noun sa'adah, which means happiness, the opposite of shaqqah (misery). In the Qur'an, the word sa'ida in its different derivations, as mentioned in Surah Hud: 105 and 108, refers to eternal happiness in the afterlife. Surah Hud: 105 describes the happiness of the soul on the Day of Judgment, while Surah Hud: 108 refers to the ultimate happiness in Heaven. In other words, sa'ida and its derivations in these verses signify salvation. Those who are saved are those who are happy (sa'id), as they have been judged favorably by Allah and granted entry into Heaven. Conversely, those who are unhappy, miserable (shaqqiy), are those whom Allah has judged negatively and who are denied entry into Heaven. Therefore, happiness (sa'adah) encompasses two meanings: pleasure and salvation, while misery (shaqqah) refers to eternal suffering (Vincent, 2014).

Falah

The word falah, along with its derivatives, is mentioned 40 times in the Qur'an (ʿAbd al-Baqi, 1954). Al-Raghib al-Asfahani (2011) emphasizes that the meaning of falah refers to both worldly and heavenly happiness. Worldly happiness includes the pleasures of life, such as wealth, status, and honor. Meanwhile, heavenly happiness consists of four aspects: eternal life without decay, wealth without poverty, glory without disgrace, and knowledge (knowledge of the divine).

CONCLUSION

The concept of happiness in Islam, as explained in the Qur'an, reveals that true happiness is not found solely in worldly achievements but rather in spiritual well-being, which involves faith in Allah and righteous deeds. In the Qur'an, happiness is defined as inner peace and salvation, which is not limited to worldly pleasures but is also linked to everlasting happiness in the Hereafter. Several ways to attain this happiness include belief in divine destiny, gratitude, forgiveness, maintaining good assumptions, avoiding anger, and cultivating contentment (qana'ah). Therefore, happiness in Islam is more of an inner condition that is achieved through harmony between the worldly and the Hereafter, which can only be attained through closeness to Allah and obedience to His teachings. This study suggests that the concept of happiness from the perspective of the Qur'an can be implemented in the lives of Muslim communities, while acknowledging the limitations of this research, which are based on literature review, sources, and time constraints.

References

1. Abd al-Baqi, Muhammad Fu'ad, Mu 'jam al-Mufahras li Alfazh Alquran Kairo : Dar al-Hadith, 1954.

2.Al-Asfahani, al-Raghib, Mu'jam Mufradat Alfaz Alquran, Beirut : Dar alFikr, 1432 H. Al-Sya'rawi, Tafsir al-Sya'rawi, Juz 13 (Kairo: Idaratu al-Kutub wa al-Maktabat, 1991).

3.Darmalaksana, W. (2020). Metode Penelitian Kualitatif Studi Pustaka dan Studi Lapangan (pp. 1–6). Pre-Print Digital Library UIN Sunan Gunung Djati Bandung.

4.Hamim, Khairul. "Kebahagiaan Dalam Perspektif Al-Qur'an dan Filsafat." Tasamuh 13.2 (2016): 127-150.

ISSN: 2692-515-x, Impact Factor: 9.23
American Academic publishers, volume 6, issue 01,2026
Journal: https://www.academicpublishers.org/journals/index.php/ijai

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

6.Ibnu Katsir, Tafsir al-Qur'an al-'Azhim Jilid 8 (Kairo: Muassasah Qurtubah, 2000).