



Interpretation of the Words of Al-Falah According to M. Quraish Shihab in Tafsir Al-Mishbah: Hermeneutic Approach

Faozan; Aflatun Muchtar; Kusnadi

Doctor of Islamic Civilization Program, Raden Fatah State Islamic University, Palembang, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v9i11.4202>

Abstract

Human life will not be separated from the life of the world which is a unity between the world and the hereafter. This means that humans will feel the afterlife but before humans were in the world. Therefore, the life of the world has an important role as a means to get to the hereafter. The life of this world is a means to plant while the hereafter is a place to reap. So it can be understood that getting the happiness of the world will not necessarily get the happiness of the hereafter, or vice versa. Every human being is supposed to pursue both, namely trying to get happiness in this world and in the hereafter in order to avoid physical and spiritual suffering. The word *falaḥa* or *muflīḥūn* in the Qur'an is also interpreted as happiness which is often associated with or in tandem with the word faith (*āmanū*). Al-Qur'an in expressing the word success, happiness or luck is *al-Falāḥ*. *al-Falāḥ* and its derivations are mentioned forty (40) times. In addition to starting with the word *Qad*, many of the editors use the word *la`alla*. The results of this study indicate: (1) that there is an influence of the interpreter's life history situation on the interpretation of meaning *al-Falāḥ*, (2) the interpreter's cautious attitude towards the text being interpreted, (3). There is a recommendation from the interpreter on the results of his interpretation to be applied in life.

Keywords: *Concept al-Falāḥ, Tafsir al-Mishbāḥ; Hermeneutics*

Introduction

Happiness is an important thing for a person's life, so humans try to find and fight to get it, because happiness is something that is coveted and valuable. It is an urgent thing in this life, all humans seek and chase and hunt it, because happiness is something very precious.¹ The concept of happiness can be traced to its emergence since BC from the thought of the ancient Greek philosopher, Kyrene at the time of Aristippos (circa 433-355 BC) that pleasure is bodily. This concept is called hedonic (hedone) in Greek which means "favour, joy.

¹Besides the word happy as a happy translation, the words joyful, lucky, and fortune are also translated happily. In Arabic, besides the word *sa'adah*, words that are close in meaning to the translation of happiness are the words *falah*, *najat*, and *najah*. Khairul Hamim, Happiness in the Perspective of the Qur'an and Philosophy, In the *Tasamuh Journal*, Vol. 13, No. 2, June 2016), p. 130

Hedonism is a school that carries pleasure as the highest, precious good.²The existence of social conditions as a result of the current era of globalization makes some people surrounded by hedonism which is the effect of globalization is a hedonism lifestyle. Hedonism is an understanding used by humans where space and time are used to seek and get worldly pleasures and satisfactions such as luxurious possessions.³

Happiness is the great hope of every human being to get it, with various ways and efforts that are made both outwardly and inwardly. Modern society today many suspect that today's happiness is easily obtained as a result of the development of today's world. However, this assumption is not necessarily true in accordance with the proper truth, even many humans are affected by changes in one's psyche due to the modern world today.⁴

Human life will not be separated from the life of the world which is a unity between the world and the hereafter. This means that humans will feel the afterlife but before humans were in the world. Therefore, the life of the world has an important role as a means to get to the hereafter. The life of this world is a means to plant while the hereafter is a place to reap. So it can be understood that getting the happiness of the world will not necessarily get the happiness of the hereafter, or vice versa. Every human being is supposed to pursue both, namely trying to get happiness in the world and the hereafter in order to avoid suffering both physically and mentally.⁵

M. Quraish Shihab, defines al-Falāḥ which means getting what you want, or in other words happiness. It means something that someone wants if he can get it then he will feel happiness. More than that, something that is desired is something that is coveted, in accordance with reality, and its substance.⁶In addition, there are several interpretations of his interpretation of the meaning of al-Falāḥ that need to be considered, including:

The interpretation of QS al-A`rāf (7: 69) that His Word: *اذا لكم لقاء* □ *wadzkuuru idz ja`alakum khulafa`a/ and remember when He made you caliphis* a command to remember a time not to remember a special event or special favor, even though the goal is to remember a particular event or favor that occurred at that time. This aims to emphasize the importance of the commandment and to indicate how great and great the favor is so that just remembering the time is enough to bring back to mind all the blessings that happened at that time. For an Indonesian, for example, mentioning the date of August 17

²The concept of happiness was later developed by Aristotle (384-322 BC) with a different thought. Aristotle explained that human action and life always have a direction, an intermediate goal, and an ultimate goal. The highest human goal (the ultimate or main goal) is goodness. The highest good of man is called happiness. Furthermore, Aristotle defines happiness as an act of the soul in harmony with the perfect virtue, which in Greek is called psyche (rational soul) and arête, namely virtue as a good human being in the form of moral and intellectual virtues. Nanum Sofia, Indicators of Happiness in the Perspective of the Qur'an and Hadith, in the Journal of Psychology; Psychological Thought and Research, Vol. 23 July 2018, p. 92

³In the book Jakarta Undercover (2010), written by Emka, has shown the public how "wild" parties in the city of Jakarta lead to free sex and drugs, celebrities are one of them. Their world is the world of entertainment, and the world of temptation. They are here to entertain and be entertained. The basic question is if the hedonism lifestyle is carried out by "celebrity", it is a happy thing, why violate the moral values of the state and violate constitutional and religious laws, of course this is not a reassuring happiness if you have to violate existing moral values. Conscience Soyomukti, Unraveling the Disgrace of Free Sex and Hedonism of Celebrities, (Bandung: Nuansa, 2010), p. 122

⁴Umar Hasyim, Hunting for Happiness, (Surabaya: Bina Ilmu, 1983), p. 13

⁵So in this case, according to experts in human spiritual psychology, there are six tastes, namely: a sense of intellect, a sense of morality, a sense of self-worth, a sense of art, a religious sense, and a social sense. While in the aspect of human life is the world and the hereafter. Aspects of world life, according to cultural experts, are at least economic, social, political, cultural, scientific, philosophical and religious. Ibid, p. 233

⁶M. Quraish Shihab, Tafsīr Al-Misbāḥ (Message, Impression, and Harmony of the Qur'an), (Jakarta: Lentera Hati, 2002, cet. 5th), page: 256.

will automatically be born in his mind the events and favors of the Proclamation of Independence, although on that date, of course there are other events and favors that occur.⁷

Therefore, the researcher is interested in conducting a search to reveal the products and techniques of M. Quraish Shihab's interpretation of the verses of the Qur'an about the meaning of al-Falāḥ. Because he is a contemporary interpreter and scholar from Indonesia with his greatest work in the field of interpretation, namely Tafsir al-Misbāḥ (Message, Impression and Harmony of the Qur'an).

The word al-Falāḥ and its revision

It must be admitted that the concept of al-Falāḥ and happiness is not something that is easy to understand and measure. However, all scientists agree that the purpose of all human charity either at the personal or community level is to achieve prosperity and happiness. In the view of Islam welfare and happiness are important aspects in the progress of individuals and society. That is the happiness aspired to in this world and the hereafter.

In addition, success can also be categorized into two parts:⁸

1. *Outside Labeling* (View from outside or others).

Assessment of success according to other people against someone is usually judged based on 3 factors, namely:

a. *Wealth* (Prosperity/Welfare)

A person is considered successful when he has a big house, luxury car, abundant jewelry, many livestock, a good career position and other attributes of wealth.

b. *Health*

Health is also a benchmark for others in seeing a person's success. It is useless for someone to be rich while he has no children, his life is often hit by illness and experiencing high stress.

c. *Fame*

Celebrities and famous figures are often said to be successful because of their fame. Because they are considered capable of making themselves idolized by many people, especially their fans.

2. *Inside Labels* (My own view)

People consider themselves successful when he has succeeded in achieving what he wants and hopes. Whether it's winning the 17's competition, ranking in the top 3 in school, being able to continue their education to a bachelor's degree, being able to buy their children and wife new clothes, being selected as the best employee, winning the hearts of their favorite male/female and so on.

The concept of al-Falāḥ in the Qur'an turns out to be written in a hidden way, which is derived from the word aflaha (افلح) using the verb fi`il mādhī, the word yuflihu, yuflihūn, tuflihūn (لحنون , لحنون , تفلحون) the form of the verb fi`il mudhāri` and the word muflihūn, muflihīn (لحنين , لحنون).⁹ While the root of the word al-Falāḥ (الفلاح) is -ح-ل which has two meanings, namely, the first has the meaning of syaqq ()

⁷M. Quraish Shihab, Tafsir Al-Misbāḥ (Message, Impression, and Harmony of the Qur'an), vol. 4, p. 168-169

⁸Muhammad Munir Jimbaz, Characters of Successful People in the Hereafter, cet. IV (Jakarta: Pustaka al-Kausar, 1993), p. 6

⁹Muhammad Fuad Abd. Al Baqī, Al-Mu`jām al-Mufahras Li alfāzh al-Qur`an, loc.cit., p. 526

which is the activity of splitting or plowing the land, the second means fauzun wa baqāun (بقاء و فوز) which means lucky and eternal.¹⁰

No	Form	Say	Letters and Verses	Amount
1.	ل ا	افلح	QS Tāhā (20): 64, QS al-Mu`minūn (23): 1, QS al-A`lā (87): 14, QS al-Shams (91): 9	4
2	ل ا ر ع	1. ل ح	1. QS al-An`ām (6): 21, 135, QS Yūnus (10): 17, 77, QS Yūsuf (12): 23, QS Tāhā (20): 69, QS Al-Mu`minūn (23): 117, QS al-Qasas (28): 37, 82.	9
		2. ل ح ون	2. QS Yūnus (10): 69, and QS al-Nahl (16): 116.	2
		3. ل ح ون	3. QS al-Baqarah (2): 189, QS Ali Imrān (3): 130, 200, QS al-Maidah (5): 35, 90, 100, QS al-A`rāf (7): 69, QS al-Anfāl (8): 45, QS al-Hajj (22): 77, QS al-Nūr (24): 31, QS al-Jumu`ah (62): 10.	11
		4. ل ح و ا	4. Surah al-Kahf (18): 20.	1
3.	اسم ال	1. ل ح ون	1. QS al-Baqarah (2): 5, QS Ali-Imrān (3): 104, QS al-A`rāf (7): 8, 157, QS al-Taubah (9): 88, QS al-Mu`minūn (23): 102, QS al-Nūr (24): 51, QS al-Rūm (30): 38, QS Luqmān (31): 5, QS al-Mujādalah (58): 22, QS al-Hasyr (59): 9, and QS al-Tagābun (64): 16.	12
		2. ل ح ين	2. QS al-Qasas (28): 67	1
	Amount			40

The mention of the term happiness/success does not only use the word al-Falāḥ but there are several words that have equivalent meanings (synonyms/murādif) with it. This is evidence of miracles, the Qur'an is a holy book that contains many miracles, including in terms of the style of language used in it. Among them are the words al-Fauz, an-Najāh, al-Bisyr, al-Faraha, as-Sa`ada and others.

Results of Interpretation of the Word Al-Falah According to M. Quraish Shihab Through the Hermeneutic Approach of Hans George Gadamer

From several examples of interpretations made by M. Quraish Shihab on several verses about al-Falāḥ, it can be seen that there are Hans George Gadamer's hermeneutical theories that can be applied in Tafsir al-Mishbah, namely:

1) Theory of Consciousness Influenced by History

In the theory of historical influence, it turns out that an interpreter's understanding can be influenced by certain circumstances / situations that are around him, such as customs, traditions, culture or life experiences. Therefore, the concept of theory is that the interpreter must be able to overcome subjectivity in interpreting the text he is reading.¹¹ This can be seen when M. Quraish Shihab interprets QS. Al-Mu`minūn (23): 5-7. He mentioned that there is a negative impact of adultery; in terms of social, mental and physical health. Among them such AIDS disease that exists in modern times.

¹⁰Abū al-Husain Ahmad bin Faris bin Zakariyā, Mu`jām Maqayīs al-Lughah, Juz IV, (Tt: Dar al-Fikr, tt), p. 450. On the other hand, the word al-Falāḥ (الفلاح) has the same meaning as the word al-fauz (الفوز) which means victory, but there is a slight difference in the meaning of victory by using the word fāza (فاز) which means victory or enjoyment in the hereafter.¹⁰In addition, the word al-Falāḥ (الفلاح) is a good result (success) also has the meaning an najāh (النجاة) meaning safety, shalāhu al-hāl (الحال صلاح) means good situation. Ahmad Warson Munawwir, Al-Munawwir Dictionary, (Surabaya: Progressir Library, 1997), p. 1070

¹¹Ibid, page: 37

In addition, there is also in the interpretation of QS al-A`rāf (7: 69) For an Indonesian, for example, mentioning August 17 will automatically be born in his mind the events and favors of the Proclamation of Independence, although on that date, of course there are other events and favors that occur.¹²

2) Theory of Preunderstanding and Theory of Merger/Assimilation Horizons.

Pre-understanding which is the initial position of the interpreter is certain and must be present when he reads the text. In the process of understanding preunderstanding always plays a role; This pre-understanding is colored by the influential tradition, in which an interpreter resides and is also colored by the prejudices (Vorurteile: preliminary estimates) that are formed in that tradition. Pre-understanding must be open to criticism, rehabilitation and correction by the interpreter himself, which is intended to avoid misunderstanding of the text message.

As the interpretation of QS al-Jumu`ah (62: 10) that there are so many narrations which state that, at the time of the Prophet, women joined the prayer with the Prophet, in fact he once said: "Do not forbid women from visiting the mosques." Indeed, there are scholars who forbid it on the grounds of fear of "stimulation" or mixing of men and women. However, it should be borne in mind that "the mixing of men and women is not forbidden unless they are both seclusion," as Imam an-Nawawi wrote in al-Majmu'. As for the stimulus, it should also be noted that Imam Shafi'I advised older women to participate in the Friday prayers and he only considered it *makruh* for young women, with the reason for the "stimulus" above.¹³

3) Application Theory

The application theory (Anwendung) put forward by Gadamer asserts that after an interpreter finds the intended meaning of a text at the time the text appears, he then develops this interpretation or reactualization / 'new meaning' with the original meaning of a text. With this theory, it is hoped that the text message can be applied at the time of interpretation. According to Gadamer, the message that must be applied during the interpretation period is not the literal meaning of the text, but the meaningful sense (meaning that means) or a message that is more meaningful than just the literal meaning.¹⁴ As the interpretation of QS al-Jumu`ah (62: 10) above, that: On the other hand, the development of the times and today's society has greatly reduced the fear of the impact of associations held in open spaces attended by many people and carried out in a religious atmosphere. Therefore, the reason for the "stimulus" is not very relevant anymore, especially that the clothes worn by women who pray are different from everyday clothes in general. Encouraging women to attend Friday prayers is not much different from the advice of the Prophet SAW to them to attend the 'Id prayer, even if the 'Id prayer is carried out in the field, even women who are menstruating even though he is advised to attend it¹⁵.

Implications of the Concept of Al-Falah in Indonesia

LifeHumans in general want to find happiness in this world or in the hereafter. But to achieve happiness is not easy because every human being will face different obstacles and trials. Indonesia is a country consisting of various kinds of plural society, whether ethnic, customs, or traditions spread across various regions. Therefore, every human being or society must be able to communicate well so that there is no misunderstanding, so that a safe, peaceful, and prosperous life can be realized.

¹²M. Quraish Shihab, Tafsir al-Mishbāh: Message, Impression and Harmony of the Qur'an, vol. 4, p. 168-169

¹³M. Quraish Shihab, Tafsir Al-Mishbah; Message, Impression, and Harmony of the Qur'an, Vol. 14, Op.cit p. 58-59

¹⁴M. Nur Kholis Setiawan, et al., op.cit. page: 46

¹⁵Ibid., p. 60-62

In addition, the many fields of human life that cover their daily activities, such as economics, social, politics, religion and even education play an important role in achieving happiness in this world and in the hereafter. The development of science and technology today is very rapid, so it requires a person to be able to adjust his life well.

Based on the previous explanation that human happiness in the world is very important to achieve, although every human being has a different view of the meaning of happiness. However, the Qur'an provides instructions for achieving that happiness through several verses contained in it. His word QS. Al-Baqarah (2): 201.

In some of the verses of the Qur'an above, it is explained that the guide to getting happiness is to purify the soul from sinful acts¹⁶(repent, dhikr, self-introspection), do good deeds¹⁷(donate, fight, be patient, spread love, be grateful), work hard¹⁸, and keep yourself from committing sins¹⁹(dzalim, wicked, lying). From some of the instructions above, every human/society who wants to get happiness in the world should be practiced in life both in economic, social, religious, health, political, and educational aspects. If every human being/society in a country is able to practice what the instructions above suggest, a peaceful, safe, and prosperous society will be created. Among the verses that show about people who will get happiness in the hereafter are those who are heavier on the scales of their good deeds²⁰, have faith²¹, multiply dhikr / remember Allah²², not associating partners with Allah.²³

Conclusions

The word al-Falāḥ can be interpreted as all the happiness, luck, success and prosperity that is felt by a person, both physically and mentally, which he can feel in this world and in the hereafter.

In achieving happiness both in this world and in the hereafter, a person must carry out various kinds of efforts that are both external and spiritual, including having a strong faith, purifying oneself from sinful acts, doing good deeds with wealth or soul, enthusiasm for work. In addition, if a person wants to get happiness, he must avoid several actions that can hinder him, namely: committing major and minor sins (infidelity, polytheism, tyranny), committing crimes.

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¹⁶QS al-A`lā (87: 14), QS al-Shams (91: 9).

¹⁷QS al-Taghābūn (64:16), QS al-Hasyr (59:9)

¹⁸Surah al-Jumu`ah (62): 10

¹⁹QS Al-Qashash (28): 37; Surah Yusuf (12): 23; Surah Al-An`ām (6): 21; 135), QS Yūnus (10) : 17

²⁰QS al-A`rāf (7:8), QS al-Mu`minūn (23:102)

²¹QS al-Baqarah (2:5), QS Luqman (31:5).

²²QS al-Nūr (24): 31, QS al-Jumu`ah (62): 10

²³QS Al-Qashash (28); 82; and QS Al-Mu`minūn (23): 117, QS al-Kahf (18: 20)

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