

## Research Article

# **Study of the category of happiness and ways to live happily according to the verses and Islamic narrations**

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## **ABSTRACT**

For centuries, based on some of the Sufi narratives that could not have any genuine relationship with the Holy Qur'an and the leaders of Islam, they introduced recreation, vitality in life, and the like for a worthwhile Muslim, a point of weakness. But with profound negligence in the divine verses and the Ahlul-Bayt school, one can say that happiness has a special place in Islamic teachings. Concerning the importance of vitality and its place in religious teachings, it is enough that the concept of happiness has come to the Holy Qur'an 25 times in different words, and one of the principles of the book of books is dedicated to Bob Adkhal-o-sororand those who provide the happiness and satisfaction of the servants, praise Has been. . One of the most important ways to live happily in Islam is to remember the Lord, worship and prayer, the spirit of praise, the garlic of nature, the use of natural manifestations, the use of some colors, especially white, personal makeup and beauty, pleasant words and jokes, Sweetheart, patience in the hardships, and waiting for Faraj. And the most important obstacles to happiness will also be from sin and evil sins, attachment to the world, human misery, loss of opportunity, and poverty. This research is based on a religious, descriptive and analytical approach and the use of Islamic first hand sources such as the Qur'an and Nahjol-Balagha, and books of hadith and commentary, which seeks to answer the question of what joy and happiness in Islam is and how happy and What are the obstacles to living happily in terms of Islam?

**Keywords:** happiness, happiness, Islam

## **INTRODUCTION**

Happiness is one of the fundamental human emotions that play a decisive role in providing the health of the individual and society. You are the foundation of creation in a way that automatically brings happiness to man. The rising sun, pristine dawn, springy seasons, beautiful waterfalls, colorful flowers, the bonds of two humans and many other phenomena in the world are happy and joyful to humankind.

The industrial world today is full of anxieties that include mental anxiety and mental stress, and is fraught with serious human problems in the era of technology and communication, which has led to a decrease in the sense of happiness in him. Today, a world full of war and terror is a family breakdown in which peace, security, and a healthy family relationship have been

troubling in human life. Therefore, the existence of factors of increasing happiness in Islamic culture helps to make the society happier, more successful and safer on the basis of divine values and principles in the social dimension. In economics, happiness also has an important role in increasing individual productivity and product quality or improving service delivery. Congestion, congestion, urban traffic, combined with numerous environmental and biological pollution, has created a poor condition for urban people. Nevertheless, vitality and vitality are the lost city life. One of the reasons for this is the difficult living conditions in the big cities, because the quality of urban spaces differs from the natural spaces that human needs require. Therefore, considering the necessity and

importance of this issue in this research, the importance of joy and joy with the aim of explaining the place of happiness in Islam and enhancing happiness and vitality in Islamic society and creating a joyful society based on divine rules is considered, therefore, with an inter-religious approach and In a documentary and library way, using the resources of the first hand of Islam, such as the Quran and Nahjol-Balagha, and the books of hadith and commentary, they seek to answer the question of what place joy and joy in Islam is, what is the place of happiness and barriers to living happily. What is Islam's opinion?

Definition of joy

Martyr Martha MortazaMotahhari writes in this regard: "The server is a pleasant and joyous state that, after knowing that one of the goals and aspirations will be performed or will be performed, gives humans and sorrow is a painful and painful state. After knowing about not fulfilling one of the goals and aspirations to man (Sadat Juhari, 2007: 37). In Persian, in addition to happiness, the words of luck, pleasure, joy, glance and vitality express this state of affairs. HaylnIsaing, a psychologist of joy, says happiness is the sum of painless pleasures. Joy is the same tranquility and inner satisfaction (Sadat Juhari, 2007, 37).

Aristotle divides happiness into three types:

1. A state that comes with pleasure.
2. A situation that results in a good behavior for the individual.
3. A state resulting from a thoughtful life.

According to Aristotle, the first oath is a superficial and transient sense of happiness. The second part is of a greater depth and the third is its excellent and lasting degree. Philosophers like John Locke and Jeremy Bentham also regard happiness as a function of the pleasures of human life. Social psychologists equate happiness with the highest satisfaction and level of pleasure (Kaviani, 2017: 1). Joy is a positive feeling that makes life so sweet. Sweetness is the joy of the inevitable experiences of life such as failure, naming, and negative emotions, and helps us maintain our mental health. One of the benefits of relaxing happiness is that it facilitates our passion for social activities and the smiles of happiness of social interaction (Rio, 2002:

364). Joy in the word is comedy and happy, and in the term is a mental state and a relaxing feeling that one can experience and live with. It is not possible to rejoice with searching, because this is confirmed by the fact that it was looking outside of its existence. While happiness is not out of existence. Happiness is a good feeling that by understanding and learning it can be accessed somewhere within itself, which is relaxed (Ashtiani and SafooraiParizi, 2007: 20). Therefore, happiness is a positive state and a pleasant feeling that is created in humans and gives man peace, hope and health, and is in the face of grief, which, in the most extreme, causes a person to suffer from depression and mild and chronic diseases.

### **The Importance of Happiness in Human Life**

The fact is that what is seen in practical life is that calm and joy have a direct effect on the health of the body and do better everyday tasks and even matters of worship. Today, scientists and psychologists also recognize the need for happiness in human life and order it. Psychologist John Gayzel says: "Happiness and happiness are taught, those who do not know how to be happier and happier, have not yet recovered from their happiness (Gayzel, 2007: 55).

In the book of healing, Catherine Pander writes: "If people were aware of the healing power of laughter and joy, the work of many doctors would have been falling." Joy is one of the most effective natural remedies. The joy of health brings (Pander, 2017: 81). In a family that has vitality and vitality, the relationship between the parents is romantic and the parents and parents are treated with respectful and friendly children. Conflict, hatred, and escape from home and other abnormalities in these families are less common, and disputes and problems are resolved in the light of knowledge and understanding in an accurate and open manner. Joy and joy make creativity and increase efficiency in society. Depressed society does not have the ability to move, produce and progress. In a joyful society, the hearts are closer together, less doubts and pessimism, and the areas of growth and perfection. If people are faced with open and smiling faces, there will be no conflict

and conflict, the client will be satisfied with satisfaction, and employees and workers will do their best with the positive energy of happiness.

### **The place of happiness from the perspective of verses and religious traditions**

Healthy joy is one of the needs of human life, not just as a rebirth, but also as one of the basic needs, such as the need for food, a natural need. The god of the Creator of Nature and the System of Nature has demanded that a person with a sense of need for joy should always have the vitality of surviving and living. The Almighty God says to his Prophet: "Prophet, say:" Who has created the divine gifts made to his servants, and has forbidden the clean days? "Say:" These are in the life of the world, for those who believe although they also use them, while on the Day of Resurrection they will be special for believers. We will explain our verses to the people who are aware. "(Surah al-A'raf, verse 32).

This verse is from the Qur'an tomb which has been revealed in the last years of exile and emigration. From this verse, we realize that Islam attaches great importance to the enjoyment of the beauty, the blessings of life and the joyful factors. It is natural that in this world, God brings joy and gladness with sadness, pure happiness and joy is not available to anyone, but to the extent that laws, rights and justice allow people to believe in it. And it's theirs.

More than a few hundred verses from the Holy Quran invite the Muslim people to faith, truth and righteousness, and tell them: "If you lived in this world according to righteousness, righteousness, purity and righteousness, with correct faith, you move to give Paradise to you. Simplicity of Paradise based on the verses and traditions will be the expression of a life full of vitality, benefiting from all pure and pure beauties. Gardens, fruits, flowers, atmospheres, clear waters, best spouses, best lodgings, best beds, beautiful beds. "(Surah al-Zokhrof: Verse 71). Everything they desire for themselves and enjoy their eyes is in that paradise (Surah-rum: Verse 30).

Accordingly, Islam is the religion of nature and the connection of nature with the vitality and vitality is very high.

In the other traditions, the following is said about the condemnation of sorrow and grief:

Imam Ali has been narrated that: sadness and sadness are half the aging and fractures, and watered the sorrow of the body (Horamoli, 2003: 214). Prophet Jesus (AS) narrates: one whose grief and grief is high, his body is sick (Mohammadi Ray Shahri, 2005: 137).

In general, the importance of vitality and its place in religious sources is enough for one of the chapters of the narrative book dedicated to Bob Al-Qur'an al-Sahr (Kolaini, 1986: 191). Therefore, the rejoicing of believers and Muslims in everyday encounters is praised. In addition, Muslim interactions should begin on the basis of spirituality and peace of mind, and most of the joy of believers and Muslims will be achieved when their needs are met in a satisfying way. That is why, in the expensive book of sufficient principles, Bobby is referred to as the fulfillment of the demands of the believers, and some of its great works are mentioned. Imam Sadeq believes in the hadith about 75 soldiers of the wisdom, and the forces of ignorance is 75, and joy is one of the forces of reason that exists in the prophets and their successors and believers (Kolaini, 1986: 24).

Qur'anic verses also read laughter and cry from God. In SurahNajm, verse 43, "is he who laughs and falls" because all the instruments of laughter and cry are available to God and God is the creator of all of them. A person with faith can have the happiness of the world and the hereafter, as it is written in the tradition that the fasting person has two joy, one at the iftar using eating and drinking, and the other when he is meeting with the Lord who benefits from the rewards of fasting (SheikhSaduq, 134: 2006).

Also, in verse 170 of Surah al-Imran's relation with happiness, it is said: "They are happy for the great blessings that Allah has bestowed on them from their bounty, and they are happy for those who were not joined by the mujahedeen who were not followed by them, that they were not afraid of them. They will be sad. ".

Imam Ali says: "These hearts, like bodies, are tired and depressed and need rest, so choose a

beautiful and uplifting tip for them" (SeyyedRazi: 2000: Wisdom 188).

Say to God's grace and mercy we should be glad to be better than what they have gathered. "

In the view of the Qur'an, happy and acceptable joy is obtained in the light of God's submission and servitude and the satisfaction of God and the believing human being who has reached his highest position will enjoy the true and lasting joy. Quran verses about happiness can be categorized into two groups: A series of verses, invites believers to rejoice, and other categories of Quran verses have condemned joy. As in this verse, in verse 58 of Surah Younis, it says: "The happiness of Mamdouh in the Qur'an is based on the values and purposes of the Qur'an.

Also, in verse 4 of the surah of Romans, "In a few years, all things are from Allah, before and after this failure and victory, and on that day the believers will be pleased."

Also, the concept of joy in the Qur'an is totaled 25 times in different terms (Farah and Sarbur). "Farah" has been mentioned three times in the Qur'an with words 22 times. Farah is in the opposite of sadness and sadness, and it is the pleasure of heart and soul that results from desirable achievement. In a statement, Farah describes Sadr because of the fleeting pleasure that most often applies to sensory and worldly justifications. Farah means false happiness or happiness illusion. Some linguists believe that Farah has been used in three different ways, including excess in happiness, satisfaction and satisfaction (ZainiMalekabad, 2011: 54).

The unfortunate joy in the Qur'an contains rejoicing that is anti-values and is accompanied by sin, negligence and corruption, as in the Qur'an in the Qur'an story, which was selfish and proud, and had joyous pleasures, reads in verse 76 of SurahQesasa:

Quran was of the people of Moses, but he wronged them; we had given him so much treasure that it was difficult to carry the boxes for a strong group. Remember, when his people told him: "Do not be so proud of joy that God is proud of joy." She does not like. "

Also, in verse 75 of Surah al-Ghafer, the following is stated: "This is due to the fact that you were unjustly happy on earth, and were delighted with pride and drunkenness." God

does not love the joyful (arrogant) "and also in verse 32 of the Surah Al-Rum says: "Of those who dispersed their religion and divided into categories and groups, and each group is happy with what they have with them. The glory of Qaroon has been denounced because of its arrogance and its opposition to Prophet Moses (AS). Also, in verse 120 of al-Surah al-Imran, hypocrites were condemned for their sake, and their joy was denounced, because of the suffering and dismay of the Prophet (God) and the Muslims, happy and good at reaching the Messenger of Allah (PBUH) and the Muslims. . In verse 81 of Surah Tawbeh, the hypocrites were also defamed, who disobeyed the decree of Jihad and then rejoiced. The Holy Quran says in the narrative of the torment of the infectious: "This torment is due to the joy that you unjustly enjoyed on earth, and you were delighted with pride and bliss!" (Surah al-Ghafer: Verse 75).

The denial of joy for sin is considered in two narratives because the person who rejoices with sin is sinful in two respects; one is committing sin and sin, and the other is rejoicing in his sin and this from him Sin is worse. Imam Ali (as) says:" Humor is more evil than doing it (Mohammadi Ray Shahri, 2005: 45).

It should be noted that this is a logical and accepted principle in all civilized systems that should not be made on the pretext of being happy about any non-virtual behavior, with the difference that perhaps the range of authorized and unauthorized behaviors has some differences. To be. The joy of a variety of sexual and sexual unbundling links to the family and community foundation, the joy caused by the lack of parts of the body's alertness system due to drinking alcohol and drugs, the joy of harassing others in social relationships (improper driving, The violation of the privacy of others, the destruction of public property, etc.), the joy of lavishness and attachment, and the misuse of God's blessings, the joy of arrogance and disdain for others from wealth or social status, the joy of escape from jihad and hypocritical joy The result of the apparent failure of people with faith and ... are among those that are not affirmed by Islam On the other hand many of them harmful to human societies as it lags.

If we are a bit realistic, we will easily find that only immortal happiness is prohibited by Islam and that the types of spiritual and natural happiness are not only valid, but also in many cases necessary. Where the talk of accusing humans of being happy is where this joy is unjust:"

(Surah al-Ghafer, verse 75). "Your intercession to divine punishment is due to the fact that you were unjustly jubilant in the earth."

If the happiness at the expense of resorting to lies is strongly attacked by the Imams in the Islamic traditions, the Prophet says in this regard to AbūZar: "OhAbazar! Woe to the one who speaks a lie to make people laugh; woe to him, woe to him, woe to him (Hor-Amoli, 2003: 252).

The Quran wants people to have real and lasting happiness and joy in all aspects of life, in the world and in the Hereafter, rather than living in a part of their life, a measure of happiness, and in another part, suffering and deprivation. Therefore, the false and transient happiness has been interpreted as "decaying". The infallibles (AS) also have repeatedly warned about the dangers of fleeting leisurely recitation of the Qur'an. Imam Ali (AS) said: "The devil's smash destroys its consequences and discomfort. (AMD, 2001: 187).

He also said: "The world is forbidden because it is a poisonous snake, its skin is soft but it has a deadly poison within it, it is foolishly deceived and smart wise to avoid it." "SayedRazi: 2000: Wisdom 119."

False joy is in appearance joy and happiness, but inwardness is sadness and grief, and the rising face of this joy is the dust of sadness and darkness of face and distress.

In the Holy Qur'an, this kind of vitality, with the word "Farah", which is bound to "non-sanctity", comes with the "step" and is generally forbidden from this psychological phenomenon. Perhaps the most vulgar verse in this case is verse 75 of Surah al-Ghafer. It is only in this verse that "Farah" and "Faith" are mentioned together and this greatness of the problem. The result of this verse, quoted from AllamahTabatabai, is that the disbelievers were frightened and deceived for their revival of their falsehood and for destroying their rights.

(Tabatabai, 2006: 352). Therefore, their final result ends with a distraction of criminal mismanagement. Indeed, the extent to which Allah has been punished for them.

Also, based on some of the Sufi anecdotes that have little connection with the Holy Qur'an, for centuries, entertainment and joy were introduced as a weak point, for example, they said to us: The Holy Quran says: "And you must laugh and laugh too much." (SurahTawbeh: Verse 82). The appearance of this verse, regardless of the status of descent and the main meaning of the verse, is considered to be a cry and a little laugh. And some people with this verse forbade people from laughing and laughing, but if we look at the same verse, we will find the story just the opposite of the apparent meaning.

The message is that the Prophet ordered the fight against the infidels and the idol worshipers, when some prophets of the Prophet mobilized the command of the Prophet Mohammad to move toward the struggle, these verses say: God's curse on those who saw the Prophet walks with Muslims. But again, the world forced them to violate God's command and its messenger. Damn God on them! Depriving this group of mercy and righteousness as a curse: From now on, this disobedient group will laugh and laugh, laugh in their lives and cry in their lives!

Therefore, the interpretation of this verse is wrong, and Islam is a religion of glory, and your life with crying and moaning is contrary to God's mercy and blessing.

### **Happy ways to live from the viewpoint of the Qur'an and religious traditions**

Remembering God is one of the other ways that happiness is recommended in Islam, which is actually the most important and most reliable solution, as the verse says: Be aware that God only remembers the hearts with the remembrance of God. (Surah Raad: Verse 21).

Confidence in the heart and peace by mentioning God causes distractions and problems of life to go away from the person and not disturb his anxiety and distress, and with inner joy and real joy to do things. A person who always sees that he sees superior and merciful power and helps him does not lose his vitality and happiness, but always seek his satisfaction. To practice this constant attention

to divine power, the attention to the word "God" can be helpful. God is the Lord and the only one who is Lord, who cares for all things in life, from eating and sleeping, making great and important decisions in everyone's life, and cultivating man! So what is the sadness and grief that God has for our kindness and help? People who have removed spiritual affairs, such as worship and prayer, from their lives, are greatly depressed, sad, and afraid. On the other hand, the moments of prayers and seclusion with the Lord are one of the most vile and most enticing moments of the life of believers.

Prayer, while calming, creates an inner expansion of the human being and sometimes a spirit of heroism and prowess. He reveals his special praises with unique signs, such as the look, feelings of behavior, expansion and inner happiness, certainty, guidance talent, and welcome events. Imam Sadeq (as) says: "The Lord said to the Prophet David (PBUH): Remember me, rejoice and be glad in my memory and enjoy the blessings of my prayers (Mohammadi Rey Shahri, 2005: 86). Of course you must know. Not only acts such as prayer, fasting, pilgrimage, zakat, khoums, etc., but any act performed for the sake of God is worship. Belief in God and His unlimited power create true happiness in man. Martyr Motahhari writes in this regard: Religious faith has many good works, both in terms of producing happiness, both in terms of nurturing social relations and in terms of reducing the disadvantages required by this material world (Motahhari, 34: 1983).

Today, psychologists have also recognized the important role of faith in creating happiness. Dale Carnegie says, "Today, psychiatrists teach the things that the prophets have taught people because they have found that having a firm faith can cope with anxiety, excitement and fear (Carnegie, 1981: 152). Another is the spirit of thanksgiving that is recommended in Islam for happiness and joy. The human being is thankful because he notices more than his favors and his joys, always optimistic and realistic. This poses a joyful thought. On the other hand, the positive person aspires to use what is best. This function increases the blessings. The Holy Quran says: "(Surah Ibrahim: Verse 7).

Also, according to Islamic narrations, the true gratitude of God is to thank God's creators. Allah also says to His Prophet: Give salutations to them for the thanksgiving and encouragement of the zakāthads, because your peace is peaceful (Surah al-Tawbeh: 103). Psychologist Katherine Pander says that if people's thoughts and speeches are full of gratitude and without blame and blame, they will experience more health and happiness (Pander, 2017: 76).

Another thing emphasized in Islam is the flow and flow of nature in nature and the use of manifestations of nature that is exhilarating. Imam Ali (AS), referring to Farah, the various effects of nature, says: The earth invites everyone to their hearts with their beautiful gardens, and with its thinnest petals, it surprisingly surprises every visitor and decorates and decorates a variety of flower globes. It adorns every visitor with joy and excitement. "(Nahjol-Balagha: 2001: Sermon 91).

Garlic and travel, and the use of beautiful landscapes of nature, waterfalls, mountains, seas and ancient works of plains and even deserts are ordered by the religion of Islam, to the extent that journey and journey are the introduction of science and learning knowledge. Knows:" "Look at the earth, then look at how the end of the rejecters was?" (Surah al-Anam: Verse 11). And it is narrated from the Prophet that he says: "Travel to get up and gain booty." (Mohammadi Ray Shahri, 2005: 253).

The Holy Quran says: "And in them (the four ends) is beautiful for you, when you bring them back from the pasture, and when you send the pasture in the morning." "(Surah Nahl: Verse 6). In the morning and in the evening, there is a need for a person to have a peace of mind. In the morning, when it comes to starting daily activities, and at noon, when it comes to tiredness, it is a daily effort. The Holy Quran recommends to those who live in the desert and enjoy the blessings of clean weather and living in nature, to pay attention to the livestock that God has given you, that when you go and return, beauty and There is good opinion. God advised such people to look at the livestock and enjoy the glance of their nerve and relaxation. Now is it right to say that God bless people who smoke and dance each day with this blessing and other

pleasures. Have forbidden?! This is never the case, and urban people must also benefit from these blessings to provide mental health and body and recreation, and this is also a recommendation to go to nature and watch beautiful landscapes.

Other verses include advice on paying attention to beautiful plants (Surah Hajj / 5), water on the ground (Kahf / 7), ornamentation of the heavens at night (Safat / 6 and Foseilat / 12 and Molk / 5 and Hajar / 16 and Gh / 6) and ... denotes the exploitation and enjoyment of the divine goodness that exists in nature. Places such as parks, lush areas, mountains and the sea can cause mental excitement and fatigue. Also, in places such as the house of God, mosques, the shrine of the Prophet and the infallible Imams: and ... you can clearly see the calm, the satisfaction and the hospitality of the pilgrims.

The Quran and narrations have strongly advocated travel and thought in natural phenomena. The journey takes man out of everyday life, and thinking of natural phenomena brings up the spiritual joy and true joy. It has been narrated from Imam Ali that when he arrived on the path to Safein in the land of Balkh, which was a good place for the weather and a large, watery river, they ordered the armies to stay there and to have fun and rest. (Daneshi, 2006: 122).

Also, during the night and in the days and months and years, some joyful times are created, such as: the birth of the child for the parents, the anniversary of the acquaintances, the anniversary of the marriage, the year of delivery, the time of the adhan, the dawn and the morning of Ramadan, the dawns for the devotees and the lovers, as well Birthdays of infallible Imams and religious festivals such as Eid al-Fitr, Eid al-Adha and Eid al-Ghadir. Imam Sadeq says about Ghadir'sEid: "Ghadir Day is a happy day" (Farajullah, 1983Gh: 263). The customs and practices of these festivals, including the celebration of joy, congratulations, giving, seeing and visiting, and group actions such as Eid al-Fitr prayer, Friday prayers, also bring joy and joy to the individual and society. Other natural phenomena are exhilarating colors. Bright colors, white, blue, green and yellow, make the colors look brighter. The Prophet said:

"Wear a white dress, which is the best and the best clothes." Matthew 1408: 185). "Psychologists have a lot of importance for colors. For example, the colors of the rooms and facilities of the psychiatric institutions are yellow because they have gained the color of happiness (Akbari, 2014: 113). Perfumes and fragrances are delightful. The smell of breath spreads the inner soul and makes the human relationship more intimate. Imam Sadeq says: "The messenger of Allah paid more for the purchase of perfume than the cost of food (HorAmoli, 2003: 410).

Self-dressing and dressing is one of the things recommended by Islam.

Since man wants to go out of worship and attend a mosque, he needs to beautify himself and take his ornaments on the order of God. ""(Surah al-A'raf: verse 31) Also, the license for the use of the ornaments of Allah was issued in the following verse (Surah al-A'raf: Verse 32), and in general, any beauty that has a positive effect on the soul and soul of man and others. There are many verses and narratives. Imam Sadeq has been narrated: "Wear and adorn yourself (God bless you) that God is beautiful and loves beauty (but this adornment and self-fulfillment) must be a lawful way." (HorAmoli, 2003: 340).

Humorous pleasures and jokes also bring joy to the point when they do not rush. When the Messenger of Allah saw one of his companions grieving, they jubilantly rejoiced at him and said, "God is the enemy of someone who is greeted with his brothers and humbly (HorAmoli, 2003: 101)." One day Prophet Muhammad and Imam Ali were busy eating dates. The Prophet put his crates against Ali on his nucleus. When the nucleus rose, he said to them jokingly: "You have eaten many dates." They answered, "He has eaten the dates of the dead with the kernel." The Prophet laughed and the two great ones were happy with this joke (Dashti, 2003: 73). Imam Ali says: These hearts, like bodies, are tired and depressed and need rest. In this case, choose beautiful and joyful tips for them (SeyyedRazi, 2000: 479).

The joker and joke, which is one of the outstanding factors of joy, is called "Hazar" if it comes to lightness, shyness and insolence,

which is rejected in Islam, and if it is blended with contempt and mischief, it is called "spit", and this also In Islam, it is forbidden (Kolaini, 2005, 663). If a joke is left to a point and leads to futility or excess, then it will be unpractical to act in the name of Islam; Imam Sadeq says: "He will take pride in great joy" (SeyyedRazi, 2000: 566). Laughter and smile, which are other factors of vitality and happiness, should be honest and not distort the person's personality. Laughter is Islam, when it is effective and useful not to harm the personality of others. Laughing with a motive for humiliation, contempt, and humiliation, is not denied.

Templates of joy and happiness and its factors should be in the position of man and his supreme aspirations, because sometimes useful content in an inappropriate mold has a reverse effect, and therefore in the traditions, the laugh of Satan and the smile, the best laughter is known. (Amadi, 2001: 222) The time and place of joy should also fit with it, because if it does not fit, it will be very unkind and ugly. The jokes and gossip at the ritual of mourning and places of holy, religious, and rational, and mystic are in vain. In Islam, other factors have also been mentioned, such as paying attention to heavenly rewards, sports, swimming, horseback riding, shooting, work and effort, recitation of the Qur'an, marriage, companion wife in religion as a factor of joy.

Another factor in the rising of happiness is one of the best types of healthy activities, especially relatives and relatives. This act is so emphasized that there are many traditions and verses in this field. Allah Almighty states in this verse that this truth is as follows: "And bestow your parents and relatives, orphans and the poor, and speak good people." (Surah Baqarah: Verse 83). Imam Sadeq has been quoted in the commentary of verse 19 of the surah al-Raad that what God commanded you not to disconnect from is "Sallam" (Mohammadi Rey Shahri, 2005: 82). Also, from the Messenger of Allah has been narrated: "The earliest good is the reward of the sage of the womb" (Kolaini, 2005, 151). From Imam Baqer, for the sake of the womb, the works are quoted as follows:

- Clears the actions.
- Increases the volume.

- Eliminates Bella.

- Make it easy.

Delayed the Ahoel (Kolaini, 2005: 150).

It is narrated from the Prophet: the one who calls his beloved brother in his home without a wish and request a pilgrimage, God writes his name from his pilgrims, and it is obligatory for God to pay tribute to his pilgrim (Mohammadi Rey Shahri), 384: 247). One of the other healthy activities that cannot be overcome is the legitimate and legal sexual exploitation expressed in the 58th verse of Surah Al-Nour in a beautiful figure: "O you who believe! You must leave the slaves you owned and those who have not reached maturity three times. Before the morning prayer, and after half a day when you wear your formal clothes, and after the prayer of Isha, this is your special time for sex, after which no guilt is committed against you and upon them that without (permission) Enter your leave, because some of you will turn around others on your neck, this way, God will make clear to you the verses for you, and Allah is All-knowing. "

There are three special occasions during the day to enjoy the pleasures, such that the entry of non-adult children is prohibited, and adults who are never allowed without permission, because in the next verse they say: " When your children reach puberty, then they should be allowed to enter their parents' private rooms at all times, just as those (from adults) who were before them were released." (Surah Nour: Verse 58). The Holy Prophet has been quoted as saying: "Every vain thing of a believer is null and void, except in three things: horse training and horse training, and shooting and playing with a spouse. These three things are right.

The other is the joy of eating and drinking, eating and drinking, and a party of themes emphasized by Islam. The holy Quran in the story of Abraham, to his party and the great food prepared for the calf (Surah Hood): Verse 69), as well as a party at the home of the Prophet of Islam (Surah Ahzab: Variant 53). The sacrifice that has a great role in creating happiness in the hearts of the people is underlined by Islam. From Imam Ali, it is quoted: "Our pleasure is eating and our pleasure is eating." (Kolaini, 2005: 28). He is also quoted as saying:

"Strengthening and empowering the bodies by eating and empowering the soul with eating." In addition, any house where the guest is not home is the same; the angels also do not enter it. . (Mohammadi Ray Shahri, 312: 2005).

Patience against hardships and problems can also overcome sadness. Human life is fraught with problems, and one can have a great life of success and happiness to endure the problems with patience. Imam Ali says: "Sustainable people do not lose victory, although the time is long (SeyyedRazi, 2000: 473). We do not understand the wisdom of many things, so it is better to be thankful for the blessings and be patient with bitterness. To be The Holy Quran says:" "" How many things you do not like, but in fact they are in your favor, and many things that you like, but it is in your own harm." (Verse 216).

Another issue that exists in the teachings of Muslims, especially in the Shiite culture, is the "excitement". Expectation is twofold: one is waiting for the Imam Zaman, Muhammad ibn Hassan Askari, who is himself uplifting, and the other is waiting for a person who has been in trouble. Which is called "after the severity". When a man suffers from an outbreak, he expects that this illness will soon be resolved, and the sixth of the surah al-mash is the following: (Yes) is easy with (every) difficulty "and it has been repeated twice after "any difficulty, there is openness". This issue, if we penetrate our minds and believe that the Qur'an emphasizes this issue with great emphasis, gives rise to hope and vitality in a person. In the narrative that if you have seedlings in your hands and you know tomorrow is the Day of Judgment, and the world is ruined, again, use these seedlings. Or there is a narrative that says: "Work as hard as you always live." This narration, along with other traditions, increases hope. Or in the Quran, it is emphasized on hope, for example, in verse 29 of Surah al-Fattersays: Verily, those who recite the Book of Allah and establish the prayer and conceal and conceal what we have given them, they hope in a business that will never be destroyed. Therefore, by applying the recommendations of the religion of Islam regarding happiness and culture, this can ensure the mental health of human beings.

### **Barriers to living happily from the point of view of Islam**

The most important obstacles to happiness are sin and divine sin. The sin of the human heart is darkened, and because this darkness is incompatible with His gracious nature, he blames the human soul for doing it, and as a result, peace be upon him. A man who is drowned by sin, his joy is apparent, and he is in deep sorrow and depression. On the other hand, if a believer makes a sin, he will immediately regret and regret. Imam Reza said: "No one of our Shiites will commit sin, unless he becomes sad and sad, and as a result, his sins will be destroyed (HorAmoli, 91: 2003).

The attachment to the world is one of the most important barriers to happiness. People are saddened when they lose their sense of deficiency or lose value. She is the world's most motivated, depressed and sad person with the slightest difficulty. Hence, the attachment to the world and the oblivion of the hereafter are one of the most important obstacles to real happiness. In the verses and traditions, many attachments to the world and the neglect, pride and self-control caused by it, which sometimes leads to unpleasant joy, is forbidden. Some of these include:

1. The world is a game (Surah Anam, verse 32).
2. The life of the world is a source of pride and negligence (Surah al-Imran: verse 185).
3. Rejoice for the small and fleeting world (Surah Raad, verse 26).

The Prophet says: "The extreme tendency of the world raises sadness and grief, and it leads to the ease of heart and body" (Horamoli, 91: 2003). Imam Sadeq also says: "Whatever the hearts bring to life, they fall into three traits: the grief that does not go away, the hope that does not come, and the hope that will not be obtained (HorAmoli, 312: 2003). Today, psychologists also emphasize that real calm comes when people shift their interest from material things to spiritual affairs.

Another is the barriers to the happiness of the people of aggression. One of the conditions of happiness is to not be harassed by others. Unfortunately, today many joy are associated with the harassment of others, such as raising music, exploding entertainment and happy

nights and ... The Prophet said: (Majlesi, p. 72); whoever hurts Momeni, Harassed.

Hisham bin Salem says: We heard from Imam Sadeq that he said: "The Lord says:" (HorAmoli, 2003: 264). The one who gives me the faithful servant declares war on me.

Happiness caused by the humor of others and joy in the discomfort and misery of others is unprofitable and it is forbidden; the hermit, mounted on his camel, came to the Prophet (peace be upon him) and saluted. He wanted to come close and ask Hazrat to ask his question, but the camel escaped and retreated and took him away from Imam. This action was repeated three times. Some of the companions of this scene laughed. Laughs, however, they were upset by the Bedouin, and he killed the camel with a sharp blow. The companions told the Prophet that the Arab had killed his camel. The Prophet said: Yes, but your mouth is full of camel blood (Rahmati, 2007: 559). That is, because you, with your own laugh, angry the Arab ignorant and make you commit such a crime, you are partner in the blood of that camel. Joy against the sorrows is a real jolt barrier. As Imam HassanAskari said: "It is far from humankind that humankind rejoices against the sick people" (Majlesi, 1983: 374).

For example, the joy of Baniomayeh, Al-Zeyad and Al-Marwan after the martyrdom of Imam Hossein and his fellow soldiers, or the joy of the ISIL takfirs after their crimes against Muslims and other humans, such as overthrowing and killing them, can be cited. Quran about (Surah al-Ghafer: Verse 75). "It's because you're happy to be unjustly on the ground and you're greeted with pride and pride."

Other obstacles to happiness are bad attributes like jealousy, chuckle, laziness, and loss of happiness. Imam Sadegh says about jealousy: "Envy does not enjoy his life. (Saduq, 394).

Misconduct is one of the evil attributes that fades from the weakness of faith and causes one's unrest. Man does not trust anyone and makes life unbearable for him and others. This morality also disrupts her serenity and vitality. Imam Ali said: "It is not worthy to think badly in the words that came out of someone's mouths, because it can be a good thing for it" (Dashti, 2003: 511). The worst kind of suspicion,

suspicion of God is supposed to avoid it. It is stated in narratives that good-natured belief in God brings grief and brings man to sin.

Losing opportunities is also one of the obstacles to happiness. Imam Ali said: Losing opportunity causes grief. " (Dashti, 2003: 511). Among these opportunities is the opportunity for youth and health, which causes loss and regret. Imam Ali said: "The two blessings that have not been lost are not worthy of them: youth and well-being (Amadi, 2001: 222). With planning and order, this grief can be prevented. Another obstacle to the joy of poverty. Although wealth is not always a joy, but poverty does not have basic living conditions and difficult living conditions make you sad. Imam Ali says: "I fear you from poverty, take refuge from poverty to God, that is, the poverty of human religion is defective and wanders his mind and is the agent of hostility (SeyyedRazi: 2000, 505). Various approaches have been proposed in Islam to combat poverty. Succession and moderation in life, and the help of the rich to the needy and the solution to their problems are among these solutions. Therefore, recognizing the barriers to happiness, one can create joy in society and among the institutional and cultural entities.

## CONCLUSION

Islam is the most complete religion and program of life, and in all aspects of life for human beings, it is especially happy, and it deals with homework and recommendations related to the joy of human interest, so for his happiness and joy, he offers specific programs that are in accordance with divine nature He is because the goal of Islam is the true perfection of man and the achievement of the highest levels, so the joy and vitality emphasized in this school must be in a way that does not conflict with the purpose of creation and its final perfection. Also, according to the findings of this research, happiness has significant effects on the individual and social life of human beings. Can improve physical health. Happy people feel safer, make decisions more easily, and have a more cooperative spirit. Happiness is always accompanied by pleasure, optimism, hope and trust. As the human body needs healthy food, human spirits also need vitality and joy. Anxiety, anxiety and anxiety in

life such as fever, chills, headaches, and thousands of other physical pain, which, in addition to analyzing and eliminating physical exertion, also lead to reduced social function. Happiness and freshness are the cause of the health of the human soul and body, and that which promotes human health and promotes the dynamics of reason, is accepted and endorsed by religion. Islam admires happiness in accordance with the basic human needs. The Qur'an, which is one of the best and strongest sources of Islam, has considered life with joy and happiness as the blessing and mercy of God. The message of religion to humans is that the way of salvation is from grief and grief, faith in God and his mention, which gives man peace, joy and joy. The Qur'an confirms the joy and vitality that is the innate human need and provides guidance and guidance for enjoying joy and joy.

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