



The Basics of the Effectiveness of Qur'anic Teachings on Human Happiness

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Abstract

Happiness is one of the main goals of human life. Although differing in their goals and purposes, all humans seek happiness. The thinkers have long discussed the possible ways to reach happiness and its examples. However, due to the humans' limitations in mapping the path to perfect happiness, the only proper and definite way is to learn from the teachings of the Qur'an, which God revealed for this purpose. Given that human lifestyle has changed over time and humans have become accustomed to modernity, there has remained still a question unanswered: what are the basics of the effectiveness of the teachings of the Qur'an in human happiness? Therefore, the present descriptive-analytical study aimed to investigate the basics of the effectiveness of the teachings of the Qur'an using Qur'anic, narrative, and intellectual reasons and explain their effect on human happiness. The data for the analysis were collected through library research.

Keywords: *Qur'an; Teachings of Quran; Human; True Happiness*

Introduction

God revealed humans' worldly and other-worldly happiness in Qur'an which is a universal and permanent guide leading humans to happiness. The Holy Qur'an covers all human needs and is related to all times and all people. Its teachings convey the message of guidance and salvation to all walks of people in their own languages and hold true at all times. In fact, Qur'an is not limited to a specific place and time, rather it is universal and eternal. Geographical boundaries have no effect on the scope of its mission, nor does the passage of time impacts its universality and inclusiveness. Its verses and concepts are flowing throughout time. This is because the Almighty God has not sent it down for a specific time or specific people. Qur'an addresses not only the people of the era of its revelation but all people of all times.

In its wise teachings, the Holy Qur'an focuses on the true happiness of human and contains key and practical messages on different individual, social, worldly, other-worldly, political, economic happiness and also the relationship between Muslims and non-Muslims, and so forth. there are some factors affecting humans' connection with the teachings of the Qur'an, including not recognizing the importance of the Holy Qur'an, preoccupation with desires, negligence, worldliness, lack of religious and

Islamic education and training, improper use of communication media, etc. This leads humans not to pay sufficient attention to the teachings of the Qur'an to reach true happiness.

The present study sought to find answers to the following questions:

1. Is there any relationship between humans' happiness and applying Qur'anic teachings?
2. Which features of the teachings of the Qur'an lead to the Haman's true happiness?

The research presents the reasons for the effectiveness of the teachings of the Qur'an in leading humans to true happiness. Furthermore, using Qur'an verses, narrations, and intellectual arguments, the researcher will confirm the effectiveness of the teachings of the Qur'an on human happiness.

Here, the effectiveness of the teachings of the Qur'an on the life and happiness of the human means that the concepts and teachings of this Holy text are useful and effective in the individual, social, worldly, and other-worldly life of humans, leading to the humans' worldly and other-worldly happiness.

Previous Studies

Numerous studies have been conducted on the different aspects of human happiness and its relationship with the teachings of the Qur'an. For example, Bawan Pourie and Lurestani (2014) investigated and explained the happiness-related words in the verses of the Holy Qur'an. In addition, Selgi and Nabawi (2019) examined the relationship between happiness and a good life. They provided two definitions and interpretations for happiness and the good life and explained their interaction. They concluded that happiness means having a good life. Riyahi Pour (2015) also presented a definition of happiness and its effects based on the teachings of the Qur'an. Moreover, Oleiaeyee (2021) studied the variables affecting the study of Happiness including inheritance, conditions when Coagulation of the sperm, nutrition, Environmental factors, education, Self-purification, will, faith, self-knowledge, Compliance with moral virtues, Patterns of happiness in the Qur'an, lessons from the faces of evil in the Qur'an.

Jalali (2020) investigated the components of happiness from the view of the Holy Quran, and categorized those components as the following groups, according to the related words and concepts in the Holy Quran as well as its attention to worldly and otherworldly life: worldly happiness, otherworldly happiness, and common components between worldly and otherworldly happiness.

Although scientific studies have investigated different aspects of human happiness and the effect of the Qur'anic teachings on it, no study has focused on the basics for the effectiveness of the teachings of the Qur'an on human happiness, to the best knowledge of the researcher. Therefore, this study can shed light on the necessity of getting accustomed to the teachings of the Qur'an to achieve happiness.

The Meaning of Happiness

Since the words "*Sa'adat*" (happiness) and "*Falah*" (salvation) have close meanings and both are widely used in Qur'an and other books to refer to blissfulness. In this section, the literal and figurative meanings of these words are examined.

Literal Meaning

Lexicologist have presented two meanings for the word "*sa'adat*" (happiness):

- a. To have Good fortune: Happiness means having good fortune, the opposite of which is misery (Raqhib, 1991, p. 140; Farahidi, 1989, V. 1, p. 267; Ibn Manzur, 1993, V. 3, p. 213; Tarihi, 1996, V. 3, p. 69, Fumi, n.d., V. 2, p. 276; Qurashi, 1992, V. 3, p. 267)

- b. To help (Farahidi, 1989, V.1, p. 321; Ibn Manzur, 1993, V. 3, p. 214). Raghīb (1991) argues that this kind of help is "to help something which leads to the Divine happiness and prosperity" (p. 140). The word "*sa'adat*" appeared in Qu'ran only twice (Qurashi, 1992, V. 3, p. 267). This word is also a title used to honor people (Mahyar, n.d., p. 58).

The word "*falah*" (salvation) is defined as "to split" (Raghīb, 1991, p. 644), "victory" (Raghīb, 1991, p. 644; Ibn Manzur, 1993, V. 2, p. 547; Tarihi, 1996, V. 2, p. 400), "salvation" (Ibn Manzur, 1993, V. 2, p. 547; Qurashi, 1992, V. 5, p. 202), and "to remain in goodness and bliss" (Farahidi, 1989, V.3, p. 233; Ibn Manzur, 1993, V. 2, p. 547). Accordingly, people of paradise are called "the felicitous" since they will eternally enjoy the Divine goodness and bliss (Ibn Manzur, 1993, V. 2, p. 547). In Qur'anic verses, this word is used in the Baab *al-I'faal* (Qurashi, 1992, V. 5, p. 202) to mean salvation and prosperity in the world and the hereafter (Raghīb, 1991, p. 644; Qurashi, 1992, V. 5, p. 202).

Regarding the lexical meaning of the word "*falah*" and its relationship with happiness, Allameh Tabataba'i (1995) states "happiness is called *falah* because the obstacles are split and removed, as a result, and the face of the beloved is revealed" (V. 15, p. 5).

Figurative Meaning

According to Allameh Tabataba'i (1995), "Happiness of everything is to reach to the goodness of its existence such that it becomes perfect and as a result, enjoys it. The happiness of the human that is composed of the body and spirit is to reach to physical and spiritual goodness and enjoy them" (V. 11, p. 22). "Goodness" can be defined as anything helping a person reach his goal, i.e., happiness, and reaching happiness leads one to enjoy life. Happiness is also defined as pleasure, joy, and comfort (Mutahhari, 2010, p. 54). Salvation means to reach one's desire (Tusi, n.d., V. 1, p. 59; Tabataba'i, 1995, V. 7, p. 63), both worldly, i.e., enjoying a pleasant life, (Raghīb, 1991, p. 644; Tarihi, 1996, V. 2, p. 400) and other-worldly (Tarihi, 1996, V. 2, p. 400). Najafi (2019) describes happiness as "to provide the means for the perfection of an individual or a society. Whoever possesses more means to each sublime goal will be happier (V. 8, p. 14).

The Basics of the Effectiveness of Qur'anic Teachings on the Humans' true Happiness

Here, the basic means the principles that show why Qur'anic teachings effectively and efficiently guide humans to true happiness in all places and at all times. These principles are presented in the following three sets:

Qur'anic Basics

The authenticity of the Qur'an as the first and the most reliable Islamic source is certain and accepted by all sects of Islam. Researchers constantly refer to this reliable source and draw upon it in their arguments. Therefore, it is essential to examine the verses confirming this.

Many Quranic verses (e.g. al-Baqarah: 2, al-Baqarah: 38; al-Baqarah: 185; al-'Araf: 52; al-Naml: 2; al-Luqman: 3; Al-i 'Imran: 4) stipulated that Qur'anic teachings guide people to the desired goal. In fact, this book has only been revealed to guide people. Qur'an scholars also confirmed that (Allameh Tabataba'i, 1995, V.1, p. 42; Sa'idi Roushan, 2004, p. 386). The aspects and ways of guidance include all people at all times (Kamali Dezfuli, 1991, p. 615). Moreover, Qur'an guides the human to worldly and other-worldly happiness and covers various contents that are essential for thorough guidance of humans. It deals with every subject to the point that is needed based on the Divine wisdom and the true need of the human (Misbah Yazdi, 2001, V. 2, p. 302). Regarding the guidance of the Qur'an, one should consider the followings:

- a. Its guidance is general and inclusive since it was revealed to guide all people.

- b. Its guidance is perfect since its verses and concepts cover all the things people need on the desired path of guidance (Zarqani, 1994, V. 2, p. 100), and happiness is one of the most and obvious examples of this guidance.

Narrative Basics

Some narrations of the Infallibles (AS.) indicate the effectiveness and efficiency of the Qur'anic teachings in guiding people to happiness. These narrations, both explicitly and implicitly, state that the teachings of the Qur'an lead to the happiness of the people.

The Messenger of God (PBUH) said, "Whenever you are surrounded by problems, just like when the darkness covering the sky, resort to Qur'an since Qur'an is an intercessor whose intercession is accepted Whoever takes Qur'an as his guidance is guided to the paradise. Whoever turns his back on it is destined to hell. Qur'an is a guide that shows the best ways" (Kulayni, 1986, V. 2, p. 599).

Imam Ali (AS.) also said, " O people, whoever asks God to advise him (i.e., his speech and behavior are in accordance with the commands and prohibitions of God) will be successful, and whoever uses its words as his guide will be guided to the best and the most reliable path" (Feyz al-Islam, 1989, V. 3, p. 450). Elsewhere, Imam Ali (AS.) stated that "know that this Qur'an is an admonitioner that never betrays (in guiding to the right path) and is a guide that never leads you astray (Feyz al-Islam, 1989, V. 3, p. 567).

Moreover, Imam Sadiq (AS.) stated "know that Qur'an is your guide during the day and brightens your dark nights" (Kulayni, 1986, V. 2, p. 600).

According to the above narrations, the following points are emphasized in the guidance of the Qur'an:

- a. Qur'anic teachings guide people to salvation and happiness even in the most demanding situation when no one can find a way out.
- b. Qur'anic teachings are like the light illuminating the dark path to the people so that they can achieve true happiness through this light.
- c. Qur'anic teachings show the best and the most reliable path and guide people without leading them astray.

Intellectual Basics

Given that in Islam, the intellect comes along Qur'an and *Sunnah*, it has high authenticity. In this section, the focus is on the intellectual basic for the effectiveness of the teaching of the Qur'an in leading people to happiness.

Directing Humans' Natural Desire for Happiness

It is important to humans to pass through the path of growth and perfection and to reach salvation and happiness. If you ask people about their short- and long-term goals, their common response will be to achieve happiness. Regardless of their desires and religious tendencies, people look for their own happiness. In fact, achieving inclusive happiness is the most valuable thing to them. It is said that humans have no goal and objective than happiness. In addition, all creatures, including humans, innately are guided toward their happiness and their ideal destination (Allameh Tabataba'i, 1995, V. 16, p. 267).

Right from the moment when the sperm is coagulated, when they receive existential (*takwini*) and legislative (*tashri'i*) guidance, and after birth and reaching the age of religious maturity when they can distinguish and decide for themselves, Humans move toward perfection and growth. That is, they make effort to reach the point where they feel happy and prosperous.

The story of Adam in the Qur'an clearly shows that Qur'anic teachings focus on this innate desire of humans. This story narrates the humans' desire for inclusive happiness in the best way: "We said, 'O Adam, dwell with your mate in paradise and eat thereof freely whencesoever you wish, but do not approach this tree, lest you should be among the wrongdoers.'" (al-Baqarah: 35).

In this verse and similar verses retelling the story of Adam, God talks about meeting Adam's needs and his living without suffering and hardships and, then, reminds him that "We said, 'O Adam! This is indeed an enemy of yours and your mate's. So do not let him expel you from paradise, or you will be miserable. You will neither be hungry in it nor naked. You will neither be thirsty in it, nor suffer from [the heat of] the sun.'" (al-Taha: 117-119). "Then Satan tempted him. He said, 'O Adam! Shall I show you the tree of immortality, and an imperishable kingdom?'" (al-Taha: 120), Satan uses Adam's desire for happiness to deceive him. In fact, Satan knew Adam desired immortal life and an imperishable kingdom. Therefore, he used these two factors to persuade him to disobey God (Makarim Shirazi, 1995, V. 13, p. 322).

On the path to achieve happiness, Adam was so tempted to achieve immortal life and imperishable kingdom that ignored the truth and opposed his God and listened to his enemy (al-Khatib, 2002, p. 26), while God had guaranteed him that "You will neither be hungry in it nor naked. You will neither be thirsty in it, nor suffer from [the heat of] the sun" (al-Taha: 118-119).

Humans' desire for happiness is innate and basic. Regarding the importance of innate desires, it can be said that teachings, rulings, and concepts can only meet the humans' needs that arise from their nature and are in accordance with it (Hariri, 2005, p. 285). The rulings and teachings of the Qur'an and *Sunnah* are based on human nature which is universal, constant, and permanent. It is said that if material motives of humans, like sexual instinct, are ignored in a religion and if their innate tendency toward piety, debauchery, and its consequences is not predicted in its laws, this religion is not complete and inclusive (Ayyazai, 2001, p. 121). It will respond the humans' needs for a short period of time and after a while, it will perish. People innately follow Islam's rulings (Allameh Tabataba'i, 1995). In fact, Islam's rulings are based on human nature and its teachings are in accordance with the natural needs of humans (Subhani, 2000, V. 1, p. 42).

Accordingly, happiness which is the innate desire of all people is one of the most important concepts in the teachings of the Qur'an. Many verses refer to its importance and present the ways to reach it.

Religious and Belief Content of the Teachings of the Qur'an

Another point indicating the effectiveness of Qur'an on the humans' happiness is the religious and belief content of the teachings of the Qur'an. That is, the teachings of the Qur'an in presenting the plan for humans' happiness are effective since they are based on religion and beliefs. Accordingly, we should first explain the place of "belief" and "religion" in the humans' orientation and behavior so that the importance of Qur'anic teachings in achieving happiness is also clarified.

Belief

It is said that belief is what is tied to one's mind, soul, and thought. Belief makes humans' characteristics and the truth of the existence of the human. One's both behavior and speech are directly affected by his beliefs. In fact, humans' all deeds and possessions result from their beliefs (Rey Shahri, 2006, V. 1, pp. 23-4).

"Say, 'Everyone acts according to his character...'" (al-Isra': 84). According to the Qur'anic teachings, everyone's behavior and speech are based on his beliefs, and only the beliefs that have a true basic can lead people to happiness (al-Anbiya: 94; al-Muhammad: 12). If a belief is correct and based on

the reality, one's life path will be right. Otherwise, it will be wrong and invalid and his life will be doomed to destruction (Rey Shahri, 2006, V. 1, p. 24).

Therefore, the teachings of the Qur'an not only show the important role of belief in humans' lives but also state that one of the duties of the Prophet was to fight against the false imposed beliefs (Allameh Tabataba'i, 1995, V. 12, p. 309; Mutahhari, 1995, p. 312).

Religion

Scholars have defined the term "religion" in various ways. Religion means obedience (Tabarsi, 1993, V. 2, p. 717) which God invites His servants to do (Allameh Tabataba'i, 1995, V. 3, p. 189). In addition, religion refers to a set of rules, laws and manners through which one can approach God and reach worldly and other-worldly happiness, and step into the right path of morality and upbringing (Makarim Shirazi, 1995, V. 2, p. 470). Religion is to inform people of their duties and guide them (Muntazeri, 2006, p. 38).

These definitions focus on three elements: 1. the laws through which one can approach God; 2. Duties that lead to guidance; 3. obeying what God has said. The common thread of these definitions is that religion includes the laws and duties designated by God obeying which will lead to true happiness.

It should be noted that the above definition only holds about the Divine religions and exclude the religions that are in conflict with the rules and duties of the Divine religions. Qur'an says "To you your religion, and to me my religion. (al-Kafirun: 6). In interpreting this verse, commentators say, " it means your religion is your own religion, and my religion is my own" (Tusi, n.d., V. 10, p. 423; Tabarsi, 1993, V. 10, p. 842; Allameh Tabataba'i, 1995, V. 20, p. 647; Qurashi, 1998, V. 12, p. 385).

Accordingly, to this verse, religion is beyond the Divine laws and duties. According to the above verse, the opponents of the Holy Prophet (PBUH) have their own religion. Therefore, religion includes any belief and ritual that people believe in and organized their lives based on, and enthusiastically do its laws and duties.

For the people, adherence to their beliefs is so important that any deviation from it makes them suffer and results in physical and mental problems. Hence, human beings universally have their own beliefs and opinions.

Throughout history, religion as a belief in the form of both Divine and non-Divine laws and duties which people oblige themselves to follow has always been desirable to them. People have always been looking for a superhuman power to obey so that they can reach the ultimate happiness through performing its laws and duties. This search indicates a common tendency and desire which is religiosity and belief among the people of all eras (Makarim Shirazi, 1999, p. 266; Tawfiqi, 1999, p. 10; Muntazeri, 2006, p. 34).

The following verse explicitly refers to this:

"So set your heart as a person of pure faith on this religion, the original nature endowed by Allah according to which He originated mankind (There is no altering Allah's creation; that is the upright religion, but most people do not know.)" (al-Rum: 30)

Commentators take this verse as an indication of the innateness of the religion and the man's tendency toward a superior power, i.e., God in language of the religion. In explaining the nature and innateness of religion, they say:

- The creation and the desire based on which God created humans and the humans' desire for godliness shows the existence of a God (Tusi, n.d., V. 1, p. 260).

- Religion is a set of rules that fulfill the needs of humans, and are based on their nature (Allameh Tabataba'i, 1995, V. 16, p. 278). In other words, humans should innately desire religion and feel a need for it.
- Theology, religion, and religious rituals are innate in all aspects (Makarim Shirazi, 1995, V. 16, p. 418).
- Religion is not obligatory, rather it is innate (Qurashi, 1998, V. 8, p. 205).

Today, religiosity is also strong. According to the researchers, many thinkers dreamed of the destruction of religions. However, their dreams not only did not come true, but an unexpected current of people's tendency toward spirituality surprised everyone (Tawfiqi, 1999, p. 8). Religiosity is widely studied by sociologists, psychologists, philosophers, Historians, and even economic researchers. Psychologists argue that one aspect of the humans' mind is their tendency toward religion (Makarim Shirazi, 1999, p. 9).

In sum, it can be said that the reality of humans' tendency toward religion, in general terms, which also includes non-divine beliefs, is inherent in them. Therefore, by contemplating the content of the verses, one can clarify the importance of belief and religion and their role in humans' happiness. One aspect of the teachings of the Qur'an is to reform the beliefs and orient them in the form of religious rulings. Given the importance of belief, Qur'anic verses use it as a means to motivate people to move toward the path of happiness.

The Inefficiency of the Intellect in the Happiness of the Body and Soul

Reaching happiness is one of the most basic needs of man and people have always been innately looking for it. However, to reach happiness, people have not always followed the right path. They sometimes have taken a path thinking it would lead them to true happiness, but in the end, they have reached their destination. Accordingly, people recognize that understanding the details of the path to happiness is beyond their capacity. Here, it is essential to focus on the happiness of existential dimensions of the human.

The Intellect and the Physical Happiness

Reflecting on the existential dimensions of the human, one finds out that human has two dimensions: physical and spiritual. According to the Qur'anic verses, spirit is the most important dimension of the existence of human. When God breathed into Adam of His spirit, He ordered the angels to fall down in prostration before him. "So, when I have proportioned him and breathed into him of My spirit, then fall down in prostration before him." (al-Hijr: 29). Therefore, the essence of the existence of the human is his spiritual dimension.

Since one of the most important goals of the human is to reach happiness, he certainly seeks both physical and spiritual happiness. People's effort to protect their bodies from illness, aging, weakness, and disability shows that they are directly related to their physical happiness. The ample number of the physicians studying and treating the human body indicates people's attempt for having a healthy body and avoiding illness, aging, weakness, and disability because only then, people will feel physically happy.

Here, an important question is raised: "have people been able to reach physical happiness through using their intellect and knowledge? A glance at humans' life shows that despite their all long-lasting efforts to reach physical happiness, they have found some temporary prescriptions that can only slow the process of aging and control diseases. They also have been able to produce medications and devices that cause the given physical happiness only for a short period of time. The inability of humans in drawing a plan for reaching true physical happiness has always been one of their concerns throughout history.

The Intellect and Spiritual Happiness

Although humans are more accustomed to their body since it is tangible and can be studied, they have not been able to reach true happiness. Accordingly, it can be said that their effort in reaching spiritual happiness must have been more inefficient. The spiritual dimension is unknown to humans, so their intellect has not been able to draw a roadmap for reaching spiritual happiness. In addition, this inability shows the limitation of humans' power and knowledge since the spiritual dimension is the one when the people of the Book asked the Holy Prophet about it, God revealed a verse showing the limitation of the human knowledge in understanding it: "... and you have not been given of the knowledge except a few [of you]" (al-Isra': 85).

Therefore, focusing on the humans' innate need for religion and their tendency toward happiness, the following can be understood:

- a. Humans, regardless of their beliefs, basically aim to reach happiness, and whatever they do is to fulfill this goal.
- b. Due to their limitations in "power" and "knowledge", they are not able to map the path leading to their own and others' happiness.

The Comprehensiveness of the Teachings of the Qur'an in Drawing the Plan of Happiness

Humans cannot live without a purpose and plan. To plan the way to reach their goals, they need to apply some rules (Tabataba'i, 1974, p. 5). Hence, to reach happiness in both this world and hereafter, they need some rules and a precise roadmap that lead them to their destination through the best and the shortest path since human life is limited. Considering the limitation of humans in all aspects of their life, the following question is raised: who can present such a precise roadmap? Someone whose knowledge and power are not limited; someone who is fully aware that the humans' life and existential aspects are limited. Since the human mind is not able to understand the path toward true happiness without getting any help, it must be acknowledged that one can only find the path to happiness by relying on the guidance of the Divine religion.

Without Divine guidance, humans can never recognize and pass the path of happiness with their limited minds and non-divine beliefs. A glance at the humans' life makes this clear. Therefore, the laws and the duties which God teaches humans through religion aim to lead them to perfection and happiness. The human mind can recognize that to reach eternal happiness, one must do whatever pleases God and avoid whatever displeases Him" (Yousefian and Sharifi, 2004, p. 247) because God is the Creator of humans and is aware of all aspects of their existence. He has no limitations and knows which road leads the human to true physical and spiritual happiness. Through the revelation of Divine books and sending Messengers, God presents the roadmap to perfection and happiness.

In other words, to reach happiness, humans look for some rules and a reliable path. The Divine religion is the reliable way which humans attempt to find (Muntazeri, 2006, p. 34). Religion is the way through which one can reach happiness (Allameh Tabataba'i, 1995, V. 16, p. 267) since passing the spiritual path requires a special kind of knowledge. Human knowledge and experience are applied in the natural world, not in the spiritual affairs (Allameh Tabataba'i, 1995, V. 16, p. 268). Therefore, drawing the life plan can only be done by God who is scientifically and existentially aware of the system of existence and whatever is in it and knows the best path to happiness, and is all-able to guide the human in the path of life.

God sent Qur'anic verses to be the light guiding humans to the destination and goal which is reaching true happiness: "O People of the Book! Certainly, Our Apostle has come to you, clarifying for you much of what you used to hide of the Book, and excusing many [an offense of yours]. Certainly, there has come to you a light from Allah, and a manifest Book. With it Allah guides those who follow

[the course of] His pleasure to the ways of peace, and brings them out from darkness into light by His will, and guides them to a straight path" (al-Ma'ida: 15-16).

The inclusiveness of the Qur'an in guiding people to worldly and other-worldly happiness has been unanimously accepted by scholars. According to this view, Qur'an is a book guiding people to worldly and other-worldly happiness and includes whatever people need on this path (Misbah Yazdi, 2001, V. 2, p. 302).

Therefore, one must have a plan which not only leads him to the desired perfection and happiness in this world but also prepares him for the hereafter, just like a fetus that while living in the womb, prepared itself to live in the world. However, as human's life is limited and will never be repeated, one cannot experience a path every day. Rather, he must act based on a comprehensive and complete plan to reach the desired happiness. Qur'anic teachings are the same very comprehensive plan.

Qur'an has been revealed to guide all people. It instructs people to do what is needed, including beliefs, behaviors, knowledge, etc., to reach the desired happiness (Allameh Tabataba'i, 1995, V. 1, p. 42). Accordingly, Qur'an presents the guidance to all people at all times (Kamali Dezfuli, 1991, p. 615). It contains various issues which are essential for the inclusive guidance of the people. Each issue is addressed to the extent that the All-Wise God considers essential to fulfill the needs of the people (Misbah Yazdi, 2001, V. 2, p. 302). The prerequisite for Qur'an to guide people is that it should be inclusiveness and holds for all times.

The Guide to Happiness in the Teachings of the Qur'an

The Holy Qur'an is the most complete and comprehensive book in guiding people to happiness and prosperity. Ample verses are related to happiness and salvation and the ways to achieve them. For example, al-Mu'minun chapter presents some factors leading people to worldly and other-worldly happiness, including "Faith", "avoid vain talk", "carry out their [duty of] zakat", "guard their private parts", "keep their trusts and covenants", and "are humble in their prayers".

Faith

Believers are people of happiness, who acknowledge God and accept His Messengers (Tabarsi, 1981, V. 17, P. 30). Faith is defined as a heartfelt belief about which one has no doubt (Allameh Tabataba'i, 1995, V. 1, p. 72). Accordingly, faith requires action. In fact, action cannot be separated from faith (Qurashi, 1998, V. 7, p. 98). In addition, in Arabic text, the reason the word "*Falah*" has been used in the past tense is that the salvation of the believers is definite and certain (Najafi Khumeini: 2019, V. 13, p. 265).

According to the Qur'anic verses, one's faith plays an essential role in his happiness. In fact, it is a condition on which one's righteous deeds are accepted by God: "And whoever does righteous deeds, whether male or female, should he be faithful—such shall enter paradise and they will not be wronged [so much as] the speck on a date-stone" (al-Nisa': 124). Therefore, being faithful makes one's deeds valuable, and his deeds and efforts lead to eternal happiness.

Humble Prayers

Performing prayers (*Salat*) without heartfelt faith is meaningless (Najafi Khumeini: 2019, V. 13, p. 267). Believers avoid everything while performing the prayer and just focus on God (Allameh Tabataba'i, 1995, V. 15, p. 5).

According to the verse "one who purifies it [soul] is felicitous" (al-Shams: 9), the secret to reach felicity is to purify oneself. Commentators have different ideas about the factors leading to happiness and felicity, including Divine reward (Tusi, n.d., V. 7, p. 348), obedience and righteous deeds (Tabarsi, 1981,

V. 27, p. 116), knowledge and obeying God (Ibn al-Jawzi, 2001, V. 4, p. 451), piety and monotheism (Qurashi, 1998, V. 12, p. 245), knowledge and practice (Feiz-i Kashani, 1994, V. 5, p. 334), piety and avoiding to do wrong (Tha'labi, 2001, V. 10, p. 213; Fakhr-i Razi: 1999, V. 31, p. 178; Tusi, n.d., V. 10, p. 359), righteous deeds and avoiding to do wrong (Tabari, 1991, V. 3, p. 135; Ibn al-Jawzi, 2001, V. 4, p. 451; Tha'labi, 2001, V. 10, p. 213; Tabarsi, 1981, V. 27, p. 116), bringing the soul up in a healthy and righteous manner and training it in way that reaches the perfection.

Conclusion

One of the most fundamental goals of people is to reach happiness. Although having different ideas on the goals and the purpose of life, all humans look for happiness. Throughout history, people have attempted hard to reach happiness. However, they have been able to draw a comprehensive and flawless plan even for their tangible physical happiness due to the limitation of their knowledge and power. Therefore, they are more inefficient in drawing a plan for their spiritual prosperity.

Happiness, desired by everyone, is one of the important concepts in Qur'an. According to the teachings of the Qur'an people do good deeds to reach happiness and salvation. Using Qur'anic verses, narrations, and intellect, and considering the compatibility of the humans' needs with his nature, one can effectively draw a life plan that guides him to true happiness in any place and at any time.

The Holy Qur'an as the most complete and comprehensive source guiding people to happiness and salvation presents different factors through which one can reach true happiness and salvation. The most important factors include the teachings of the Qur'an, having faith, humble prayer, and obeying God.

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