

Happiness in Islamic jurisprudence

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Abstract

The main purpose of life is based on perfection. God Almighty has provided the best tools for guiding human beings in the path of happiness and merit in the service of human beings. In the meantime, jurisprudence explores all the cases in which human beings need to know the divine rule and discovers the laws related to it. This research is an inferential analytical method based on evidence; the Holy Quran and narrations, and the rules of harmlessness and tasbib, lahraaj. achieved this result that happiness is one of the natural needs of human beings and can be taught and has different levels and is an important factor for moving sincerely in the path of worship and creating motivation and ability to do Sharia duty and healthy communication in the family. The purpose of creation is achieved by reaching the highest level of happiness, which is possible by paying attention to spiritual values, basic needs, and having a purposeful life. Therefore, Islamic jurisprudence by presenting principles, framework, and laws tried to draw man's attention to the fact that happiness is not limited to material happiness and man should not always remain in material happiness and immaturity, rather, he must reach for the higher joys, science, discovery of unknowns, invention, etc. Hence, citing the four arguments of the book, tradition, consensus, and reason, have identified praiseworthy happiness and encouraged human society to be truly happy and confirmed the impact of happiness on the life process of individuals and the intellectual and practical manifestations and dynamism of the family and the progress of society.

Keywords: Jurisprudence, freshness, human society, vitality

– Introduction and statement of the problem

The religion of Islam has looked at the needs and behaviors of human beings in different dimensions and has considered the do's and don'ts. Since happiness has a decisive role in ensuring the health of the individual and society and has a significant impact on all aspects of human personality and how different behaviors occur in humans; It has been abundantly emphasized in the four arguments and it has always been the focus of religious scholars and researchers. Happiness is like an innate religion and is not limited to material happiness, and numerous patterns and very wide factors play a role in creating happiness and its goals. It should be noted that happiness is one of the basic human needs and a tool in various aspects of life to achieve security, peace, and mental health (Ali ۲۰۱۱). Vitality, mobility, dynamism are the characteristics of today's generation and according to its nature and natural requirements. Depression, sadness, wilting, a great plague that not only is a great obstacle to human growth, creativity, and efficiency but also leads to mental illness and other crimes in human society. Therefore, preventing the vitality and vivacity of young people leads to preventing the occurrence of their feelings and emotional emotions and the occurrence of disease of inferiority and mental and psychological complexes and lack of motivation in scientific, social and cultural efforts and ultimately delinquency (Mohseni-Cheraghlou ۲۰۱۵).

The Holy Quran introduces Islam as the religion of happiness and enumerates the most important factors of happiness and considers creating happiness and vitality as one of the most effective ways to increase mental health in society. The Holy Prophet (PBUH) says about the importance of happiness: "In heaven, there is a place called the house of happiness, no one enters it unless s/he makes the children happy " (Majlisi ۱۹۸۳).

In addition to religious teachings, psychologists also consider spiritual expansion and enrichment as the fields of human growth and prosperity and also a ground for relieving mental complexes and psychological pressures. They also consider it as one of the effective variables in creating order and forming a positive personality and fulfilling obligations and duties in human beings. They consider the state of happiness as the result of the coordinated, cohesive, and organized action of all the emotions of a growing person and believe that vitality and peace of mind create the fertile grounds for wisdom and thought.

Modern jurisprudence, as an institution, by expressing the contexts and programs, has made society happier. It considers the sustainable growth of human beings dependent on sustainable and under control happiness and praises it. Care must be taken; the emergence of a state of mind in which man loses his natural balance, and in which a state arises which is exciting and lustful, both in terms of sorrow and in terms of happiness, is rejected from the point of view of jurisprudence. Because with false happiness, a person's unhappiness increases when s/he has been engaged in childish and happy activities throughout his/her youth, and has entered middle age or old age, and then realizes what the pleasures of sweets - due to being busy in the pleasures and joys of childhood – s/he has lost when s/he was so immersed in those pleasures and one period has passed over her/him and s/he has entered another period and in fact, all the joys, pleasures and benefits of an era have completely been gone from him; and in this case s/he becomes the saddest person. It is noteworthy that the joy resulting from dancing and singing that pass soon, and if someone wants to stay longer in that period or someone wants to keep people too much in that period, Islamic jurisprudence criticizes him and By presenting the principles and rules, he wakes up negligent to ascend to the highest stage and rejoice with his real and spiritual joys. Because the goal is not merely material happiness but also to step on the path of spiritual happiness which is in the shadow of scientific progress, the discovery of unknowns, inventions, initiatives, etc. According to religious teachings, material happiness, eating and sleeping, entertainment, and holding celebrations ... are necessary for the Islamic way of life, but it is not enough because it does not lead man to the destination of "the Supreme Being which is the goal of creation." Hence, the true joy and happiness of man is nothing but the appearance of divine joy and happiness.

– Background of the research

Many studies on happiness have been presented separately or in combination with other topics that have been discussed in various fields including psychology, Quran, and culture. However, independent research has not dealt with the jurisprudence of happiness and the jurists have presented different views and referendums regarding their time based on the evidence. Among the researches:

- Happiness is a cultural issue. Cultural science explains what happiness is. What is its definition? What are its special features? After explaining this limit and limits and clarifying the truth and nature of this issue, the science of jurisprudence will express its ruling.

Therefore, the science of jurisprudence has taken the principle of the subject from outside itself - for example, from the science of culture - but what is its jurisprudential ruling is discussed in the science of jurisprudence. As the Prophet (PBUH) has said: The scholars are the heirs of the prophets and Imam Musa (AS) has said: The believing jurists are the strongholds of Islam. Therefore, the believers are obliged to refer to the jurists in the time of occultation regarding the "events of the event", because they are the narrators of the hadiths of the Imams and their argument for the people (Kolaini ۱۹۸۶).

- One of the principles of narrative books is dedicated to the chapter "Introduction to Happiness". Which is the basis of creating happiness in society, a well-known title that is recommended in various narrations and the fatwas of jurists, its acceptance is certain (Kolaini ۱۹۸۶).

- Mousavi Khomeini (RA) says: "The time you choose for worship should be when the soul is happy to worship and has no fatigue, because if you force the soul to worship in times of boredom and fatigue, bad effects may be arranged on it, such as the fact that man is disgusted with worship and its duties and regrets are increased, and little by little it causes hatred of the population (Mousavi Khomeini ۲۰۰۱).

Mardani states: The limits of "being happy" are inextricably linked with the observance of religious and sharia standards. Happiness is mentioned in the Qur'an and hadiths in both positive and negative cases. Sometimes happiness is considered an attribute for Qarun and the infernals, and sometimes it is considered an attribute for the martyrs and the heavenly ones. Therefore, happiness is not bad in itself, but it is ordered and the cause of happiness causes it to be good or bad.

- Zeini writes: The view of the Qur'an and Islamic traditions on the vitality and freshness is positive and by explaining the accepted examples, it is considered as one of the signs of the believers and the attributes of the heavenly ones and its condemnation is due to its symmetry with the condemned and disgusting subjects of Sharia (Zaini Malekabad ۲۰۱۱).

- Niaz Azari writes: Learning and organizing the adolescent's behavior depends on his happiness and positive emotions and creativity, the flourishing of talents depend on vitality and spiritual expansion.

- Objectives and Research Method

This research is a new work due to its adaptation to the requirements of time and appropriate to today's human society.

Since the texts are finite and the events are infinite, by examining the arguments for current issues and the ambiguities that arise in this field, the need for research seems to be necessary to determine the task of society towards happiness and programs that create happiness; because if this issue is not resolved, the society will suffer from extremes and excesses. Exaggeration to prevent the happiness of human society in general and excess to achieve happiness without limits and recognition of rank.

The purpose of this research is to discuss the jurisprudential ruling and explain and the effect of happiness in Islamic jurisprudence and its criteria in performing religious duties and obligations. Here, first, the concepts and levels of happiness and its ruling from the perspective of the four arguments; The Qur'an, Sunnah, consensus, reason, and jurisprudential rules were examined. The research method of this article is inferential analysis and library and internet tools and software have been used.

- The Concept of Happiness

Happiness versus sadness is a positive state that arises in human beings. Farhadi uses "Tayyib al-Nafs" for happiness, according to which he considers the substance of Neshat to mean readiness and vitality to do work and the like (Al-Farahidi ۱۹۸۰). Therefore, cheerfulness is a state of arousal, excitement, self-expansion, spiritual, and psychological openness, which in practice causes human mobility and dynamism. Happiness causes some of the secrets of worship to be revealed to human beings (Alavi ۲۰۱۱). Happiness is a feeling that comes from a sense of satisfaction and victory. Happiness is one of the fundamental human emotions that plays a decisive role in ensuring the health of the individual and society. Happy people feel more secure, make decisions easier, and have a higher participatory spirit. Happiness is always accompanied by joy, optimism, hope, and trust; hence, it can play a facilitating role in the sustainable development of communities. Every human being, based on his thoughts on the phenomena of creation, whenever he achieves his desired desires, he feels a state in him called happiness. A trait with which life finds meaning and negative emotions such as failure, despair, and worry become ineffective. Happiness is a state due to which; First, the human heart and soul are opened, that is, the human being feels wide and comfortable inside. Secondly, it causes vitality and mental readiness for work and

effort and more homework. (Amadi, ۱۹۸۱, vol. ۱, p. ۱۱۴). In The Republic, Plato refers to three elements; The power of reason, feelings and desires in existence, and happiness as a state of balance and harmony between these elements. Quran with several verses including; Ghafar / ۱۶, Nisa / ۱۴۱, Noor / ۶۱/۵۶/۵۵/۵۴, Romans / ۴ and ۵ regularly invite a man to purposeful reasoning and thinking following the rules to achieve evolution and happiness, which is achieved in the shadow of spiritual happiness. It should be noted that happiness should not deprive human attention of spiritual pleasures because human physical needs appear and occur by themselves and do not allow human beings to be unaware of them, but it is spiritual and psychological needs that need to be manifested. It is active and if they are not taken into account, they will be neglected by themselves and will be an obstacle along the path of evolution. Unfortunately, this has sometimes led to human neglect of spiritual needs and has caused most people to think only of achieving their physical needs.

– Basics and documents of happiness in jurisprudence

Happiness is one of the basic needs and human rights; The truth must be proved based on ijthihad evidence. As for the right to happiness, there is not even a need for ijthihad suspicion; Because this is definite and has its roots in human nature; As for the right to happiness, there is not even a need for ijthihad suspicion; Because this is definite and has its roots in human nature; Both the quality of human life depends on the exercise of this right and the quantity of human life. Happiness is one of the rights that the jurist does not need a text to rule. For example the right to nutrition and respiration. But the ways that human society chooses for happiness and the choice of methods of expressing happiness and its impact are very closely related to the beliefs and lifestyle of individuals. The point is that each school has provided opinions in this area based on its principles. Some schools have left their followers ۱۰۰٪ free in this area and do not recommend any framework to them. But since Islam is a perfect religion and for all aspects of human life, including happiness and joy, it offers specific goals and programs that are following his divine nature.

○ *The book*

Happiness has a special place in the Holy Qur'an and about ۲۰ times it confirms and pays attention to it in different ways; Islam does not approve of vain and vain happiness, but accepts constructive happiness with divine and human goals and expresses it as a manifestation of praise, and religious leaders consider its achievement as the domination and power of reason over affairs. From the Qur'an's point of view, there are three factors; Belief in God (monotheism), clear vision of worldly life, belief in the abode of the Hereafter can lead to lasting happiness in a person. Among the verses in question, several are mentioned.

"And it is He who makes (the servants) happy and smiling and makes them sad and tearful." (Najm / ۴۳) Laughter and crying are both necessary for human beings and laughter and crying should not be prevented in emotional states. That is, God provides the means of laughter and weeping. (Najm ۴۳)

Qarun was one of the (rich) people of Moses, who was oppressed and rebellious, and we gave him so much treasure and wealth that you tired the mighty ones of carrying the key to those treasures when his people said to him: Do not be so arrogant and happy (of your wealth) that God never loves arrogant and cheerful people. (Story: ۷۶) "That is, from the Qur'an's point of view, happiness has a framework if it is condemned and condemned along with pride and self-superiority.

"O Messenger of God, tell the people that you should rejoice exclusively in the grace and mercy of God" (Yunus / ۵۸) and some people (corrupt seditionists like Nadr Harith) is the one who prepares the words of abrogation and falsehood by any means to mislead (the people) into ignorance through God (and learning the sciences and knowledge of the Qur'an) and the verses of the Qur'an. These people (corrupt infidels) will be tormented with humiliation and humiliation (۳/Logman). That is, O man, do not engage in "Lah al-Hadith" because you neglect the food of the soul, and it should be noted that happiness is not acceptable at any cost. If happiness leads to contrary to human dignity, it is included in "Lah al-Hadith" and will be forbidden. By carefully looking at the verses and the dignity of their revelation, it is easy to understand the organization of happiness in the direction of human evolution.

○ *Sunnah*

While emphasizing the Holy Quran, happiness is also explicitly mentioned in narration books, and in its importance, it is enough that one of the principles of narration books is dedicated to the chapter "Edkhal al-Sarwar" which is the basis of happiness in society. Therefore, explaining the manners of the Imams (AS) in the type and manner of expressing happiness and the desired effect of spreading happiness based on jurisprudence in society can, in addition to applying the concepts of Islamic happiness and vitality, increase religiosity, guarantee individual and social mental health and dynamism. Increase religious and public productivity. By examining the manners and traditions of the infallible, one can confirm happiness from the perspective of Islam. The Holy Prophet (PBUH) says: "The believer is witty and lively and the hypocrite is hard and angry" and also says: I do not say in vain (Majlisi ۱۹۸۳).

Imam Baqir (AS) considers the happiness of believers and Muslims as equal to the happiness of God (Kolaini ۱۹۸۶). Imam Musa ibn Ja'far (AS) said about the outstanding works of happiness: Give a share of worldly pleasures for your success and fulfill the desires of the heart in legitimate ways, and with its help, you will be more successful in your religious affairs. Indeed, no one among us leaves his world for the sake of his religion or abandons his religion to achieve the world (Majlisi ۱۹۸۳) Imam (AS) considers pleasure and happiness to be the optimal performance of religious affairs and duties.

Imam Reza (AS) says, "Try to have four hours of your day; one hour for worship and solitude with God, one hour for earning a living, one hour for socializing with trusted brothers, one hour for your entertainment and delicacies, and from The joy and happiness of leisure hours, you can provide the strength to perform other tasks " (Haraani ۱۹۸۳).

Motahhari (RA) says in this regard: "Happiness is a pleasant and enjoyable state that gives a person the knowledge that one of the goals and aspirations has been or will be done, and sorrow is an unfortunate and painful state which gives the knowledge of not fulfilling one of the goals and aspirations to human beings." (Morteza ۲۰۰۰)

Inferred from the tradition and manners of the infallible is that the praiseworthy freshness motivates and shows the direct path for human evolution. These two are necessary for each other. Therefore, paying attention to the necessity of happiness in life and observing vitality in life, as a need to increase the ability to continue the activity and walk in the divine path to achieve perfection is necessary.

○ *No harm and no damage*

No harm rule is a rule that with its proof inscription role acceptance in legitimate judgments it can be cited because just as the loss of material capital is not without compensation, how can damage to human spirituality be ignored? According to the document of the rule of no harm in the case of Samra ibn Jundab (Faraahidi ۱۹۸۷), which is the ruling spirit of all Islamic laws, the harm that Samara caused was the lack of security in public relations, and it was never personal or material harm, but it challenged the soul and psyche and security of the family. Therefore, the logic of Islamic law teaches that by comparing the priority of the need to compensate the soul and psyche of human society the verdict should be issued. This rule is one of the rules of jurisprudence. In the sense that Islam rules over any sharia rule and does not allow any violation of the limits (Majlisi ۱۹۸۳, Sadr ۱۹۸۶, Al-Farhi ۲۰۰۸, Alavi ۲۰۱۱, Aabedini ۲۰۱۵). According to this rule, the ways of happiness can not be closed to human society and they should not be depressed, rather the praised happiness should be promoted. This rule is based on verse ۲۳۳ of Surah Al-Baqarah, numerous narrations, reason, and consensus. According to this rule, no one can perform an activity that is to the detriment of another, and if any harm is inflicted on him by another, even if it is to exercise his right, he is the guarantor for the damage. Even relying on the principle of domination, "the people are in control of their property", is possible as long as there is no conflict between it and the harmless rule. Otherwise, the no-harm principle is preferred. Like midnight happiness in residential apartments (rule of dominance) by disturbing the neighbors (rule of no harm) which rules no harm, and this rule never means hatred of happiness, but because of the annoying situation of the joyous ceremony.

Accordingly, any action that blocks the path to healthy happiness without disturbing or causing harm and causing all kinds of mental illness to different segments of the population is a legal guarantor. Otherwise (by causing harm to others) the founder of the circle of happiness will be the guarantor. And in cases where the other party is the community or future generations; the government has a duty to represent the people, to exercise their rights, and to prevent such acts. In the narrations, No Harm expresses a prescriptive command that implies prohibition. Therefore, if there is a loss abroad, the mere judgment alone is not sufficient, but

There must be a way to avoid harm (Helli ۱۹۹۵). Most of the material, natural, spiritual, psychological and ... issues can be examined in the form of the rule (no harm), Happiness like the titles "Cancel having fun and play" is considered as one of the concise concepts. So, happiness that lacks rational purpose is condemned and if it is rational, it can be praised. Accordingly, entertainments and joys that are less harmful and the probability of harm in them is low are not forbidden from the point of view of Islamic jurisprudence.

○ *Refinement and Distinction*

Refinement and Distinction is one of the methods of inferring rulings in which, with ijthad and opinion, the cause of the sentence is distinguished from the non-involved attributes mentioned in the text, so that the sentence can be generalized to all cases in which the cause exists (Behdad ۱۹۹۷). Therefore, extracting the ruling of happiness from the narration indicates that happiness has no intrinsic sanctity, but its sanctity is transverse and because in its predominant form, it was mixed with sins, for example, it was accompanied by extravagance; because when the purpose of happiness is to ignore the rules and obligations of Sharia and to hold a gathering, it becomes a sin and is not used properly. Therefore, by revising the narrations indicating the condemnation of happiness, the criterion of the ruling can be extracted from the address of non-involved attributes mentioned in the texts distinguished and then extend the sentence to all cases in which there is a cause.

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○ *The Rule of Not Awkward*

According to the divine verses (Hajj / ۷۸, Ma'idah / ۶, Baqarah / ۱۸۵-۲۸۵), God Almighty has not legislated the ruling of embarrassment in the holy religion of Islam, and any ruling that requires embarrassment and hardship by the command of God Almighty, is negative and it is not on the page of Sharia (Mohammad ۲۰۰۸). This is a general rule and includes the hardships created in the natural course of human society, so the hardships that arise from disturbing the balance of the human soul and psyche may be much more important than the hardships that arise from the area of the body of individuals. Therefore, if a ruling ignores the natural human need for happiness and vitality and causes mental illness, and causes human hardship, then it can be removed by the inconvenient rule.

○ *The rule of intercession*

According to this rule, anyone who causes damage or loss of property other than himself must be liable for the damage. Some jurists have considered the rule of intercession as an independent rule. That every action is issued from an autonomous subject and that action is the cause of loss in the property or lives of Muslims and between the action and loss, the action of the rational agent is intentional and voluntary and no other action separates them, then the perpetrator of such a cause is the guarantor (Sadr ۱۹۸۶). Allaameh Helly says: The cause would not have occurred otherwise, "the damage would not have occurred, but the damage is dependent on others, such as digging a well."; and there is a discrepancy between cause and damage. He says that "loss" and "cause" damage, is incurred directly and indirectly, respectively. He goes on to say, "The reason is that if it were not, there would be no loss; "but the difference is that the loss here is documented in the act of another, like digging a well (in which someone else falls)." Therefore, it can be said that any cause that leads to the loss of the human soul and psyche is a guarantee. Therefore, if a ruling or behavior causes the neglect of the natural human need for happiness and vitality and causes mental illness, it is a guarantor according to the rule of intercession.

– **The importance of happiness and its impact on the dimensions of human life**

The importance and value of happiness in the religious teachings and jurisprudence of Islam, which pays attention to all aspects of human life and following the real needs of man, is based on the values and goals of the Holy God, the Qur'an and the Prophetic tradition and is not generally approved. Rather, it is approved if the creator and motivator are in favor of the progress and development of human society. Therefore, regarding the factors of happiness that are necessary for a successful life, it introduces and recommends things to human beings. Rather, happiness is a prominent and positive attribute with which the path of life, meaning, specific goals, orderly life affairs, religious and customary duties, and

negative emotions such as despair, fear, reluctance to the rules of life and sharia are ineffective and lazy. It is eliminated in the separation of the straight path. This importance is quite evident in the words of the Imams (AS).

Imam Reza (AS) has described enjoyable and purposeful entertainments as follows: "Set aside a share of worldly pleasures for your success and fulfill the desires of the heart in legitimate ways, be careful not to harm your masculinity and honor in doing so. Do not be extravagant and hasty, enjoyable entertainment and pastimes will help you in managing your life and with its help, you will be more successful in your worldly affairs " (Majlisi ١٩٨٣). Happiness shows certainty and contentment, and certainty and contentment is the highest level of faith. Addressing the category of entertainment, for the exaltation of the soul in line with the Qur'anic teachings and achieving ultimate happiness, is not only useful but a necessity of moral and Islamic discussions. Therefore, the religion of Islam emphasizes purposeful happiness and has no goal other than to achieve evolution in the shadow of ensuring the mental and physical health of human beings. Martyr Beheshti has expressed Islam as a religion of joy (Hoseini Beheshti ٢٠٠٧). Happiness is a central theme in Buddhist teachings and an important element in serving God in Judaism. Happiness in Islam is mentioned in two cases: positive and praised, and negative and condemned. In Islamic jurisprudence, happiness has a framework. Real and transcendent happiness means happiness by divine grace and mercy, which the Qur'an confirms and commands and says: "Say that by the grace and mercy of God they should be happy ..." (Yunus: ٥٨). The advice of Islam and Islamic psychologists is that a healthy person should not become attached to mortal and perishable loved ones and feel sad and sad about losing them. In this regard, Imam Ali (AS) says: "The happiness of man is from gaining something that he will never lose." Also, he says: "The happiness of a believer is when he obeys his Lord ..." (Tamimi); and this has a tremendous effect on creating harmony between the Creator and the creature and causes the opening of the doors of divine mercy and the discovery of some secrets of worship; because the movement towards perfection is not possible neither is boredom nor in vanity or arrogance but in the environment of spiritual happiness and prosperity. Therefore, happiness must have a divine orientation, and according to the value system of Islam, all movements, residences, and actions must be done in the direction of the true desire, that is, closeness to God.

The criterion of superior, complete, dynamic, and God-seeking happiness should be considered and should be based on the order of the Infallibles (AS) who says: "Their faces have a kind of opening, expansion, and light and their hearts are full of joy and passion" (Kluni, ١٣٦٧, vol. ٢, p. ١٤٧) as the companions of the Imams (AS) considered themselves the people of happiness and said: "We are the family of envy, joy and happiness and blessings" (Ibid., Vol. ١٦, p. ٣٢). By paying attention to the rules of happiness and paying attention to its application in the commands of the Imams, it can be understood that human beings need different types and levels of happiness in all different stages of life. Each one of these joys, in a way, opens the way to knowledge and revival of human values in line with the sacred goals of Islam. It is enough for the importance of happiness that the Messenger of God (PBUH) has said: "Whoever makes a believer happy has made me happy, and whoever makes me happy has made God happy" (Kolaini ١٩٨٦). He also said: "The most beloved deeds in the sight of God are the rejoicing of the believers" (Ibid., P. ١٨٩).

It is also narrated from Imam Askari (AS) that he said: "Expressing joy and happiness to a sad person is against etiquette" (Majlisi ١٩٨٣). Expressing joy from the believer's sorrow and expressing sorrow over his happiness is considered as one of the sins (Shahid Saani, *Bitā*, vol. ١٤, p. ١٩٣). Therefore, although jurisprudence is not in a position to spread happiness and how to spread happiness in society, as an institution, it has a duty to determine legitimate affairs, express the parameters of legitimate affairs and determine legitimate cases. Islam wants to make society happier by distinguishing between legitimate and praised happiness from illegitimate and reprehensible by expressing contexts and programs to show that Islamic jurisprudence agrees with legitimate and spiritual happiness and its prohibitions belong only to reprehensible and illegitimate happiness. Therefore, if entertainment in life is far from forbidden, not only it isn't reprehensible, but it is also praiseworthy. One of the examples of happiness and fun is traveling to the heart of nature; something that can be the basis of knowledge and worship of the Almighty Creator. Therefore, the condemnation of "joy and happiness" is not due to its essence; rather, it is because it has often been mixed with neglect of God and disregard for religion. Now, if fun and happiness provide the ground for neglecting God and the resurrection; that is, to make one unaware of the attention one should have in the world to the afterlife, then it is reprehensible, but this guilt is not because of the nature of happiness, but because of these pollutions. It should be noted that even spiritual and praiseworthy joys (such as gaining top rank, special invention, scientific and research advances, etc.) become a reprehensible happiness if they lead to disregard for the divine essence and religion of Islam.

– Levels of happiness

Happiness is innate, spiritual and like a tool that can be both constructive and destructive. Child happiness and that of the adult one, religious and irreligious, literate and illiterate...has the same appearance because laughter with any motive is considered happiness. For example a child is

happy with ice cream, a young man with marriage, some with dance, some with celebrations, etc. The scientist is happy with his invention, the scholar with his initiative, the jurist with his *ijtihad*, and the worshiper with the nearness of God, etc. But it should be noted that which happiness with what motivation and purpose is acceptable for human progress. Certainly, happiness is more concerned with the lofty goals of God Almighty that leads to true happiness. The religion of Islam is a religion following nature, and verses such as verse ٦ of Surah Luqman confirm it and indicate that it is not possible to change human nature so that human beings turn away from their natural nature, nor can the religion of God be changed so that its basic elements can be changed.

Man, on the other hand, is by nature a lover of beauty and happiness. Islamic jurisprudence has certainly confirmed the desire for happiness and, and this is certain and undeniable. They generally know the majority of happiness in instruments, singing, music, playing, dancing, and so on. And when it is said to be happy because religion agrees with happiness, immediately the legitimacy and permissibility, as well as the desirableness of these matters, is imprinted in the human mind; because there is no evasion from the text of the Qur'an, nor can concise consecutive narrations be rejected. To resolve the issue, it is important to examine the views of the commentators (Tabarsi ١٩٩٣).

Now the question arises how to combine the above verse with what is certainly part of nature and can it be considered the same as happiness and seeking happiness and resolve incompatibility? Master Abedini has mentioned in the interpretation of the above surah; Either the meaning of the verse must be something else, or what was considered innate must not be innate, or the meaning of happiness must be different from what most people think - the concept like Tarb and Dance may not be correct - and one has to find true happiness and then find examples of it. Then he considers the third solution to be correct; That is, happiness is misunderstood, and the joy of immaturity is replaced by happiness in all situations, and the problem arises from here. And the problem will not be solved until the time when the happiness of each period and each state is distinguished. And the reason that this problem has not been solved and has not reached anywhere so far is that human society has advanced with the first and second solutions; which has never been possible and is not and will not be. Hence, the happiness of each era must be known with all its might and the specific joys of the various periods of life must be determined in order to resolve problems and complexities. Now with this analysis, it becomes clear that firstly: "Lahvol-Hadith" refers to a good period, which is the period of intellectual immaturity, and it is not useless in that period, rather it has many benefits. But in another age when a person reaches intellectual maturity, it is completely useless and should be avoided because that person has evolved and must enter the next stage, and keeping a person in the early stages is considered treason. Second: the joy of dancing, singing, joking and laughter is related to childhood and is temporary and if someone stays or is kept longer than necessary in that period, verse six of Surah Lughman addresses him to wake up from the sleep of negligence and ascend to a more complete stage to rejoice in the virtues and progress of that time.

The conclusion is that Islamic jurisprudence does not intend to confront and oppose happiness, but seeks to make human society understand; the level of happiness must be explained so that one - stage happiness should not be a barrier to reach a higher stage and enjoy higher happiness and the example of "Lahvolhadith", which has been generalized and expanded in the narrations, is all the physical pleasures, the attention to which deprives man of spiritual pleasures and if they are not paid attention to, s/he will be neglected. In this regard, human beings are unaware of them, and according to its Ahlsh, human souls are dying of hunger, and human beings are diligently trying to achieve their pleasure and physical needs. Therefore, happiness is neither condemned nor praised, but if it is for education, understanding, relieving dust and sorrow, relieving mental illness, restoring memory, and improving the spiritual condition, it is not praised and is not included in "Lah al-Hadith" but If it leads to pollution and lightness and leads to exhaustion from the food of the soul and stays away from evolution, it will be condemned and included in "Lahvol-Hadith". Therefore, "Laho Al-Hadith" is not always and for everyone "LahvolHadith" (Abedini, ١٣٩٤, p. ١٨٠). For a kind of happiness to be Islamic, there must be negative statements in it; That is, if happiness is empty of reprehensible titles such as mockery, lying, absenteeism, harassment of others, emigration, neglect, neglect of God, and so on, it will be approved by Islam.

- Jurisprudence and happiness

Although being happy and making another person happy is permissible and emphasized in itself, but jurisprudence has rules for these two and it is not possible to use any means to achieve it. Hence, the means of happiness should not be forbidden from the Islamic point of view. To be forbidden or not is an issue that can be interpreted in the context of the purposefulness of creation and religion. Since religion considers man and creation as purposeful, therefore, anything that harms this purposefulness and prevents a man from achieving the desired perfection of creation, in any form, is forbidden and condemned; and being in the form of sadness or happiness, will not be effective in this regard. Sins have the role of

preventing man from achieving the desired goal in human life. In this regard, transient, material, worldly, unstable and momentary happiness - which diverts man from the path of human evolution and destroys him and the Qur'an and the infallible condemn it - must be identified. Happiness, like other needs, has special rules and etiquettes, and its rules are appropriate for the chapters on commanding good deeds, judging, and witnessing.

These joys are: Joy to the wealth and life of the world (The Iron/ ١٢, The Thunder/١٦, The Stories /١٦), Staying away from the evil and suffering of the Day of Judgment (Man / ١١), The joy of suffering and sorrow for the Messenger (God) and the Muslims, and the sorrow of the good reaching them and the malice towards the believers (Al-Imran / ١٢٠), the joy of disobeying the commands of God and the Holy Prophet (PBUH) (Repentance / ٨), The joy of division and conversion to false religions (Romans / ٢٢, believers / ٥٢), False and unreal happiness such as; Happiness for the life of the world (Raad / ٢٦), Happiness for one's false beliefs and joy with forgetfulness (Hood: ١٠), Happiness for ridicule (believers: ١٠٩/١١٠), Happiness combined with amassing wealth through forbidden means and combined with corruption, harm and negligence in the religion of Islam (Ghafer / ٧٥) , Joy for sin and neglect of human duties (Shura / ٤٨) Happiness accompanied by harassment of others, such as raising the volume of music, entertainment explosions, setting up various occasions for celebrations until midnight, etc. Therefore, such joys cannot be used under the pretext of making others happy. The religion of Islam in planning for human self-improvement and the path of evolution, cases, and principles; has considered kindness and tolerance with self, order, observance of moderation, and so on. The religion of Islam in planning for human self-improvement and the path of evolution, cases and principle has considered kindness and tolerance with self, order, observance of moderation, and so on and if you practice any of them, it will cause lasting happiness and joy, which is considered in the Qur'an and knowing them will be a burden for human life and the use of these guidelines is to reduce dependence on the world and long-term aspirations in achieving the manifestations of the world (Mohseni-Cheraghloou ٢٠١٥).

The jurisprudence view of happiness is transcendent and purposeful, and it has introduced expressing happiness as a sign of being positive-minded, obedient, living purposefully, seizing opportunities, being realistic, and so on. Many examples can be found for each of these factors that create happiness. Including; balanced entertainment and recreation; human soul needs fun, healthy recreation is one of the best healthy and joyful pleasures of human beings, **feeding and reception of guests**; the commander of the faithful Ali (AS) says:"The pleasure of generous people is in giving food to others and the pleasure of stingy people is in eating". "(Kolaini ١٩٨٦), **peace of mind and seeing and visiting**; The Messenger of God (PBUH) said: "The earliest good in terms of reward is helping the needy." (Reyshahri ٢٠٠٨), **spiritual transformation**; Imam Ali (AS) said: "Feast is for one who knows that his sins have been forgiven" (Mohseni-Cheraghloou ٢٠١٥), **business**; from the Islamic point of view, the highest entertainment is enrichment of leisure time and permanent employment, **doing good deeds**; the Prophet said: the best servants of God are those who rejoice when they do good and are sad when they do evil and ask for forgiveness)Reyshahri ٢٠٠٨, **revival of values**; Imam Sadegh said: Happiness has three qualities; loyalty, respect for the rights of others and resistance to troubles and problems (Majlisi ١٩٨٣), **making others happy**; Imam Sadegh says: the believer's smile and the removal of sorrow from the believer's face are good deeds and the best obedience to God and the most beloved to God is to make the believers happy (Mohseni-Cheraghloou ٢٠١٥), **Happiness with the Imams (AS)**; Imam Ali (AS) introduces his true follower as a person whose joys and sorrows are in harmony with the joys and sorrows of the Imams (AS) and he is happy in their joys and sad in their sorrows. (Haraani ١٩٨٢), joy in reviving the truth; Imam Ali (AS) says: Man is sometimes happy to achieve something he never loses, and sometimes he is saddened to lose something he never achieves. So your happiness must be due to the restoration of truth or the destruction of falsehood (Reyshahri ٢٠٠٨), **satisfaction**; Imam Ali (AS) says: "Be pleased with God to live happily and comfortably." In psychological issues, the issue of life satisfaction as one of the indicators of mental health and happiness has received much attention (Saalehi Khah ٢٠٠١), **Happiness for healthy celebrations**; Such as the anniversary of the birth of the Imams (AS) and holidays such as Ressurrection Eid, Eid al-Fitr, Eid ul Adha and Some other criteria that determine happiness are: a remembrance of God, a positive view of the world, a beautiful interpretation of death and the hereafter, repentance and return, hope for divine grace and mercy, punctuality, unconditional service, recitation of the Qur'an and study, trust in God, hope for the divine promise, lack of attachment to the world, sports, hope for life, travel and looking at nature and recreation, taking care of one's head and clothes, and disappearing from falsehood. By neglecting spiritual happiness, laziness and avoidance of useful activities are realized and no progress is made in matters. Every gardener knows weeds grow on their own and we do not need to plant a weed, rather, cultivating flowers and grasses, etc., to invigorate the garden space requires effort; hence, by analogy with priority, it can be seen that; Spiritual happiness requires continuous and daily tasks and efforts. In order to achieve the true happiness and position of the Caliph of God, man must identify and act on the path of spiritual happiness and the levels of evolution which includes:

- Continuation of studies and increase of information leading to awareness and awakening

- Correcting personality traits and purifying the heart and soul from moral vices and adorning oneself with moral virtues
- Personal thinking in theology, anthropology, ontology, theology, and resurrection
- Performing devotional duties and attaining piety through acquaintance with religious duties and sins and adherence to religious rules
- Strengthening the romantic relationship with God and the saints of the Infallibles (AS) and the believers
- Purification of the soul from bad habits and attachments and dependencies and things that are considered as obstacles to human perfection and progress towards God.

“In connection with identifying the path of spiritual joy, and in order to grow and excel, man must consider the elements and factors, science and thought, faith, and righteous deeds.” "I swear by the time, that man is in loss “(Asr, ۱, ۲)”. The above surah explicitly states that if a person refrains from the faith and righteous deeds, he will be at loss. If he believes in God and does righteous deeds, he will grow and develop and will be happy and joyful. Therefore, achieving happiness and receiving rewards leads to real and genuine happiness. So, if this path is followed correctly and wisely, the human condition will be stable and more transformations and worries will be eliminated. And this is where true happiness comes in. As a result, all the guidelines for happiness are thought-provoking and purposeful and want to express; happiness is not limited to foods, celebrations, songs, and physical pleasures, but it is the basis for living a healthy life, but it is a means that, if used properly, removes fatigue and shortcomings from the human body. Happiness is a desirable stimulus to achieve human development with the title of the most honorable creatures and the Caliph of God. Exaggeration or splitting the divine and human boundaries causes the human soul and psyche to become gloomy, black and weak. Accordingly, the guidelines of Islamic jurisprudence in increasing purposeful happiness such as scientific happiness, the happiness of discovering an unknown, happiness resulting from an invention or an initiative, etc. are religious teachings and try to smooth the unevenness of life with divine ideals and it is the promotion of human life. Accordingly, the guidelines of Islamic jurisprudence in increasing purposeful happiness such as scientific happiness, the happiness of discovering an unknown, happiness resulting from an invention or an initiative, etc. are religious teachings and try to smooth the unevenness of life with divine ideals and It is the promotion of human life. Religious teachings also seek to draw attention to the fact that man does not always remain in the joys of immaturity and to lead himself to greater joys. And anyone who tries to keep himself and others in infancy, to block the path of knowledge and progress, and to ridicule the divine book, which is the cause of the development of culture, deserves a painful punishment. To this end, the religion of Islam identified and introduced the characteristics and levels of happiness for human society to pay attention to the type of view and attitude, paying attention to the requirements of the time, deciding to live happily, reforming their thoughts, not losing life goals and ideals, commitment to responsibilities, paying attention to the facts of life and achieve the important role of happiness in gaining success in life path, maintaining the goals and ideals of Islamic life and to train human beings to be committed to responsibilities and to make them resilient in accepting problems.

- Conclusion

The religion of Islam introduces happiness as an innate human need and considers it as a way of salvation from sorrow and grief and a path to eternal happiness; And in line with that, he considers the necessity of acceptable happiness and the factors that create happiness and the means of purifying the soul and spirit and the guarantor of bringing man to eternal happiness. The advice of religion is not just for living happily, but it is a prelude and a means for the correct and optimal use of divine blessings and the performance of divine duties and responsibilities, and ultimately the satisfaction and satisfaction resulting from the performance and happiness resulting from it. Verses and narrations, far from the extremist and deviant approach to any kind of happiness and maintaining a balanced, realistic, and scientific approach to the role of religion in creating happiness, have emphasized and expressed the manner, criterion, and effect of happiness on human development. Accordingly, Islamic jurisprudence believes that happiness facilitates the desire to perform social activities and increases the epic spirit of the people and gives meaning to life, and creates a very strong motivation in exploring the peaks of progress and development. It is also social glue that sticks human relations together so that by using pleasures, eloquent and joyful words, spiritual fatigue and boredom can be reduced. Hence religious teachings by providing useful solutions such as; The way of dividing the times and hours of the day and allocating one of those sections to vitality and happiness and psychological pleasures seeks to identify and organize the actions and speech of human society. To this end, it has introduced the criteria of praiseworthy happiness and emphasized the factors of cheerfulness and joy-creating, and has threatened condemned and sinful happiness until, human society goes through the major ways of living happily, such as; having a correct insight into the events of the world, faith, satisfaction and joy of conscience, going through the path of growth and excellence and performing their duties with sufficient spirit, relying on

the vitality of conscience. Therefore, it is recommended that the country's officials in economic, social, and cultural planning to promote the level of happiness in society, which will certainly lead to success in all aspects of human society. And the parents should try to create a favorable environment to control the emotions of the youth and drain their inner excitement and not try to suppress it to appear underground and the norm to become an anomaly. Therefore, both the government and the families must plan and take care that the overnight happiness does not turn into mourning for a lifetime, which is sometimes irreparable. Therefore, if a person considers the short life of this world as a valuable opportunity to provide a reserve for the Hereafter and to achieve evolution and happiness, it is natural that he will be happier. This is where the role of jurisprudence in explaining the ultimate desirability of spiritual happiness for human development is realized.

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