



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



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ISSN: 2222-6990

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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i8/14460>

DOI:10.6007/IJARBSS/v12-i8/14460

Received: 10 June 2022, **Revised:** 11 July 2022, **Accepted:** 26 July 2022

Published Online: 01 August 2022

In-Text Citation: (Junoh et al., 2022)

To Cite this Article: Junoh, N., Mustafa@Busu, Z., Mustapha, A. M., Mohamad, A. M., & Zin, M. N. M. (2022). Hijab of True Happiness from Al-Dihlawi's Perspective and its Relevance to the Happiness of the Current Society. *International Journal of Academic Research in Business and Social Sciences*, 12(8), 110 – 120.

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Vol. 12, No. 8, 2022, Pg. 110 – 120

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Hijab of True Happiness from Al-Dihlawi's Perspective and its Relevance to the Happiness of the Current Society

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Abstract

The era of globalization and the process of urbanization has made the life of today's society more complex due to social, cultural and economic changes. These changes have created pressures that also have enormous implications for the well-being and happiness of universal human beings. This study aims to analyze the hijab that prevents a person from achieving intrinsic happiness in al-Dihlawi's perspective and its relevance in the context of the happiness of current society. The methodology of this study uses a library research approach through full documentation analysis. The conceptual framework was formed and consolidated using content analysis methods. The main reference of this study is the book *Hujjah Allah al-Balighah*, the famous work of al-Dihlawi. This study finds that there are three hijabs that prevent human beings from achieving happiness as highlighted by al-Dihlawi. This hijab also exists in the context of current society which is a barrier factor in increasing one's happiness rate.

Keywords: Barrier, Hijab, Happiness Index, Al-Dihlawi

Introduction

Man always wants to achieve happiness, goodness, success and blessings in his life. Various ways are done to acquire happiness so that the perception and definition of happiness is different among human beings. In everyday life, human beings feel happy or blissful when acquiring high ranks, abundant wealth, high-paid children, earning double profits in business and the like. Frugal words, happiness and success for most human beings are based on

material measurements alone. Indeed, Islam does not reject worldly happiness as His words mean: "*And there are some of them who pray, Our Lord, give us good in this world and good in the hereafter, and protect us from the punishment of the Fire.*" (al-Baqarah 2: 201)

The virtues in the above verse include happiness from the spiritual point of view achieved with the main knowledge and morals, physical that is from the point of health and physical beauty as well as happiness in acquiring wealth and rank (al-Razi, nd.). Similarly, the purpose of the Shari'ah revealed by Allah SWT is to achieve happiness in this world and in the hereafter. Regarding the happiness of the world, Rasulullah SAW also said as he meant: "*There are four happinesses of the world; a pious wife, a spacious residence, good neighbors and a nice vehicle. There are four tribulations; bad neighbors, bad wives, cramped houses and bad vehicles.*" (Reported by Sa'id bin Abi Waqas)

This is the happiness of the world that human beings desire because these four things are things that please the soul and make life more beautiful and happy. However, if otherwise it will bring accidents and ugliness in human life. It depends on human faith and deeds to bring these four things towards the happiness of the hereafter. Thus, this study aims to examine the hijab that prevents human beings from attaining true happiness based on al-Dihlawi's view. These hijabs are analyzed and identified to see the relationship with the current lifestyle of the community in achieving happiness in this world and the hereafter.

Methodology

This study uses a qualitative method to analyze the hijab that hinders happiness in perspective by al-Dihlawi and its relevance to the happiness rate of the current society. In general, the hijab that hinders happiness in perspective by al-Dihlawi is evaluated and analyzed by content analysis through his major work, namely the book *Hujjah Allah al-Balighah*. In addition, the author also refers to past writings that study the factors that hinder the happiness of today's society.

Literature Review

Al-Dihlawi and the Philosophy of Happiness

Qutb al-Din Ahmad ibn Abd al-Rahim ibn Wajih al-Din al-Syahid ibn Mu'azam ibn Mansur ibn Ahmad ibn Mahmud ibn Qiwan al-Din al-Dihlawi was an authoritative Indian scholar in the 18th century and was called Mujaddid Alaf al-Thani (Syukri, 2007). He always strived to repurify the teachings of the Qur'an and Sunnah due to the life of the society of his time which was stagnant and blind taqlid (Sukor, 1998). The book *Hujjah Allah al-Balighah* is a famous work comparable to the book *Ihya 'Ulum al-Din* by Imam al-Ghazali (Junoh, 2017). His scholarship covers various fields of knowledge. His thoughts have been studied and analyzed by various scholars. Al-Dihlawi's intellectual prospects are invaluable and do not cover the study of religion alone. Because of the trust and responsibility of academic values, he felt the need to comment on issues related to civilization, social society, politics and economy, where these elements are interrelated towards each other towards the construction of a universal and holistic society. He was able to master these elements well and discuss the proposed theories logically and sensibly. Not surprisingly, therefore, his theories are prominent and acceptable and your thinking is somewhat forward-looking beyond the boundaries of life and passing time (Nazri, et al., 2015).

The philosophy of happiness is one of the important debates put forward by al-Dihlawi, especially in the book *Hujjah Allah al-Balighah*. Al-Dihlawi (1999) brings two forms of human happiness, namely temporary happiness and intrinsic happiness. Temporary

happiness is equal to the happiness possessed by animals and plants. This is because humans also have properties as animals and plants and these properties belong to the genus (jeans) near and far. In this regard, al-Dihlawi (1999) brings some examples, a person who feels happy by having a tall and sturdy body (distant genus), then the mountains are happier because of their higher and larger nature than humans. If a person is happy by having body strength, loud voice, high appetite, eating a lot and the like (close genus), then a donkey has more complete happiness. Traits that are only reserved for human beings such as noble morals, civilization and high position are also basically possessed by animals. For example, related to basic skills such as efficiently making nests for sparrows. Even many things naturally made by animals cannot be imitated by humans.

Thus, the happiness felt by human beings as stated is only temporary and focuses on bodily pleasures. Happiness from this perspective refers to the principle of hedonism which has been debated by other Greek philosophers such as Socrates, Plato and Aristotle (Hamzah et al., 2015). Hedonism outlines pleasure as the main foundation of life. The concept of goodness and happiness brought about by hedonism is based only on worldly pleasures as well as its focus on materialism alone. This ideology which was first introduced in Greece subsequently spread to Europe and eventually spread throughout the world according to Western secular philosophy. This understanding has changed into a culture and way of life of society in this era. The concepts of pleasure, enjoyment, and delicacy successfully influence society in various scenes of acts that damage society (Hamzah et al., 2015).

Imam al-Ghazali (1964) also did not deny the existence of worldly happiness, that is, it lies in glory, honor, position, power, being spared from grief and constantly gaining pleasure. However, the happiness of the world is imaginary and the happiness of the hereafter is real. So, if the happiness of the world is not balanced properly then there will be accidents in the hereafter. In Islam, happiness can be achieved when one is able to balance the demands of the world and the hereafter (Rosli et al., 2020).

In this regard, al-Dihlawi asserts that temporary happiness makes human beings equal to animals even lower. This is because not many human beings can balance the demands of the world with the hereafter. Most of them are swept away by all the jewels and luxuries of the world alone. True happiness is very much emphasized by al-Dihlawi and it is the main goal of the believers. True happiness according to Al-Dihlawi (1999) is "The power of bestiality is subject to the rational soul, lust is subject to the intellect, the conquest of the rational soul over bestiality and the intellect dominates lust and other specific matters should be ignored".

A person who can control his passions then he will be able to taste true happiness. In this case, Allah SWT has created creatures in three categories. He made an angel who was only endowed with intellect without being given orgasm. He also makes animals supplied with lust without being given reason. Whereas human beings were created with intellect and lust. If a person has beaten his mind, then animals are better than him. However, if man uses his intellect and subdues his lust, he becomes better than the angels (Al-Ghazali, 1986). Accordingly, true happiness according to Al-Dihlawi (1999) has a close relationship with the potential and ability of human nature in terms of the elements of bestiality (*bahimiyyah*) and the nature of angels (*malakiyyah*). Among the traits of animals are eating, sleeping, fighting, wanting to dominate and many more. The nature of angels is always obedient to the commands of Allah SWT, always contemplating the beauty of God and the like. It is the nature of angels that is human nature and human beings are also naturally free from the lust and anger of the animal (Al-Ghazali, 1986).

According to al-Dihlawi, human beings need four main qualities or morals to achieve happiness. It is these four morals that will restrain the nature of animals in human beings. When man has and appreciates these four morals, the state of the human soul will reach the highest angelic realm and join it. These four morals are the explanation and basis of the Divine law brought by the Prophets and Messengers. The four main morals are purity (*taharah*), obedience to God (*ikhabat li Allah Ta'ala*), generosity (*al-samahah*) and justice (*al-'adalah*). The only real and lasting happiness is the happiness of the hereafter. However, the happiness of the hereafter will not be achieved without obtaining the happiness of the world. All property and children are pleasures and also tests to increase human faith and piety. If man is always busy with the pleasures of the world, then man will get misery in the hereafter. In this regard, al-Dihlawi (1999) states that man needs perfect happiness to ensure his life in this world and the hereafter. If such happiness is not achieved, it will be detrimental to human life. This true happiness will only be achieved when worked continuously based on the scales of the perfect human mind.

In short, al-Dihlawi's philosophy of happiness refers to the highest and essential happiness resulting from man's ability to acquire the four morals and purity of his soul. In line with the view of Imam al-Ghazali (1964), the real happiness according to al-Dihlawi (1999) is to be able to remember Allah SWT and then know Allah SWT by having the virtues of the soul and character. This is what will subdue the animal nature in man. Through priority and purity of soul as well, one can distinguish between the path of happiness and misery. The intrinsic happiness presented by al-Dihlawi prioritizes the happiness of the soul that can be felt in the world again when the intellect succeeds in controlling the passions and the intellect in relation to the realm of the highest angels. It is this happiness that will bring people to achieve the happiness of the hereafter, which is to be able to see Allah SWT. However, physical happiness is also not set aside because when the mind succeeds in controlling lust then the human body will feel goodness through the deeds commanded by Allah SWT.

Happiness Barriers

Happiness is an important element in human life. However, there are some obstacles that need to be overcome or avoided in order to achieve happiness. Ullah (nd.) has listed 11 things that are obstacles to happiness, namely disbelief in Allah and lack of true faith, sin and crime, envy and jealousy, heartache, anger, injustice, fear of other than Allah SWT, misery and hardship, suspicion suspicion, arrogance and alcohol and drug addiction. Based on the elements mentioned, it is related to three aspects, namely the nature that is embedded in the soul, behaviors and practices that bring harm and situations that befall a person. These obstacles if not curbed cause a person to not be able to achieve happiness either in this world or in the hereafter. Among others related to human nature that is an obstacle to happiness are revenge, despair, suspicion, angry habits and worldly desires (Hamim, 2016). Humans will also feel sadness, roughness and narrowness of the soul, remorse for something that has been gone if they reject the guidance of Allah SWT and turn away from doing obedience (Sabjan, 2019). According to Sofia and Sari (2018), suffering occurs because there are desires, desires, lusts, which must be satisfied.

In other aspects, failure to strengthen economic and non-economic elements, self-satisfaction, family members and relationships among the local community will disrupt the overall subjective well-being (Yusof, Ali and Kamarudin, 2014). It is an essential element that complements modern man. Thus, modern man will experience problems in his life, both in the form of simple and in the form of large scale that can prevent them from achieving

happiness. Complexity, suffering, economic crisis and misfortune often occur in human life. The suffering experienced by human beings will increase if human beings do not try to change it (Munir, 2018).

According to Adam et al (2021), stress or mental and spiritual conditions that are unable to accept a situation to cause stress on emotions will eliminate feelings of joy and happiness. The causes of stress include greed to eat, greed to talk, jealousy, anger, love of grandeur, stinginess and love of wealth, love of the world, arrogance, pride and ripples. Stress also occurs due to failure in time management (Pauzi & Koris, 2020). Stressful situations involving stress, burden, anxiety, conflict, fatigue, panic, lethargy and depression will affect the mental and physical of the individual involved such as frequent forgetfulness, difficulty focusing, insomnia, heart disease, headaches, disturbed digestive system and emotions unstable. When the level of health either from a mental or spiritual point of view decreases then the feeling of happiness cannot be felt and affects the well-being of one's life (Hamzah, 2021). These barriers to happiness often exist in society especially in the context of the ever-challenging times of globalization. It is a challenge that needs to be overcome for every Muslim in particular so that the goal of human life was created to be achieved.

Findings and Discussion

Hijab That Prevents Happiness And Its Relevance To Current Society

Al-Dihlawi (1999) asserts that there are three forms of hijab that prevent people from achieving happiness, namely the hijab of lust (*al-tab'u*), the hijab of culture (*al-rasm*) and the hijab of false knowledge (*su 'al-ma'rifah*).

Hijab of Lust (*al-Tab'u*)

The most important obstacle for human beings in achieving happiness is the hijab of lust (*al-tab'u*). Al-Dihlawi (1999) states that by nature a part of the human body is created with the same properties found in animals. The basic needs of the human body are the same as the needs of other animal bodies because humans from the point of view of their species belong to the group of animals. In human beings are embedded various desires and needs for food, drink and sexual intercourse. The human heart is also the focus of natural conditions such as sad, happy, angry, afraid and so on. If man dissolves in such a state or prioritizes the nature of the animal in him, then this side of bestiality will continue to cling to him. With this, a person cannot fulfill the needs of his nature, including the nature of angels.

The hijab of lust (*al-tab'u*) always exists in human beings whether a little or a lot. This is because it is a definite and unavoidable thing and is the sunnah of Allah SWT. However, if the basic need for the nature of this animal is based on the rational soul, then it can produce noble morals such as honesty, devotion to society, worship of Allah SWT and the like (Noordin and Nik Abdullah, 2007). Strictly speaking lust is an inner element of man that is capable of leading man towards ugliness and evil. That is the center of the power of anger and human lust. So much so that it is considered the greatest enemy of every human being. This is because of the nature of lust that strongly drives people to commit crimes (Jalil et al., 2017).

Lust is in every human being. This lust is endless and in the fight against this lust, man is divided into three parts. First, human beings are so defeated by lust that they are enslaved by their own lusts. These people do not want to try to fight lust and are even willing to drown in the desires of lust. Second, human beings who sometimes follow lust and sometimes fight lust. Those who often fight this lust deserve to be called jihadists. Third, human beings who get good and are able to defeat their lusts so that they succeed in ordering the lusts are not

the lusts that command them. They are not easily influenced and are not enslaved by their own lusts (Muhammad et al., 2020). However, to control lust is not something easy because lust is surrounded by things that are fun and delicious (Jalil, Yusoff and Ismail, 2017). If seen between the occurrence of the problem of social symptoms, sexual, moral collapse due to the impulse of lust cannot be prevented without a strong belief and appreciation of religion among Muslims today (Jasmi, 2017). Thus, the hijab of lust is a major factor hindering the happiness and well-being of every Muslim.

Hijab Culture (*al-Rasm*)

In achieving the four main morals, human beings are also hindered by the cultural hijab (*al-rasm*). The results of al-Dihlawi's (1999) research on the practice of society, especially in his time, society is very bound by culture and customs so as to set aside the Islamic teachings. For example, a person strives to always be praised either in terms of appearance, the way he speaks or the way he dresses. It is also attracted to ordinary life so that it does not seek to seek the divine knowledge and administration of Allah SWT over this world. This results in a person receiving a bad retribution in the hereafter.

Al-Dihlawi (1999) further asserts that there are human beings who are always immersed in this hijab until it dies. Therefore, all the advantages and favors can only be enjoyed by the body alone and the soul remains empty without possessing anything. Says al-Dihlawi (1999), "This person becomes like a garden owner who is hit by a tornado or like ashes one day blown by a strong wind." This is revealed by Allah SWT in His word which means: "*The likeness of those who disbelieve in their Lord is as ashes blown away by the wind on a stormy day. they do not get any benefit from what they have earned. The futility of the practice is the effect of an error that is far from the basis of truth*" (Ibrahim, 14:18).

The hijab of this culture has bound man with customs causing him to be afraid to act against his own culture. This is because it is feared that it will be condemned by the community and considered as a cultural sedative that has been a habit for generations. In a multi-racial country that is racing for progress, if one race is hindered by its culture, then that race will be left behind. The people are said to be sinful to themselves because they are not willing to leave the customs to get good (Noordin and Abdullah, 2007).

In this regard, al-Dihlawi (1983) has criticized the government, the military, the working class and all Muslims who live on a culture of luxury. He also criticized the Sufi practices that were influenced by the practices of the Hindus which were at the same time contrary to the pure teachings of Islam (Jalbani, 1983). In this regard, he brought a Hadith of the Prophet SAW:

"You will also choose the paths as traversed by the previous peoples and will truly follow in their footsteps. If they get into the lizard hole, you will also go with them. The companions asked whether they were Jews or Christians. Rasulullah SAW replied, Who else?" (Reported by Bukhari and Muslim).

In today's context, modern culture has become a practice and norm in current society. The western or modern way of life began to grow slowly as well as changes in the values, worldview and thinking of society that shifted to western culture such as materialistic, individualistic, love of entertainment and status (Yusoff and Hanafiah, 2015; Nahar et al. al., 2017). This has confused a person in revealing true happiness in turn preventing a person from achieving eternal happiness.

The Hijab of Wrong Science (*Su 'al-Ma'rifah*)

With regard to this hijab, al-Dihlawi (1999) has identified two errors that often involve human thought in relation to the belief in divinity (Noordin & Abdullah, 2007).

First, a person who believes that there are attributes of creatures in Allah SWT. This creed is called similitude (*tasybih*) because it compares the unseen and the real. It means that Allah SWT is unseen compared to real human beings. Whereas Allah SWT and His attributes cannot be compared to something that can be understood rationally or can be captured through the senses or the attributes are attached to Him. The existence of Allah SWT cannot be understood with ordinary thoughts and commonly used expressions. However, the existence of Allah SWT with all His attributes must be known in order to achieve the enlightenment of Allah SWT. To avoid misunderstanding on this matter, al-Dihlawi (1999) further details the debate on this matter in Chapter *al-Iman bi Sifat Allah Ta'ala* found in *al-Mabhath al-Khamis*.

Second, one believes that there is the nature of Allah SWT in creatures. This belief is called shirk or associating others with Allah SWT. It arises because one sees the extraordinary influences on the self of some beings and thinks that those influences are attributed to them with the meaning of the event as well as the effect becomes ingrained in themselves. Al-Dihlawi (1999) elaborates further on this in Chapter *fi Haqiqah al-Syirk* which is also found in *al-Mabhath al-Khamis*.

Accordingly, the nature of shirk according to al-Dihlawi (1999) is a person acknowledging and believing in the greatness of one or several people. It is believed that the marvelous and extraordinary phenomenon displayed by a person arises because it possesses one of the attributes of perfection possessed by most human beings and possessed only by the Supreme Being. The effects of the marvelous or sacred phenomena that befell the saints or the chosen ones cause those who misunderstand this to worship and expect help from them. The thing to really understand is the opposite. If a person is stuck with a misunderstanding of the attributes of Allah SWT, then he will die in a detrimental situation and will be punished by Allah SWT. This is because he has been caught up in a great sin that is not forgiven by Allah SWT.

This explained phenomenon can be seen in the practices and beliefs of society towards heretical teachings and distortions of thought. The cause of its occurrence this problem is the lack of knowledge and a handful of Muslims only rely and 'study' on social media alone (Sulaiman, 2022). According to Yatim (2022), as well, misguided people always exist at all times and places due to ignorance, stubbornness and believing in knowledge from untrue sources. It also stems from relying on mere conjecture, the nature of the ego, wanting to be adored and flattered, the desire to be different from others as well as succumbing to lust.

The hijab presented by al-Dihlawi refers to things that prevent human beings from achieving true happiness. With this discussion, it can be seen that the happiness rate of society only focuses on the happiness of the world which is temporary in nature. Mankind today is presented with a variety of opportunities and commitments that are in the nature of filling the gratification of lust and shackled with vile traits that prevent them from achieving true happiness. However, all these hijabs and obstacles can be avoided if each individual strives to equip themselves with knowledge and increase pious deeds.

Conclusion

It is everyone's nature to find happiness. One of the most elusive objectives of every human being is 'happiness'. Most people see money, power, fame etc. as a measure of happiness.

From the Islamic point of view, happiness is not limited to materialism and materialism alone. The material aspect is only a suggestion, but not the purpose itself. For that reason, al-Dihlawi emphasizes that true happiness is the happiness of the hereafter. He has brought three forms of hijab that have always been an obstacle to human beings to achieve true happiness. The hijab of wrong lust, culture and knowledge can be used as a measure to human understanding and appreciation of the rate of happiness of the present context. The happiness of the temporary world is not the main purpose of human life but as a tool to achieve true happiness. Islam has provided a detailed path to perfect happiness, both in this world and in the eternal Hereafter. Allah SWT said: "*Whoever does good deeds, both men and women in a state of faith, then verily We will give him a happy life and verily We will reward them with a reward better than what they have done*" (Qur'an, 16:97).

Acknowledgement

A word of appreciation is extended to the Research Management Center (RMC) for funding the research grant entitled "Shah Wali Allah al-Dihlawi Happiness Index: An Analysis of Academic Happiness Rates in the COVID-19 Pandemic Era Sustainable Work Culture" 600-RMC/GPM LPHD 5/3 (173/2021).

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