

Introduction

Ethics has always been one of the most essential issues in human life and addressing this issue is one of the most important tasks of any researcher who has intellectual and practical concerns about education. Ethics and happiness can be considered as a coin. (*Hosseini Dehshiri, 2022: 100*)

One of the interesting and important topics in the field of ethics is pleasure. With this assumption, the question arises whether all pleasures are permissible for humans or some pleasures are forbidden for him.

One of the prominent, famous, and late examples of pleasure-oriented schools, if not the most important type, is utilitarianism, which is based on the fundamental principle of utility or maximizing good.

Based on the Principle of Utility, only an action and rule that has the highest level of benefit and happiness for the largest number of people in society is correct and necessary.

According to many Western thinkers, utilitarian ethics, despite the criticisms and modifications it has always faced, is now one of the most popular ethical philosophies and one of the most acceptable foundations on which ethics, rights, politics, and economics can be built.

Jeremy Bentham, an influential British philosopher, jurist, and reformer, was the founder of utilitarianism. He was action-oriented, pleasure-seeking, and holistic, and his philosophical foundation, which is based on the pleasure-seeking nature of humans, is still valid. (*Golestani, 2001: 23&116*)

Utilitarianism is a subset of pleasure-oriented schools and the most important and influential of them.

Given the importance of Jeremy Bentham's theories in interpreting pleasure, in this article, we analyze, confirm, or criticize it in three sections from the perspective of Qur'anic verses: Explanation of pleasure, Foundations of compatibility and incompatibility between Bentham's Utilitarianism and Qur'anic Verses about Crime;

Therefore, the article is intended to answer the question: Is Jeremy Bentham's Hedonism Basics Endorsed by Qur'anic Verses?

Theoretical Foundations and Research Background

Jeremy Bentham can be considered a hedonist. Since Bentham is a late lover, such

as Epicurus and Aristippus, he used the findings and achievements of previous schools and established a system of hedonism that is more developed than the previous schools.

In addition to personal and individual pleasures, he also focuses on the expansion and increase of pleasure in society.

The advantage of Jeremy Bentham's hedonism over former hedonists is that it is not only concerned with the individual dimension of individuals; But also to society and laws, and at the top of it, governments and legislatures.

In the Epicurean school, selfishness and self-orientation are centered on morality and morality is limited to personal pleasure that is not followed by pain; But social and humanitarian services that are

the cause of arrest, the poor, while some morality is related to others, actions that bring pleasure and happiness to others.

Bentham, therefore, takes pleasure out of the sphere of the individual and extends it to societies as well, for Bentham sees a close relationship between the individual and the community, and both affect each other. The happier the society is and the happier it feels, the more members of the community will share.

One of the fundamental beliefs of celestial religions is the afterlife and the world beyond death, which has been established based on the principles of pleasure and pain.

The Holy Qur'an also pays attention to pleasure, its motivation strategy, and its examples. Also, prophets and infallible Imams always used pleasure and pain and their

examples in the form of paradise, hell, boundaries, and punishments to encourage people in society to worship God.

The two key phrases that explicitly and implicitly refer to the pleasure and internal attraction of humans in the Qur'an are pleasure and love, and their derivatives.

In general, the key word pleasure is mentioned in three verses of the Qur'an, all of which describe the blessings of paradise:

- *“There shall be sent round to them golden bowls and drinking cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein”.* (Qur'an, 43: 71)

- *“A parable of the garden which those guarding (against evil) are promised:*

Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink...". (Qur'an, 47: 15)

- *"White, delicious to those who drink". (Qur'an, 37: 46)*

Describes the paradise promised to the righteous, which includes rivers of pure water, rivers of milk with an unchanged taste, and rivers of pure wine that pleasure the drinkers.

Jeremy Bentham has not used the key word love in his works. The main and most central key words for Bentham's moral foundation have been pleasure and pain. These two concepts were so important to Bentham and influential in his moral system that he devoted the first five chapters of his most famous

book, *"An Introduction to the Principles of Morals and Legislation"*, to explaining them. (Ref: Bentham, 2017: 6-29)

The key word love and its derivatives are mentioned in 84 verses of the Holy Qur'an. In these verses, love is used in three meanings:

- In most of the mentioned verses, it means liking or loving. (Ref: Qur'an, 9: 24)

- In a few verses, it means seed. (Ref: Qur'an, 2: 261)

- In some other limited verses, it means preferring something over something else. (Ref: Qur'an, 9: 23)

In the Qur'an, when it comes to worldly pleasures, the word pleasure is not used, and in most cases, the word ornament (Zinat) is used instead. (Abbasipour, 2018: 92)

In general, the key word ornament and its derivatives have been used in 43 verses of the Qur'an. (Ref: *Qur'an*, 18: 7)

In this article, several important references were used:

Bentham (2017), “*An Introduction to the Principles of Morals and Legislation*”; It is one of the most important and famous works on utilitarianism contains Bentham's most important utilitarian propositions and includes his theory of punishment.

Mill (2010), “*Utilitarianism*”; The book is the work of Jeremy Bentham's most important and famous student, John Stuart Mill. In this book, the foundations of Jeremy Bentham's hedonism are explained and interpreted and the problems of hedonism are answered. Mill was not a

fanatical follower of Bentham; But in some ways, separated from Bentham. For example, Mill included quality in the gauge of pleasure in addition to the element of quantity.

Misbah Yazdi (2008), “*Review of Ethical Schools*”; The book examines and critiques important moral schools, including utilitarianism.

Palmer (1995), “*Moral Problems*”; Very important precepts about hedonism are discussed in books of moral philosophy, such as this one; such as: The right to life and abortion, The right to life and kill/ Easy and peaceful death/ Murder of mercy, The right to life and rights of animals, Punishment and execution.

In general, on Bentham's utilitarianism, research has been conducted in the form of books, thesis, and essays. Also, in this research, the quantity and quality of permissible and useful pleasures have been identified from the perspective of Qur'anic verses.

When the human soul and its powers are discovered and explained; such as the pleasure of approaching God, people will strive to achieve them and correct their intentions, their mental desires, and interests accordingly.

The Compatibility Foundations of Bentham Theories with Qur'an

1. Psycho-Logistic Hedonism in Qur'an

Jeremy Bentham, as well as his famous student John Stuart Mill, accepted psycho-

logistic hedonism and based ethical hedonism on it:

Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do.

On the one hand, the standard of right and wrong, on the other the chain of causes and effects, is fastened to their throne.

They govern us in all we do, in all we say, in all we think: every effort we can make to throw off our subjection, will serve but to demonstrate and confirm it.

(Bentham, 2017)

As can be seen, in the above expression, the foundation of ethical hedonism is based on psycho-logistic hedonism; Of

course, according to David Hume's formulation, a "Fallacy of ought from is" has taken place in Bentham's statement. (*Hume, 2003: 521*)

In the Qur'anic intellectual system, psycho-logistic hedonism is accepted; But ethical hedonism is rejected.

From the perspective of the Qur'anic verses, psychological hedonism is acceptable; that is, Islam accepts that humans are always seeking pleasure and will not pursue an action unless they feel pleasure in it; One could even argue that Qur'anic verses endorse motivational hedonism as the most important form of psychological hedonism, which says that only pleasure and pain motivate us to act.

Islam introduces true pleasures to humans and recognizes that human's real happiness lies in securing and

obtaining those pleasures. From the perspective of the Qur'an, the love of worldly possessions and wealth is natural for humans:

"By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it".
(*Qur'an, 3: 92*)

Allameh Tabataba'i affirms the psychological concept of pleasure-seeking by citing Qur'anic verses. He says psychology is a theory that suggests people truly seek pleasure in their lives.

According to this theory, all activities are focused on obtaining pleasure and avoiding pain. It is a conscience belief that every person loves themselves and their perfection, and seeks to obtain their

interests. Some religious texts also confirm this notion. (*Tabataba'i, 1971*)

On the other hand, when an individual considers the adornment and possessions of this world as their good, they become strongly attracted to them.

2. The Focus on Social Pleasures in the Qur'an

The advantage and superiority of the utilitarian moral system over previous hedonistic systems is that it not only focuses on individual dimensions and pleasures; But also considers social pleasures as well as societies, laws, governments, and legislative assemblies.

The promotion of pleasure in society, or the benefit to society and serving the community, is emphasized by Bentham. This feature is one of the strengths of Bentham's

school compared to Epicurean and Aristippan hedonism.

In some Qur'anic verses, altruism, utilitarianism, and social benefit are recommended:

"...and Allah does not love the unjust". (Qur'an, 3: 140)

Oppression is a concept and vice in ethics that has two parties: The oppressor and the oppressed. Some examples of it are oppression and injustice toward similar people and other individuals in society. Therefore, reducing oppression in societies reduces misery, suffering, and darkness, which is a great service to society.

Also, many Qur'anic verses emphasize altruism and service to society. (*Ref: Qur'an, 2: 261; Ibid, 3: 134&148; Ibid, 4: 36&148; Ibid, 5: 13&42&64&87&93; Ibid, 6: 141; 7: 31&55; Ibid, 8: 58; Ibid, 26: 40; Ibid, 28:*

28&77; *Ibid*, 49: 9; *Ibid*, 59: 9; *Ibid*, 60: 8; *Ibid*, 76: 8)

3. Precedence of Public Interest over Personal Interest

Bentham established his ethical school of thought on the basis of the principle of utility, and in explaining it, he stated:

An action conforms to the principle of utility when the tendency it has to augment the happiness of the community is greater than any it has to diminish it. The same criterion applies to the measures of government. (Bentham, 2017: 7)

As can be observed, what is important for Bentham in utilitarianism is the increase of societal happiness rather than individual happiness.

In other words, in a conflict between public interest and personal benefit, Bentham

prioritizes public interest. This is why John Rawls- an American philosopher- considers utilitarianism incompatible with individuals' fundamental and non-violable rights and freedoms. (*Peikherfeh, 2015: 100*)

From the perspective of Qur'anic verses, in the face of pleasures, public interest must take precedence over personal benefit.

In the Holy Qur'an, there is a group called the affluent who have forgotten about public interest. They waste their time in vain, are unaware of the reality of the world, and are oblivious to the suffering of others. In several places in the Qur'an, this kind of happiness that comes from excessive wealth and irresponsibility is condemned. (*Ref: Qur'an, 28: 76-77; Ibid, 40: 75; Ibid, 42: 48; Ibid, 51: 10-11; Ibid, 57: 23*)

Also, In some verses of the Qur'an, the importance of preserving the public interest is emphasized:

“And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good”. (Qur'an, 2: 195)

The Inconsistent Foundations of Bentham's Theories with Qur'an

1. The Acceptance of all Pleasures

In Chapter 5 of his book *“An Introduction to the Principles of Morals and Legislation”*, Bentham examines pleasures and categorizes them; But he does not forbid any of them. The ultimate conclusion that can be drawn from Bentham's pleasure-measuring formula, according to the principle of

utility, is that lower pleasures should be sacrificed for higher ones:

The value of a pleasure or pain, considered by itself, will be greater or less, according to the four following circumstances: its intensity; its duration; its certainty or uncertainty; and its propinquity or remoteness. (Bentham, 2017: 22)

No pleasure has been rejected or banned in utilitarianism, not even those that ethical sensibilities of humans or other ethical schools have deemed undesirable, if they lead to happiness and benefit. However, animal instincts without limits and boundaries face many problems, and the system of life is disrupted.

Material pleasures must be restrained within divine or popular laws so as not to lead

to conflict, and humans must overlook many immoral pleasures and temptations to maintain order and peace in society. (*Gharavian, 2001: 45-46*)

This is while in heavenly religions such as Islam and among some intellectual schools like the Epicureans, Stoics, and Cynics, pleasures have been moderated and some pleasures have been forbidden. In Islam, some pleasures like eating an orphan's property have been strictly prohibited, while some others like overeating have been discouraged.

Pleasure and pain are generally divided into two categories: Material and spiritual, and since the true personality of humans is in their soul, true, lasting, and genuine pleasure is spiritual pleasure from the perspective of Islam. Therefore, in conflict between

material and spiritual pleasures, material pleasures should be sacrificed for spiritual and moral pleasures. (*Ibid: 134*)

Some verses of the Qur'an explicitly mention that some pleasures can cause imperceptible harm:

"It may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you". (Qur'an 2: 216)

The Holy Qur'an provides examples of the decline of nations in cultural, ethical, economic, and political issues caused by indulging in worldly pleasures; for example, the people of Lot are mentioned as luxurious and pleasure-seeking people who were engrossed in the pleasures and desires of this world.

(Ref: Qur'an, 6: 86; Ibid, 7: 80; Ibid, 11: 70-74 &77&82&89; Ibid, 15: 57-58; Ibid, 21: 71-74; Ibid, 22: 43; Ibid, 27: 54-56; Ibid, 34: 26&28&32-33; Ibid, 37: 132; Ibid, 38: 13, Ibid, 50: 12; Ibid, 54: 32-34)

A hadith attributed to Imam Ali also emphasizes non-forbidden pleasures:

“An intelligent person does not engage in trivial pleasures except in three cases: Improving one's livelihood, taking a step in the afterlife, or enjoying a non-forbidden pleasure”.
(Nahjul Balagha, Hikmat. 390)

2. Violation of Traditional Moral Rules and Sense of Ethics (Moral Intuitions of Humans)

Bentham introduces the sense of ethics as the principle of sympathy and antipathy and opposes hedonism. He emphasizes

increasing profit and happiness and reducing unhappiness and harm without any qualification or restriction to his general rule. This means that any action to increase profit is permissible; even if it goes against conscience and social norms.

The term profit denotes a particular characteristic in everything which tends to produce benefit, advantage, pleasure, good, or happiness, which prevents harm, pain, evil, and unhappiness from befalling the party whose interest is in question. If that party is the community at large, the happiness of the community will be promoted; if an individual, the happiness of that individual. *(Bentham, 2017: 6)*

If a brain surgeon who is a utilitarian and an uneducated and thoughtless beggar are on

a sinking boat that can carry only one person, the surgeon may believe that he is allowed to throw the beggar into the water. In this case, the surgeon, by saving his own life and using his medical skills, will bring more happiness and prosperity to most people than a beggar who may or may not become useful in the future. (Golestani, 2001: 16-18)

Criticism and analysis of this issue is that the sense of ethical conscience exists in all human beings and is part of their nature, though it may vary in intensity and weakness.

This feeling is confirmed in religious texts and is one of the ways to distinguish between right and wrong. From an Islamic perspective, the fundamental principles and foundations of ethics have roots in human nature:

“Surely We have shown him the way: he may be thankful or unthankful”.
(Qur'an, 76: 3)

God has shown humanity the path of salvation, and it is up to them to decide whether to follow it or go astray. Some actions, even if they cause the greatest happiness, do not align with the ethical conscience and sense of humans, which are innate.

3. Ignoring the Pleasures of the Afterlife

Pleasure and pain come in two forms: Material and Spiritual.

Some schools of thought only see pleasure in material matters, and based on their worldview and philosophy, they do not appreciate a form of pleasure beyond material pleasure; They also do not consider happiness to be anything other than experiencing

more material pleasure and being further removed from material pain.

However, some schools of thought, such as heavenly religions, do not consider pleasure and pain to be purely materialistic and believe in the afterlife, whereas they also consider spiritual pleasures and pains. Therefore, in the definition of happiness, they do not only focus on experiencing material pleasures but also give importance to spiritual pleasures, and they value material pleasures only up to the point where they do not prevent one from experiencing more valuable spiritual pleasures. (*Gharavian, 2012: 73-74*)

Bentham did not mention spiritual pleasure or long-term benefits in his theory, and he did not urge people toward it. He interpreted his theory as

limited to the world and its material pleasures.

Bentham restricted his view to society, government institutions, legislation, and punishment; While spiritual pleasures are deeper, more stable, and noble than fleeting material pleasures:

For an action to conform to the principle of utility, its tendency to augment the happiness of the community must be greater than any tendency it might have to diminish it. (Bentham, 2017: 7)

In the above passage, Bentham is explaining the principle of utility, his words are limited to society and worldly life. He did not have a positive or favorable view of religion and religious people, and by associating asceticism and self-denial

with religious people, he considered some of their actions contrary to the principle of utility and pleasure-seeking.

Furthermore, Bentham went even further in Chapter two of his book "*An Introduction to the Principles of Morals and Legislation*" and rejected the explicit propositions of heavenly books by the statement the fear arising from superstition; However, discussions about the afterlife and the day of judgment are common teachings among all Heavenly religion.

This view, based on a materialistic system, this view has overlooked a significant part of human life, which is eternal life in the hereafter. This ignorance has caused people to disregard these forms of pleasure that cannot be compared with worldly pleasures in terms of purity,

longevity, and quality when calculating pleasure.

Analyzing the existence of this issue is due to the lack of insight of those who hold this viewpoint.

Someone who limits human life to only this worldly life cannot comprehend any pleasure other than worldly pleasures, and even then only in certain degrees. Some of the spiritual pleasures are included in the worldly pleasures that materialistic perspectives are incapable of experiencing and comparing with physical pleasures.

(Dabiri, 2015: 92)

Humans must seek pleasure that has the highest intensity, quality, and duration. The place to achieve this sustainable and authentic pleasure is not within this world; But rather in the afterlife. Therefore, humans

must choose spiritual and heavenly pleasures over worldly and material pleasures when they clash with each other.

In many verses of the Qur'an, emphasis is placed on the superiority of heavenly pleasures over worldly pleasures. Therefore, to attain the more intense and eternal pleasures of the afterlife, it is necessary to turn a blind eye to some of the worldly pleasures:

- *“(To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error”.* (Qur'an, 14: 3)

- *“This is because they love this world's life more than the hereafter and because Allah does not guide the*

unbelieving people”.
(Qur'an, 16: 107)

In the first verse, a group of people who prefer the afterlife over the world have been misguided, and in the second verse, they are referred to as disbelievers. This concept is emphasized in various verses of the Holy Qur'an. (Ref: Qur'an, 3: 14; Ibid, 14: 13; Ibid, 16: 107; Ibid, 75: 20; Ibid, 76: 27)

Imam Ali (as) condemned worldly pleasures like this and said:

“What use is Ali for a blessing that will perish, and a pleasure that will not remain? I seek refuge with Allah from the sleep of reason and the ugliness of slip-ups”. (Nahjul Balagha, Letter. 224)

Of course, Islam does not forbid excessive enjoyment of

the world and its pleasures; Only some of them are forbidden.

The Holy Qur'an it says:

“And seek through what Allah has given you the future abode, and do not neglect your portion of this world...”. (Qur'an, 28: 77)

4. Self-Denial (Asceticism) Critique

Jeremy Bentham rejects and criticizes the principle of self-denial that has shaped the achievements of heavenly religions and cultural customs.

According to him, this principle is contrary to the principle of utility; any action is considered correct as long as it tends to decrease happiness and pleasure, and is deemed incorrect as soon as it shows a tendency to increase it:

One principle may be opposed to the principle of

utility in two ways: by constant opposition to it, and this is the case with a principle which may be called the principle of asceticism, or by partial opposition to it in particular cases, and partial agreement with it in others, as is the case with the principles of sympathy and antipathy.

What mean by the principle of asceticism is a principle which, like the principle of utility, approves or disapproves of every action according to the tendency it appears to have to augment or diminish the happiness of the party whose interest is in question; But inversely, approving of actions in as far as they tend to diminish the happiness of the party concerned which the performance of them would

render the object of its application, and disapproving of them in as far as they tend to increase it. (Bentham, 2017: 10-11)

Later, Mill accepted the principle to some extent by acknowledging some ethical rules so as not to fall into the pitfalls of utilitarianism:

In this dilemma, utilitarians cannot say that the morality of self-sacrifice is as important in the realm of influence and related to them as it is to aristocrats or elites. Utilitarian ethics recognizes the power of humans in sacrificing their greatest possessions for the benefit of others and acknowledges it. What it denies is that self-sacrifice is a good thing in and of itself. Utilitarianism considers the sacrifice that does not

increase the overall happiness to be wasted. The only kind of abandonment of worldly pleasures this doctrine accepts is self-sacrifice for the sake of happiness or some other means of happiness for others, whether it be humanity as a whole or a group of specific individuals within the framework of the limits and requirements set by the collective interests of humanity. (Mill, 2010: 73)

Analyzing the content, two general attitudes toward pleasure have emerged: Some schools of thought prescribe abstaining from pleasure and rejecting it; While others prioritize and seek pleasure.

In Islam, a moderate approach has been accepted; pleasures are not generally

discarded; But not all pleasures are permissible, such as the pleasure gained from committing a forbidden act.

Each of these two attitudes has had supporters throughout history. Schools that promote asceticism and renunciation of pleasures include Stoicism, Qalbiyun, and Malamatiyya.

Asceticism and restricting oneself from enjoying pleasures are fundamental practical principles in all heavenly religions; Such as monasticism in Christianity and the doctrine of asceticism in Islam, just as monotheism, prophethood, and the afterlife are their fundamental beliefs.

The importance of not satisfying every pleasure is emphasized in the customs and traditions of various cultures, and the shared moral sense or conscience attests to this.

In Islam, emphasis is placed on asceticism; But there is no contradiction between asceticism and Bentham's utilitarianism. Asceticism means not being attached to the world and not being attached to it with one's heart.

The key word “Zuhd” in the phrase “Zahidin”, is only mentioned once in the Qur’an (*Ref: Qur’an, 12: 20*) which means to be uninterested; But all the verses that refer to renunciation of the world and not being attached to it emphasize asceticism. (*Ref: Qur’an, 18: 46*)

Although many verses and hadiths appreciate asceticism, they also encourage striving, being present in society, and serving others. (*Ref: Qur’an, 2: 177*) Goodness is when someone spends their wealth, which they have a strong attachment to on their relatives,

orphans, the poor, travelers, beggars, and slaves. Giving money to the needy reduces poverty in society and increases happiness and joy in communities.

It is said in a hadith of Prophet Muhammad (pbuh):

“Whoever wakes up and is not concerned with the affairs of the Muslims is not a Muslim”. (Saduq, 1987: 131)

5. The Unjustifiability of Self-Sacrifice

Jeremy Bentham, in his works on utilitarianism, did not focus on the afterlife, rewards, punishment, and its pleasures or pains. Therefore, some forms of self-sacrifice; Such as fighting enemies to preserve security, are not justifiable because nothing is more important than human life.

However, since the doctrine of the afterlife and accountability for deeds is a common principle in heavenly religions, religious teachings with the promise of eternal reward easily motivate and encourage followers toward self-sacrifice.

The Holy Qur’an says:

“Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall”. (Qur’an, 61: 4)

According to the results of the research, the following table shows some commonalities and differences between Jeremy Bentham's view and the verses of the Holy Qur’an:

Table 1. Comparative Study of Bentham's View and the Qur'an

	Commonalities	Differences
1	The Importance of Pleasure	<i>Qur'an</i> : The Pleasures of the Hereafter and the Hereafter <i>Bentham</i> : The Pleasures of the World
2	The Stimulating Aspect of Pleasure in Humans	<i>Qur'an</i> : Lack of Misalignment between Psychological Hedonism and Moral Hedonism <i>Bentham</i> : Acceptance of Moral Hedonism
3	Affirmation of Psychological Hedonism	<i>Qur'an</i> : Necessary for Happiness; Self-Restraint from Virtues <i>Bentham</i> : Criticism of Restraint and its Against Utilitarianism

Conclusion

Pleasure is an important and practical concept, and all humans are imbued with pleasure throughout the day. The pursuit of pleasure and avoidance of pain and suffering, consciously or unconsciously, is the source of animal behavior, and humans, as a manifestation of animals, are not exempt from this rule. Not only overt

actions but also inner and mental matters are subject to pleasure; Such as short-term and long-term goals, intentions, desires, wills, and thoughts. Therefore, research and study on pleasure, which is the sole motivator of human voluntary actions, is necessary.

In the Qur'anic verses, numerous examples and diversities of pleasure have been counted, some of these

pleasures are permissible, and some are forbidden.

In the Qur'anic worldview, in addition to the world, the realm of the soul and the Hereafter also exist. As a result of these three worlds, the pleasures mentioned in the Qur'an are divided into three categories: Worldly, Soulful, and Eternal. In general, the degree to which humans enjoy the pleasures of the second and third categories depends on their avoidance of forbidden worldly pleasures.

With this definition, Bentham's compatible and incompatible opinions concerning the Qur'anic verses were explained and analyzed, and some Qur'anic verses were cited, it was found that by explaining useful and appropriate pleasures, individuals strive to achieve them and

adjusting their intentions and interests accordingly.

The similarities between the verses of the Qur'an and Bentham about pleasure are:

1. In both perspectives the discussion of pleasure is important and emphasis is placed on its stimulating aspect of action.

2. In both perspectives, psychological hedonism has been confirmed. It means that there is joy in all human beings.

3. Both pleasure and pain have been used to encourage and stimulate human beings.

Bentham has given importance to these two categories to increase happiness in the individual and society and to prevent crime and crime. In the verses of the Qur'an, in addition to the abovementioned points, the aspects of

education and happiness in the hereafter have been considered.

On the other hand, there are differences and distinctions between Jeremy Bentham's hedonism and pleasure in the Qur'an, as follows:

1. Bentham has not mentioned the pleasures of the hereafter and has only considered the pleasures of the world; While from the perspective of the Qur'an, there are pleasures in the other world for humans and it is necessary to strive to achieve the pleasures of the hereafter and to be happy.

2. Bentham emphasizes increasing profit and happiness and reducing unhappiness and harm without any qualification or restriction to his general rule; While the sense of ethical conscience exists in all human beings, and this feeling is confirmed in religious texts.

3. Bentham has not prohibited any pleasures except those that cause more suffering, But in the Qur'anic verses, there are restrictions on the exploitation of pleasures, and not all pleasures are allowed. The Qur'an forbids the harmful pleasures of the human being.

4. Bentham has criticized and forbade the concept of asceticism, which is one of the key concepts of all divine religions, and considers it to be against hedonism and increased happiness. In the Qur'an and consequently hadiths, asceticism is introduced as a virtue.

5. In addition to psychological hedonism, Bentham has accepted moral hedonism and founded his moral school on it; But in the verses of the Qur'an, there is no misalignment between psychological hedonism and moral hedonism.

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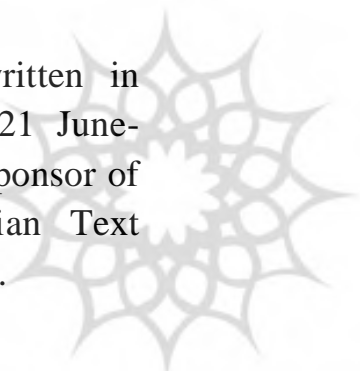
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