

# A Comparative Study on Hedonism Principles and Holy Quran Verses

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## Introduction

### A) Hedonism

Hedonism is the philosophy that pleasure is the most important pursuit of mankind, and the only thing that is good for an individual. Hedonists, therefore, strive to maximize their total pleasure (the net of any pleasure less any pain or suffering). They believe that pleasure is the only good in life, and pain is the only evil, and our life's goal should be to maximize pleasure and minimize pain.

Psychological Hedonism is the view that humans are psychologically constructed in such a way that we exclusively desire pleasure. Ethical Hedonism, on the other hand, is the view that our fundamental moral obligation is to maximize pleasure or happiness. It is the normative claim that we should always act so as to produce our own pleasure. (Crisp, R. 2006, p.76)

Hedonism usually pre-supposes an individualist stance, and is associated with Egoism (the claim that individuals should always seek their own good in all things). Epicureanism is a more moderate approach (which still seeks to maximize happiness, but which defines happiness more as a state of tranquility than pleasure). A similar but more altruistic approach results in Utilitarianism, the position that the moral worth of any action is determined by its contribution to overall utility in maximizing happiness or pleasure as summed among all people.

The Paradox of Hedonism (also called the Pleasure Paradox), points out that pleasure and happiness are strange phenomena that do not obey normal principles, in that they cannot be acquired directly, only indirectly and we often fail to attain pleasures if we deliberately seek them.

The term "hedonism" is derived from the Greek "hedone" meaning simply "pleasure". In common language, Hedonism has come to mean devotion to pleasure as a way of life, especially to the pleasures of the senses, and is synonymous with sensualism, libertinism, debauchery and dissipation. (Feldman, Fred, 2004, p.32)

**Keywords:** pleasure, hedonism, enjoyment, holy Quran, suffering, tranquility

### 1. History of Hedonism

Perhaps the earliest example of Hedonism (and one of the most extreme) was the philosophy of the Cyrenaics, an early Socratic school founded by Aristippus of Cyrene, in the 4th Century B.C. (although, arguably, Democritus had propounded a very similar philosophy even earlier). The Cyrenaics emphasized one side only of Socrates' teaching that happiness is one of the ends of moral action (Eudaimonism), while denying that virtue has any intrinsic value. They maintained that pleasure was the supreme good, especially physical pleasure, which Aristippus considered more intense and preferable to mental or intellectual pleasures, and especially immediate gratification, which he argued should not be denied for the sake of long-term gain.

Epicureanism is considered by some to be a form of ancient Hedonism. Its founder, Epicurus, agreed that pleasure is the greatest good, but he identified pleasure with tranquility rather than bodily gratification, and emphasized the reduction of desire over the immediate acquisition of pleasure. Thus, for Epicurus, the highest pleasure consists of a simple, moderate life spent with friends and in philosophical discussion. Epicurus was also careful not to suggest that we should live a selfish life which impedes others from obtaining their own pleasure.

During the Middle Ages, Christian philosophers largely denounced Hedonism, which they believed was inconsistent with the Christian emphasis on avoiding sin, doing God's will, and developing the Christian virtues of faith, hope and charity. However, Renaissance philosophers such as Erasmus and Sir Thomas More revived Hedonism to some extent; defending it on the religious grounds that pleasure was in fact compatible with God's wish for humans to be happy. (Crisp, Roger, 2006, p.63)

Libertinism is a philosophy related to Hedonism, which found adherents in the 17th, 18th and 19th Centuries, particularly in France and Britain, including the 2nd Earl of Rochester (1647 - 1680), the Marquis de Sade (1740 -1814) and the occultist Aleister Crowley (1875 - 1947). Libertinism ignores, or even deliberately spurns, religious norms, accepted morals and forms of behavior sanctioned by the larger society, and encourages gratification of any sort, especially sexual.

The 19th Century ethical theory of Utilitarianism, propounded by the British philosophers John Stuart Mill and Jeremy Bentham, developed and refined Hedonism, concluding that we should perform whichever action is

best for everyone ("the greatest good for the greatest number"). Bentham believed that the value of a pleasure could be quantitatively understood, while Mill preferred a qualitative approach dependent on the mix of higher quality pleasures and lower quality, simple pleasures.

Ayn Rand (1905 - 1982), one of the biggest modern proponents of Egoism, has rejected Hedonism as a comprehensive ethical system on the grounds that, although pleasure can be the purpose of ethics, it cannot be the standard or guide to action, as that would result in intellectual and philosophical abdication.

Contemporary Hedonists, as represented by an organization known as Hedonist International, strive first and foremost for pleasure, as did their predecessors, but with an additional emphasis on personal freedom and equality. Christian Hedonism is a recent controversial Christian doctrine, current in some evangelical circles, which holds that humans were created by God with the priority purpose of lavishly enjoying God through knowing, worshipping and serving Him.

## **2. Types of Hedonism**

### **a. Folk Hedonism**

When the term "hedonism" is used in modern literature, or by non-philosophers in their everyday talk, its meaning is quite different from the meaning it takes when used in the discussions of philosophers. Non-philosophers tend to think of a hedonist as a person who seeks out pleasure for themselves without any particular regard for their own future well-being or for the well-being of others.

### **b. Value Hedonism and Prudential Hedonism**

When philosophers discuss hedonism, they are most likely to be referring to hedonism about value, and especially the slightly more specific theory, hedonism about well-being. Hedonism as a theory about value (best referred to as Value Hedonism) holds that all and only pleasure is intrinsically valuable and all and only pain is intrinsically invaluable.

### **c. Motivational Hedonism**

Motivational Hedonism (more commonly referred to by the less descriptive label, "Psychological Hedonism") is the theory that the desires to encounter pleasure and to avoid pain guide all of our behavior. Philosophers have been more interested in strong accounts of Motivational Hedonism, which hold that *all* behavior is governed by the desires to encounter pleasure and to avoid pain (and *only* those desires). Strong accounts of Motivational Hedonism have been used to support some of the normative types of hedonism and to argue against non-hedonistic normative theories. One of the most notable mentions of Motivational Hedonism is Plato's Ring of Gyges example in *The Republic*. Plato's Socrates is discussing with Glaucon how men would react if they were to possess a ring that gives its wearer immense powers, including invisibility. Glaucon believes that a strong version of Motivational Hedonism is true, but Socrates does not. Glaucon asserts that, emboldened with the power provided by the Ring of Gyges, everyone would succumb to the inherent and ubiquitous desire to pursue their own ends at the expense of others. Socrates disagrees, arguing that good people would be able to overcome this desire because of their strong love of justice, fostered through philosophizing. (Bentham, Jeremy, 1789, p.174)

### **d. Normative Hedonism**

Value Hedonism, occasionally with assistance from Motivational Hedonism, has been used to argue for specific theories of right action (theories that explain which actions are morally permissible or impermissible and why). The theory that happiness should be pursued (that pleasure should be pursued and pain should be avoided) is referred to as Normative Hedonism and sometimes Ethical Hedonism. There are two major types of Normative Hedonism, Hedonistic Egoism and Hedonistic Utilitarianism. Both types commonly use happiness (defined as pleasure minus pain) as the sole criterion for determining the moral rightness or wrongness of an action. (Kagan, Shelly, 1998, p.97)

### **e. Hedonistic Egoism**

Hedonistic Egoism is a hedonistic version of egoism, the theory that we should, morally speaking, do whatever is most in our own interests. Hedonistic Egoism is the theory that we ought, morally speaking, to do whatever makes us happiest – that is whatever provides us with the most net pleasure after pain is subtracted. The most repugnant feature of this theory is that one never has to ascribe any value whatsoever to the consequences for anyone other than oneself.

### **f. Hedonistic Utilitarianism**

Hedonistic Utilitarianism is the theory that the right action is the one that produces (or is most likely to produce) the greatest net happiness for all concerned. Hedonistic Utilitarianism is often considered fairer than Hedonistic Egoism because the happiness of everyone involved (everyone who is affected or likely to be affected) is taken into account and given equal weight. Hedonistic Utilitarians, then, tend to advocate not stealing from needy orphans because to do so would usually leave the orphan far less happy and the (probably better-off) thief only slightly happier (assuming he felt no guilt). Despite treating all individuals equally, Hedonistic Utilitarianism is still seen as objectionable by some because it assigns no intrinsic moral value to justice, friendship, truth, or any

of the many other goods that are thought by some to be irreducibly valuable.

### **3. Contemporary Varieties of Hedonism**

#### **a. The Main Divisions**

Several contemporary varieties of hedonism have been defended, although usually by just a handful of philosophers or less at any one time. Other varieties of hedonism are also theoretically available but have received little or no discussion. Contemporary varieties of Prudential Hedonism can be grouped based on how they define pleasure and pain, as is done below. In addition to providing different notions of what pleasure and pain are, contemporary varieties of Prudential Hedonism also disagree about what aspect or aspects of pleasure are valuable for well-being (and the opposite for pain).

#### **b. Pleasure as Sensation**

The most common definition of pleasure is that it is a sensation, something that we identify through our senses or that we feel. Psychologists claim that we have at least ten senses, including the familiar, sight, hearing, smell, taste, and touch, but also, movement, balance, and several sub-senses of touch, including heat, cold, pressure, and pain. New senses get added to the list when it is understood that some independent physical process underpins their functioning. The most widely-used examples of pleasurable sensations are the pleasures of eating, drinking, listening to music, and having sex. Use of these examples has done little to help Hedonism avoid its debauched reputation.

#### **c. Pleasure as Intrinsically Valuable Experience**

Hedonists have also defined pleasure as intrinsically valuable experience, that is to say any experiences that we find intrinsically valuable either are, or include, instances of pleasure. According to this definition, the reason that listening to music and eating a fine meal are both intrinsically pleasurable is because those experiences include an element of pleasure (along with the other elements specific to each activity, such as the experience of the texture of the food and the melody of the music). By itself, this definition enables Hedonists to make an argument that is close to perfectly circular. Defining pleasure as intrinsically valuable experience and well-being as all and only experiences that are intrinsically valuable allows a Hedonist to all but stipulate that Prudential Hedonism is the correct theory of well-being. Where defining pleasure as intrinsically valuable experience is not circular is in its stipulation that only experiences matter for well-being. (Kringelbach, Morten L. & Berridge, Kent B. 2010, p.138)

#### **d. Pleasure as Pro-Attitude**

One of the most recent developments in modern hedonism is the rise of defining pleasure as a pro-attitude – a positive psychological stance toward some object. Any account of Prudential Hedonism that defines pleasure as a pro-attitude is referred to as Attitudinal Hedonism because it is a person's attitude that dictates whether anything has intrinsic value. Positive psychological stances include approving of something, thinking it is good, and being pleased about it. The object of the positive psychological stance could be a physical object, such as a painting one is observing, but it could also be a thought, such as "my country is not at war," or even a sensation. An example of a pro-attitude towards a sensation could be being pleased about the fact that an ice cream tastes so delicious.

### **B) Holy Quran**

The principle of pleasure is neither religious nor ethical, what is an obstacle to self-reliance and religiousness, is extreme pleasure. Humana are delightful, we all have a clear understanding of pleasure, so there is no need for definition. The feeling of goodness that we have of the phenomena of life is called pleasure, against the pain and suffering that is feeling unwell. Pleasure is the main stimulus of human activity, the motivating and motivating factor in all life activities is to achieve pleasure and avoid pain and suffering. When we eat, we are saved from hunger and we enjoy our own eating. The true pleasure is related to human happiness, the meaning of happiness and pleasure is very close together. In the definition of happiness, they have said: happiness is the pleasure that a man takes from his acquisition to his full perfection. Bliss is nothing but a man who can enjoy true and lasting enjoyment, a pleasure not associated with suffering. Now, what type of pleasure is an obstacle to self-creation?

The principle of pleasure is neither religious illegal nor moral law, what is a hindrance to self-development and religiousness is in fact extreme pleasure. To clarify the issues that hinder self-improvement, consider the following issues.

#### **1. Humans are delightful:**

We all have a clear understanding of pleasure, so there is no need for definition. The feeling of goodness that we have of the phenomena of life is called pleasure, against the pain and suffering that is feeling unwell.

One of the great blessings that Almighty God has placed in our lives is the feeling of pleasure and joy. Joy acts like oil for life gears. If it was not a pleasure, the gears of life were very dry and fragile, and perhaps not tolerable. Gives the joy of life and makes it tolerable. Joy is the motive of life.

The Almighty God has placed a tendency towards the pleasure and pleasure that accompanies escape from pain and suffering as an innate matter in the human's existential structure. That is, the structure of the human soul is created in such a way that it cannot disregard pleasure or pleasure, or that it requires pain and hardship.

## **2. Pleasure, the main stimulus of human activity**

The motivating and significant factor in all life activities is to achieve pleasure and avoid pain and suffering. When we eat, we are saved from hunger and we enjoy our own eating. This law is quite clear in sensual affairs, but in spiritual matters one may say that in some works the main motive is the judgment of reason or God, and apparently there is no pleasure in work; in these matters, if we look good, in addition to the spiritual pleasure that Let's face it, our main motive is to reach the heavenly pleasures and escape from the retribution of the afterlife and the pleasure of the glorification of God.

In social affairs, one who sacrifices himself for the sake of other people's happiness and sometimes sacrifices his life in this way enjoys his sacrifice, sacrifice and sacrifice. Even those who commit suicide, their motive is to escape from the suffering of the world and to reach the imaginary and easy pleasure.

The main motivator of the Almighty God and the true believers in their various social and worship activities is nothing but satisfying the pleasure of God's love and affection. In the holy saying, it is said: "Allah says: You have said," I am my servant. "You are in the world, but your soul was with me. All your secrets and obvious things were in my opinion. Ask me to give you whatever you want, to satisfy me. This paradise is for you, so open up in it. And this is my license, so stay in it.

So the spirit says: O God! You were to identify yourself to me, so I did not need all the new knowledge of this knowledge and knowledge. I swear to dignity and gladness that if your satisfaction is to be cut off and seventy times to be killed in the most terrible way, your satisfaction is good for me. ( Seyed Mohammad Reza Ghiasi Kermani,1387,p47)

## **3. The true pleasure is related to human happiness**

The meaning of happiness and pleasure is very close together. In the definition of happiness, they have said: happiness is the pleasure that a man takes from his acquisition to his full perfection. Bliss is nothing but a man who can enjoy true and lasting enjoyment, a pleasure not associated with suffering.

The Holy Qur'an does not deny the desire for pleasure in man, but it bases many of his teachings on that basis; that is, when he encourages man to follow God's commands, he promises that if this way He will enjoy pleasure and prosperity, and will also threaten the suffering and misery of those who overcome this path. Throughout the Qur'an is full of good news for happiness and pleasure, and forgiveness from torment and indignation.

In all cases where the interpretations of happiness, salvation, prosperity, and so on, mean that, because human beings seek prosperity and prosperity and prosperity, they must act on religious orders in order to achieve the desired fuzzi. In some cases, explicitly, the term "pleasure" has been used, like, ( Zokhrof/ 71 ) which states: The paradise we promise you and the reward of your good deeds is where everything you want is there, whatever you eat (appetite and lust from one It is a matter of matter, whatever you like and whatever you want it, and whatever your eyes are enjoying is there, so that you want to enjoy it is not in vain. And since you are delightfully delighted, God has given you something which has a great pleasure, promises.

And in (Mohammad/15), he says: "And my love is a delight of lords," and in the paradise there are streams of wine that pleases the drinkers also, in praise and prayers for those who worship and nightlife, he says: "There is a clear eye to them that others do not know, and no one can understand what it is." (Sajdah / 17). There is also the interpretation of happiness in one thing: but they are from heaven in Hades (Hood/ 108), and in front of it they say: "But they are in the fire and they are crying and groaning." (Hood/106)

Similarly, in the verses of Paradise in (Fateh/35), where there is no suffering: it is a negative aspect of the case. Each of these tendencies has both a positive pole and a negative pole. Pleasure in front of her is to escape from pain and grief. You who desire a kind of life that is free of suffering, this life will be provided to believers in the hereafter.

## **4. Pleasures**

The pleasures are either worldly or the afterlife (like heavenly pleasures). Peace or material pleasures (pleasure in eating and drinking, sexual relations and the like) or spiritual (such as pleasure with God and prayer and prayers) and pleasures are material or legal (such as looking at the beauty of nature and the pleasure of marriage and the like It is forbidden (for example, pleasure from immortality and adultery). As is used in division, only material pleasures are lawful and forbidden, that is, a part of material pleasures are forbidden to prevent the spiritual enjoyment of man in the world and the afterlife of the past, otherwise the principle of enjoyment is forbidden. But spiritual pleasures are related to the perfection and happiness of mankind.

### **4.1. Pleasure is a tool, not a goal**

In the school of origin, pleasure and in general, in the culture of the West, pleasure is seen as the original purpose of life and the value of the moral act, while in the creation, if we are careful, the Almighty God has not created life and life for enjoyment of material and spirituality. . In all cases, pleasure is the means to attain the transcendental goals. For example, the pleasure of marriage is for the human race to continue, and to enjoy and drink for the survival of man and his health. In Islam, originality is not pleasure, and the enjoyment of the lawful of material and spirituality is the means of achieving Divine glory. What is intended as a goal is worship and glory to God and the pleasure that exists in life is to increase the human motivation for doing things that cause a loss.

Wherever the Lord has pleasure, there is a sign of perfection there; of course, if pleasure does not become the ultimate goal and purpose, if pleasure becomes the goal of life, it not only loses its role to human perfection, but also It turns into a heavy chain that draws man to the inferior and the lowest degree of hell.

Undoubtedly, if Allah Almighty had not enjoyed eating and drinking ..., the continuity of human life would be compromised, but on the other hand, pleasure would be in the guise of human survival, which would not have been removed from its status quo. If pleasure is validated as a goal, then it not only does not entail human happiness, but it goes out of the path of moderation and becomes a means of human captivity. The folk of Lot is one of the examples of extreme pleasure in the Holy Quran; current European and American communities are examples. AIDS is one of the cornerstones of the claim that, if deliciousness and pleasure move from their positions, it is not only a delightful but also, someone may destroy his life completely.

## 6. The Origin of Pleasure in Islam

The pleasure and happiness in the school of the originality of pleasure, which is one of the material schools in the philosophy of morality, is pleasure and material happiness. Islam, because it regards the tendency to pleasure as innate, denies material pleasure, but opposes the primacy of material pleasures and the non-consideration of spiritual pleasures and considers it a source of human degeneracy.

The Holy Qur'an does not consider the principle of righteousness to be evil, in some verses it explicitly prescribes it and even condemns those who deprive themselves or others of their favors in vain: Tell who is the decoration of God who, for his servants fulfilling and forbearing clean and clean days? Say that they will be pure on the Day of Resurrection for those who believe in the life of the world. Thus, we will expound the verses for those who know. (Araf, 32)

Therefore, the use of blessings and enjoyment of them from the point of view of the Qur'an is unmistakable. What is condemned by the Qur'an is the preference for the eternal and worthless miracles of the eternal and precious veneration of the afterlife.

## 7. Pleasures

Now that it turned out that the Qur'an does not condone pleasure, it is rather a question of the question, despite the positive Qur'an view, why is pleasure sometimes criticized? In answering this question, the source of these blames is not the principle of pleasure, but other contributing factors that we are referring to:

**a.** The overwhelming sway of many people in the ephemeral pleasures of the world and the neglect of more valuable and lasting spiritual and afterlife pleasures is one of the things that condemn extreme pleasure.

**B.** Some imagine that if they are immersed in material pleasures, they will forget the suffering of life and will have easy life, forgetful that God has put the life of this world together with suffering and hard work and effort. The Qur'an says: "Truly, we have created man in pain and effort [and put human life into work and hardship]" (Balad/4). And, as a matter of fact, the vast talents of humanity flourish in enduring the difficulties of life, and those who escape hard work and hard work do not grow up.

**C.** Compelling natural and material spontaneous pleasures does not flourish in the ability to understand the spiritual pleasures, and the human being has no incentive to address the spiritual and aesthetic affairs, and suffers great damage from this area. The natural and natural pleasures that exist spontaneously in humans are shared between humans and other animals, so human pleasures are not considered. While spiritual pleasures such as the pleasure of being with God and gaining glory and dignity in the divine promise are the special pleasures of mankind; that is, humanity depends on such pleasures. The end result is that the talent for understanding spiritual pleasures does not spontaneously flourish naturally in humans, but human endeavors play an essential role in their development.

Therefore, wisdom requires that human beings prepare for the blossoming of these talents and work hard and do not drown in the vortex of natural pleasures of the first kind and animal desires and desires. Because the prosperity of understanding the spiritual pleasures in the flourishing of humanity is completely involved.

Many verses of the Holy Qur'an indicate that humans seek their material pleasures and worldly pleasures, while the afterlife's pleasures prevail over the pleasures of the world, and because pleasures are intertwined and cannot be used together. , Should choose the best pleasures. We now refer to some of these verses in this section: but to choose the life of the world, if the world of the hereafter is better and more stable. (Ala, 16 / 17), You seek



the blessings of the world and God wants the Hereafter. ; (Anfal, 67), in comparison and evaluation, spiritual pleasures are due to one quality; the other is durability, with preference and enjoyment of material pleasures.

### **8. Pleasures of Forbidden and Abandoned**

Based on the Islamic insight which introduces the eternal life and introduces the life of the world, if something prevents the afterlife's pleasure and causes the suffering of the afterlife, it is completely negative, because the pleasure of the world is by no means comparable to the torment of the hereafter, nor in terms of time, one is limited and the other is unlimited, not in terms of severity and weakness. Therefore, such a moment's pleasure in a world that prevents eternal pleasures and causes the suffering of the afterlife, such as the pleasure of adultery and wine, is forbidden from the point of view of the sacred religion and leaving it is obligatory. But some of the world's lusts, their only effect is that they deprive man of the greater pleasures of the hereafter, but do not torment him. Human beings enjoy paradise and happiness with these pleasures, but due to these pleasures, they will be deprived of its superiority. The reason for the reason is such a pleasure and in the description of the holy shrine, such abhorrence is abusive and it is recommended to leave it.

Some of the material pleasures are intrusive only with the particular pleasures of the Almighty God and the Transcendental and Perfect humans; the delights that ordinary people do not find and are very much appreciated by Heaven's blessings such as eating and drinking. The Holy Quran says about such pleasures: Nobody knows what is hidden from them that is clearly visible to them. (Sajdah, 17)

It is worth noting that the pleasures of a world that disturbs them with such special pleasures are negative, although it is from the point of view of jurisprudence. From here, the mystery of avoiding the Almighty God is even cleared up by the legitimacy of the vagaries and luxuries, and we find that they do not even leave the first one.

### **9. Music Enjoyment**

Music has different types, all of which share in one direction, and it deals with the emotions of human emotions. The type of emotion and emotion caused by music depends on the type of music. For example, we have a kind of music associated with the sense of bravery and bravery that this type of music has been prescribed in Islam. Its effect is so great that it transforms a weakly disrupted army into a power-hungry one. We have a kind of music that deals with lust. . The effect is surprisingly that a man, for example, agitated a man of 60 years, and he madly sought to satisfy the instinct of lust. We have a kind of music that suits the sense of sorrow. It so disgusts man as if he had fallen all the sorrows of the universe on him. (Motahari , Morteza,1376,p.156)

All types of music are considered as sensual pleasures, but in the logic of Islam, some sensory pleasures are forbidden, not all of them. For example, those pleasures are forbidden, which, on the other hand, causes the loss of reason. In the interpretation of dementia, the interpretation of the jurists and the Sheikh Ansari is that; Wine, gambling and the stimulating music of the instinct of sexual desire undoubtedly and light wisdom. Of course, the music that causes the loss of reason involves both happy and compelling music, which is why it causes the loss of reason, because Islam wants to protect and protect human intellect. . On the other hand, if such pleasures want to destroy the eternal pleasures of the hereafter, then they are not only pleasures, but doom. In other words, pleasures that Islam forbids are not really pleasures, but misery and misery. Islam says that wine certainly and music in some cases is illegal, and you do not notice the consequences of what is bad for your body, your soul and your community. Therefore, the sensual pleasures that cause the loss of reason and eliminate the pleasures of the past are the illegal and unreal pleasures. The true pleasure is to provide the happiness of mankind rather than lust for him to wrath and mire, and the best and the most eternal pleasures are the following pleasures from him. On the other hand, the true pleasure is to be perfect for mankind and to lead him to the path of spirituality and to walk the steps of spiritual pleasures of life, and to reach the high levels of existence and observation of the manifestations of the names and traits and intrinsic, not the will It is the music of the forbidden man to take away that perfection. The forbidden music makes humans feel loose in their will, cavity and emotional excitement. This speech of Imam Khomeini is very accurate in this regard: "O dear, take care of your resolve and determination, which is not God's will. If you are unsure of this world, you are an unmanageable human being in that world, the place of the discovery of the inner being and the advent of the master and the dare to relieve the personality of the human being is unsatisfactory and this manifestation of the great essence. Our great master professor said that, more than anything else, listening to music would deprive man of his will and determination. "(Imam Khomeini,1367,p143/ Seyyed Ahmad Fahri, p. 103)

Therefore, if music is forbidden in some cases, because it is not only real pleasure in the soul itself, it is not torment and pleasure, it is like a pacifier that does not last the infant's child. (Motahari,1376,p59)

### **Comparison**

In philosophy and related disciplines, hedonism is a school of thought which holds that the only intrinsic good is

pleasure. A hedonist is essentially someone whose highest and ultimate objective is to maximize net pleasure—that is, total pleasure minus its opposite, pain. From a hedonistic perspective, ethically correct actions are those that increase overall pleasure while actions that reduce pleasure or increase pain are morally wrong. Hedonism has existed as a school since ancient times—a fact partly evident in relics such as the Epic of Gilgamesh, one of the oldest surviving works of literature.

Although a number of criticisms have been raised against hedonism, one of the most important of these is that it is impossible to found a general code of morality on the grounds of net pleasure. The key problem here is that pleasure is subjectively defined in numerous ways, whereas pain may encompass almost any unpleasant sensation, experience, event, or state of affairs. As such, each individual has a unique definition of the quality and quantity of pleasure and pain that are associated with any given entity or action. Another major criticism of hedonism concerns its presumption that human action is or should be motivated solely by pleasure. Indeed, for much of human history, ethical codes have been premised on the assumption that at least some people engage in tremendous acts self-abnegation for motivations that have little to do with pleasure maximization.

Holy Quran also emphasizes that the true pleasure is related to human happiness, the meaning of happiness and pleasure is very close together. In the definition of happiness, it has said: happiness is the pleasure that a man takes from his acquisition to his full perfection. Bliss is nothing but a man who can enjoy true and lasting enjoyment, a pleasure not associated with suffering. Based on the Islamic insight which introduces the eternal life and introduces the life of the world, if something prevents the afterlife's pleasure and causes the suffering of the afterlife, it is completely negative, because the pleasure of the world is by no means comparable to the torment of the hereafter, nor in terms of time, one is limited and the other is unlimited, not in terms of severity and weakness. The Holy Qur'an does not deny the desire for pleasure in man, but it bases many of his teachings on that basis; that is, when he encourages man to follow God's commands, he promises that if this way He will enjoy pleasure and prosperity, and will also threaten the suffering and misery of those who overcome this path. Throughout the Qur'an is full of good news for happiness and pleasure, and forgiveness from torment and indignation.

### Conclusion

Whenever joy and pleasure in the life of humans are aimed, they bring destruction and chaos instead of comfort and prosperity for them. Humans must know that they have come here for excellence and evolution, along with pleasure and recreation; they also have other tasks and duties, too. If the philosophical school of hedonism only considers the pleasure as the basis of the work and its purpose, then surely the path will not go away. According to the order of the holy Qur'an if pleasure and fun are at the service of human prosperity and his evolution, then pleasure and joy are admired and useful.

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