



“Pleasure” from the Perspective of Jeremy Bentham and its Critique with an Emphasis on Quranic Verses¹

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Abstract

Pleasure serves as a motivator for human beings in both desirable and undesirable behaviors. The concept of pleasure has been discussed by various ethical schools, with some accepting hedonism, including utilitarianism. Utilitarianism was first introduced in the early 18th century by Jeremy Bentham (February 15, 1748 - June 6, 1832) and later adopted by John Stuart Mill (May 20, 1806 - May 8, 1873), along with many philosophers and thinkers who followed suit. In addition, the Quranic verses, which Muslims believe guarantee the happiness of individuals in this life and the hereafter, mention various aspects of pleasure related to topics such as social reforms, food and clothing, and the afterlife. The foundations of hedonism have had a significant impact on philosophers, thinkers, social laws, culture, and people's lifestyles. Therefore, this paper aims to analyze and examine Quranic verses related to pleasure, utilizing a descriptive-analytical and critically researched method of data collection in a library setting. In-text references were completed in both APA and MLA formats. Furthermore, the Persian translation of Naser Makarem Shirazi was utilized for translating Quranic verses.

Keywords

pleasure, love, Quranic verses, Jeremy Bentham, worldly and otherworldly pleasures.

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Introduction

The dominating philosophy in the minds of humans today is defined by materialism and materialistic pursuits. Present-day human pleasures are limited to animalistic pleasures and material acquisitions, such as food and lust. In today's world, comfort and well-being are stripped of any meaning beyond culinary experiences, stylish clothing, and indulging in sexual and sensuous pleasures to the fullest. While modern humans might entertain intellectual and doctrinal beliefs in religion, their practical approach to life is fully materialistic and lacks considerations beyond tangible assets (Gharavian, 2012, pp.53-54).

One of the most prominent, well-known, and recent models of pleasure-oriented schools is utilitarianism, founded on the fundamental principle of utility (maximizing good). As per the Principle of Utility, only rules and actions that deliver the utmost benefit and happiness to the maximum number of people in society are appropriate and required. Utilitarian ethics is, according to many Western thinkers, one of the most commonly accepted ethical philosophies and represents an acceptable foundation for ethics, rights, politics, and economics. Jeremy Bentham, a significant British philosopher, jurist, and reformer, was the founder of utilitarianism. He remained action-oriented, pleasure-seeking, and inclusive. The philosophical principles he established, which depend on the pleasure-seeking nature of humans, stand valid till date (Golestani, 2001, pp.23 and 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 (the founder of utilitarianism) in interpreting pleasure, in this article, we analyze, confirm or criticize it in three sections from the perspective of Quranic verses.

Topic 1: Explanation of Pleasure in Quran;

Topic 2: Foundations of Compatibility between Jeremy Bentham's Utilitarianism and Quranic Verses about Crime;

Topic 3: Foundations of Incompatibility between Jeremy Bentham's Utilitarianism and Quranic Verses about Crime.

1. Explanation of Pleasure in Quran

Before delving into presenting and evaluating the foundations of Jeremy Bentham's utilitarianism and its compatibility with Quranic verses, it is

appropriate to explain and examine pleasure in the Quranic verses. One of the fundamental beliefs of celestial religions is the afterlife and the world beyond death, which is established based on the principles of pleasure and pain. Prophets, their companions, and successors (such as apostles and infallible imams) have always used pleasure and pain as examples to encourage people in society to worship God. The Holy Quran also focuses on pleasure, its motivational strategy, and its examples. The two key phrases that explicitly and implicitly refer to the pleasure and internal attraction of humans in the Quran are "Pleasure" and "Love," and their derivatives.

1-1. Review of the keyword "Pleasure"

The keyword "pleasure" is mentioned in three verses of the Quran, all of which describe the blessings of paradise:

1. "A white drink, delicious to those who drink it" (Sura al-Saffat: 37/46) refers to a white and shiny drink that provides pleasure to the drinkers.

2. "They will be served with gold dishes and cups and will have whatever they desire in them, and find delight in whatever they see, and will abide therein forever" (Sura al-Zukhruf: 43/71) describes how dishes of food and golden cups filled with pure wine are served to them, fulfilling their desires and providing pleasure to their eyes, and they will live there permanently.

3. "The likeness of the Garden which the righteous are promised, has rivers of unpolluted water, rivers of milk whose taste does not change, and rivers of pure wine that provide pleasure to the drinkers" (Sura Muhammad: 47/15) describes the paradise that is promised to the righteous. It includes rivers of pure water, rivers of milk with an unchanged taste, and rivers of pure wine that provide pleasure for the drinkers.

1-2. Review of the keyword "Love"

The keyword "love" and its derivatives are mentioned in 84 verses of the Quran. In these verses, love is used in three different meanings: A) In most of the mentioned verses, it means "Liking or affection": "Say: If your fathers, your sons, your brothers, your wives, your tribes, the wealth you have acquired, the commerce you fear may decline, and the dwellings you love are dearer to you than God and His Messenger and struggling in His cause, then wait until God brings about His command. And God does not

guide those who are disobedient." (Sura al-Tawbah: 9/24). B) In a few verses, it means "seed": "The example of those who spend their wealth in the way of God is like that of a grain which grows seven ears, and in each ear is a hundred grains." (Sura al-Baqarah: 2/261). C) In a limited number of other verses, it means "Preferring something over something else": "O you who believe! Take not your fathers or your brothers as protectors if they love disbelief over belief..." (Sura al-Tawbah: 9/23).

1-3. Review of the keyword "Zin"

In the Quran, when referring to worldly pleasures, the word "pleasure" is rarely used, and in most cases, the word "Zinat" is instead employed (Zahra Abbasi Pour, 1396, p.92). The keyword "Zin" and its derivatives have been used in 43 verses of the Quran, for example: A) "Verily, We have placed whatever is on the earth as an adornment (Zinah) thereof that We may try them which of them is best in conduct" (Surah Al-Kahf 18:7). B) "Whoever desires the life of this world and its adornment (Zinataha), we will fully repay them for their deeds therein..." (Surah Hud 11:15)".

2. Foundations of Bentham's Compatibility with Quranic Verses on Criminal Justice

Foundations of Bentham's compatibility with Quranic verses on criminal justice are discussed in three topics in this section.

2-1. Psycho-logistic Hedonism in Quran

Jeremy Bentham, along with his famous student John Stuart Mill, endorsed psycho-logistic hedonism and used it as the basis for ethical hedonism. Bentham's book "An Introduction to the Principles of Morals and Legislation" famously begins with the quote: "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, are 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."

As seen above, the foundation of ethical hedonism is based on psycho-logistic hedonism. However, according to David Hume's formulation, a "fallacy of ought from is" is present in Bentham's statement. In the Quranic

intellectual system, psycho-logistic hedonism is accepted, but ethical hedonism is rejected. The rejection of ethical hedonism and the necessity for self-restraint and prohibition of some pleasures are detailed in the section on the incompatibility of Bentham's foundations with Quranic verses on criminal justice.

From the standpoint of Quranic verses, psychological hedonism is acceptable. Islam recognizes that humans seek pleasure and will not take action unless they find pleasure in it. One could also argue that Quranic verses endorse motivational hedonism, which asserts that only pleasure and pain motivate our actions. Islam introduces genuine pleasures to humans and recognizes that real happiness lies in obtaining and securing those pleasures. From the Quranic perspective, it is natural for humans to love worldly possessions and wealth.

First Example: "But righteousness is (found) in the person who believes in Allah, the Last Day, the angels, the Holy Scriptures, and the prophets, and who gives their wealth to relatives, orphans, the needy, travelers, those who ask for help, and for freeing slaves, despite their love for it." (Quran 2:177) The verse emphasizes that righteousness is in the act of spending one's wealth on others, out of love for God, and faith in his teachings.

Second Example: "People are attracted to the love of things they desire, such as women, children, wealth in the form of gold and silver, horses, livestock, and cultivated land. All of these things bring joy to this world, but Allah has the best reward awaiting." (Quran 3:14) This verse reflects on how human nature tends towards materialism and pursuit of worldly pleasures.

Third Example: "You will not achieve true goodness until you spend (in the way of Allah) from the possessions you love, and whatever you spend, Allah is aware of it." (Quran 3:92) The verse emphasizes that true goodness cannot be achieved without sacrificing one's beloved possessions in the way of Allah.

Ayatollah Tabatabai supports the psychological theory of pleasure-seeking by citing Quranic verses. He affirms that psychology suggests that individuals seek pleasure in life, and that all activities focus on achieving pleasure and avoiding pain. It is believed that every person loves themselves and their own perfection, and seeks to obtain their own interests. Religious texts corroborate this idea. For example, in the interpretation of the verse "Indeed, he who has attained to faith and does

what is right - and all such are bound to be happy [with their life]!" it is explained that the word "Good" in the verse means more than just wealth, but denotes a natural inclination towards doing good within each human being. When individuals see the material possessions and adornments of this world as their own good, they become strongly attached to them.

2-2. The focus on social pleasures (serving the community) in Quranic verses

The utilitarian moral system has an advantage and superiority over previous hedonistic systems, as it focuses not only on individual dimensions and pleasures but also considers social pleasures, societies, laws, governments, and legislative assemblies. In fact, Bentham emphasizes the promotion of pleasure in society, or the benefit to society. This feature is one of the strengths of Bentham's school when compared to Epicurean and Aristippian hedonism.

In the Epicurean school, "Selfishness" and "Self-centeredness" are the center of ethics, and morality is summarized in personal pleasure that should not cause pain. It does not include social and humanitarian services for the needy and the poor, even though a part of morality is related to others and actions that bring joy and happiness to others. Altruism, utilitarianism, and social benefit are recommended in some Quranic verses:

First example: "{And do good to parents, relatives, orphans, the needy, the close neighbor, and the distant neighbor, the companion at your side, the traveler, and those whom your right hands possess.}" (Quran 4:36) This verse highlights the importance of doing well to those around us, including parents, relatives, orphans, the needy, travelers, and others.

The third example from the Quran reads, "{The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains.}" (Quran 2:261) Those who spend their wealth in the way of Allah are compared to a seed that grows seven ears, each with a hundred grains. Giving money in the way of Allah is a way to promote happiness, progress, and harmony in society. The Almighty God urges people to donate their wealth and help vulnerable groups in society, promising to reward them with multiple blessings. The increase in wealth through charity can be in this world or in the hereafter. Ethical schools that prioritize worldly pleasures over religious doctrines and otherworldly rewards may be deprived of such blessings.

The fourth example states, "{And Allah does not like wrongdoers.}" (Quran 3:140) God does not, in fact, love oppressors. Oppression is a vice in ethics that involves two parties: the oppressor and the oppressed. Examples of oppression and injustice include mistreating peers and other members of society. Reducing oppression in society can eliminate misery, suffering, and darkness, leading to a happier, more benevolent society.

Also, many Quranic verses emphasize altruism and service to society, such as verse 261 of Surah Al-Baqarah, verses 134 and 148 of Surah Ali-Imran, verses 36 and 148 of Surah al-Nisa, verses 13, 42, 64, 87, 93 of Surah al-Maidah, verse 141 of Surah al-An'am, verses 31 and 55 of Surah al-A'raf, verse 58 of Surah al-Anfal, verses 28 and 77 of Surah al-Qasas, verse 40 of Surah al-Shura, verse 9 of Surah al-Hujurat, verse 9 of Surah al-Hashr, verse 8 of Surah al-Mumtahanah, and verse 8 of Surah al-Insan.

2-3. Public interest takes precedence over personal benefit

Bentham established his ethical school of thought based on the principle of utility. 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, p.7)

As evident, societal happiness is the primary concern for Bentham in utilitarianism, taking precedence over individual happiness. In other words, in a conflict between public interest and personal benefit, Bentham prioritizes public interest. This is why John Rawls (1921-2002) believes that utilitarianism is not compatible with fundamental individual rights and freedoms (Peikharfe, 1394, p.100).

From the Quranic perspective, public interest must take precedence over personal benefit. The Quran condemns the affluent that prioritize their personal interests over public interest. They waste their time, are oblivious to the world's reality, and disregard others' suffering. In several verses of the Quran, excessive wealth and irresponsibility that result in such happiness are denounced (Qasas: 28/76-77; Mu'min-Ghafir: 40/75; Shura: 42/48; Dhariyat: 51/10-11; Hadid: 57/23).

In some verses of Quran, the importance of preserving the public interest is emphasized. Some examples are:

a) "{By no means shall ye attain righteousness unless ye give (freely) of that which ye love}." (al-Imran: 3/92) You can never achieve true

goodness unless you spend in the way of God from what you love.

b) "{And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do well.}" (al-Baqarah: 2/195) Spend in the way of God... and do good deeds! God loves those who do good deeds.

3. The Inconsistent Foundations of Jeremy Bentham's Theories with Quranic Verses

In this section, the inconsistent foundations of Jeremy Bentham's theories with Quranic verses are discussed in 4 topics.

3-1. The acceptance of all pleasures by Bentham

In Chapter 5 of "An Introduction to the Principles of Morals and Legislation," Bentham examines pleasures and categorizes them while refraining from forbidding any of them. According to the principle of utility, lower pleasures should be sacrificed for higher ones. Bentham's pleasure-measuring formula consists of four factors: intensity, duration, certainty/uncertainty, and propinquity/remoteness (Bentham, 2017, p.22).

Utilitarianism doesn't forbid any pleasures, even those that may be deemed undesirable by other ethical schools or human sensibilities, as long as they lead to happiness and benefit. Unrestrained animal instincts can lead to many issues and disrupt the system of life. Therefore, material pleasures must be regulated by divine or popular laws to prevent conflicts. Humans must also resist immoral pleasures and temptations to maintain order and peace in society (Gharavian, Philosophy of Ethics from an Islamic Perspective, pp.45-46).

However, in heavenly religions such as Islam and some intellectual schools like Epicureans, Stoics, and Cynics, pleasures are regulated, and some are prohibited. In Islam, pleasures such as eating an orphan's property are strictly forbidden, while overeating is discouraged. Pleasures and pains are generally divided into two types: material and spiritual. Since the true personality of humans resides in their soul, true, lasting, and authentic pleasure is spiritual pleasure in Islam. Therefore, in conflicts between material and spiritual pleasures, one should prioritize spiritual and moral pleasure over material ones (Gharavian, 2012, p.134).

Some verses of the Quran 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." (Al-Baqarah: 2/216) The Holy Quran 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 a luxurious and pleasure-seeking people who were engrossed in the pleasures and desires of this world (refer to verses: 6: 86, 7: 80, 11: 70-74, 77, 82, 89, 15: 57-58, 21: 71-74, 22: 43, 27: 54-56, 34: 26, 28, 32-33, 37: 132, 38: 13, 50: 12, and 54: 32-34, among others). A hadith attributed to 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." (Nahj al-Balaghah, Short Sayings no. 390)

3-1-1. Violation of traditional moral rules and sense of ethics (moral intuitions of humans)

In his book, "An Introduction to the Principles of Morals and Legislation," Bentham introduces the "Principle of sympathy and antipathy" and rejects hedonism. Throughout the book, his emphasis is on increasing profit and happiness while decreasing unhappiness and harm without any restrictions or qualifications. This means that any action that increases profit is considered permissible, even if it goes against conscience and social norms.

Bentham uses the term "Profit" to refer to any characteristic that results in benefit, advantage, pleasure, good, or happiness, and also prevents harm, pain, evil, and unhappiness from affecting the party whose interest is in question. If the party is the community at large, the happiness of the community will be promoted. If it is an individual, then the happiness of that individual will be promoted (Bentham, 2017, p.6.).

Allegory

If a utilitarian brain surgeon and an uneducated, thoughtless beggar find themselves on a sinking boat that can only hold one person, the surgeon may believe it is acceptable to throw the beggar overboard. The surgeon may argue that by using their medical expertise to save their own life, they can bring more happiness and prosperity to the majority than the beggar, who may or may not be of use in the future (Golestani, 2001, pp.16-18).

Criticism and analysis reveal that the sense of ethical conscience is a fundamental aspect of human nature. Although the intensity of this feeling

may vary, it remains a way to distinguish between right and wrong and is confirmed in religious texts. From an Islamic perspective, the roots of ethical principles and foundations are in human nature. "We showed him the way, whether he be grateful or ungrateful" (Surah al-Insan: 3) means that God has shown humanity the path of salvation, and it is up to them to follow or stray from it. Some actions, even if they bring joy, do not align with the innate ethical conscience and sense of humans.

3-2. Ignoring the pleasures of the afterlife

Pleasure and pain can be categorized into two forms: material and spiritual. Some schools of thought recognize only material pleasure and do not appreciate any other kind of pleasure. They believe that happiness can only be experienced through material pleasure and by avoiding material pain. However, other schools of thought, such as heavenly religions, recognize both material and spiritual pleasure and pain, and they believe in an afterlife where spiritual pleasure can be experienced. Therefore, they define happiness differently, not only focusing on material pleasure but also giving importance to spiritual pleasures. They value material pleasures only to the extent that they can provide a path to spiritual pleasure (Gharavian, 2012, pp.73-74).

Bentham's theory, in contrast, did not consider spiritual pleasures or long-term benefits. He limited his view of happiness to the material pleasures of the world, and did not urge people to consider spiritual pleasures. Bentham's focus was primarily on society, government institutions, legislation, and punishment. This emphasis on material pleasures is not comprehensive, as spiritual pleasures are deeper, more stable, and more valuable than fleeting material pleasures. "In order 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, p7).

In the passage above, Bentham discusses the principle of utility, limiting his words to society and worldly life. He did not hold a positive view of religion or religious people, and he associated asceticism and self-denial with them, finding some of their actions contrary to the principle of pleasure-seeking and utility.

In Chapter Two of his book, "An Introduction to the Principles of Morals and Legislation," Bentham went further and rejected the explicit

propositions of heavenly books by calling it the "Fear arising from superstition." However, teachings about the afterlife and the Day of Judgment are common in all Heavenly religions. Bentham's view, based on a materialistic system, overlooks a significant part of human life, which is eternal life in the hereafter. Neglecting these forms of pleasure has led people to ignore the value of spiritual pleasure, which cannot be compared with worldly pleasures in terms of purity, longevity, and quality when considering pleasure.

Criticism and Analysis

The existence of this issue is due to a lack of insight among those who hold this viewpoint. Those who limit human life to this world cannot comprehend any pleasure beyond worldly pleasures, and even then, only to a certain extent. Some of the spiritual pleasures are included in the worldly pleasures that materialistic perspectives cannot experience or compare with physical pleasures (Ahmad Dabiri, *Ethical Philosophy from an Educational Perspective*, p.92). Humans must seek pleasure that is of the highest intensity, quality, and duration. The place to attain sustainable and authentic pleasure is not in this world, but rather in the afterlife. Therefore, humans must choose spiritual and heavenly pleasures over worldly and material pleasures when the two clash with each other.

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

Firstly, "Say, Shall I inform you of something better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah." (Quran 3:15)

Secondly, "Those are [the believers] whose lives the angels take in a state of purity, saying, 'Peace be upon you. Enter Paradise for what you used to do.'" (Quran 16:32)

Thirdly, "Those who prefer the worldly life over the Hereafter...they are in extreme error." (Quran 14:3)

Fourth example: "That is because they preferred the worldly life over the Hereafter and that Allah does not guide the disbelieving people." (Quran 16:107)

In the third example, a group of people who prefer the world over the afterlife have been misguided, and in the fourth example, they are referred to as disbelievers. This concept is emphasized in various verses of the Quran, including verse 14 of Surah Ali-Imran, verse 13 of Surah Ibrahim, verse 107 of Surah al-Nahl, verse 20 of Surah al-Qiyamah, verse 27 of Surah al-Insan, and others.

Imam Ali also condemned worldly pleasures, saying, "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." (Nahj al-Balagha, Letter 224)

Of course, Islam does not forbid excessive enjoyment of the world and its pleasures; only some of them are forbidden. For example, in Surah al-Qasas verse 28/77, it says, "But seeks, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world." And in Surah al-A'raf verse 7/32, it asks, "Say, Who has forbidden the adornment of Allah, which He has produced for His servants and the good [lawful] things of provision?"

3-3. Self-denial (asceticism) Critique by Jeremy Bentham

In his renowned book, "An Introduction to the Principles of Morals and Legislation," Jeremy Bentham criticizes and rejects the principle of self-denial - also known as the principle of asceticism - that has been integral to the accomplishments of heavenly religions and cultural customs. According to Bentham, this principle contradicts the principle of utility, which considers any action to be appropriate as long as it tends towards decreasing happiness (pleasure), and as incorrect as soon as it demonstrates a tendency to increase it. Bentham explains, "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 I 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 in an inverse manner, approving of actions inasmuch 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, p.10-11)

John Stuart Mill, a disciple of Bentham, later adopted the principle to some extent by acknowledging certain ethical rules to avoid the pitfalls of utilitarianism. He acknowledged the importance of self-sacrifice as a source of human power for influencing and benefiting others, but distinguished it from aristocrats or elites and denied it as inherently good in itself. Utilitarianism regards any sacrifice that does not increase overall happiness as wasted. This doctrine accepts only the abandonment of worldly pleasures that serves the purpose of happiness or some other form of happiness for others, whether it be humanity as a whole or a particular group within the boundaries and requirements determined by the collective interests of humanity. Mill explains this viewpoint, stating, "In this dilemma, utilitarian 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, 2018, p.73)

Criticism and Analysis

Two general attitudes towards pleasure have emerged throughout history: some schools of thought prescribe abstaining from pleasure and reject it, while others prioritize and seek pleasure. In Islam, a moderate approach has been adopted where 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 renouncing pleasures include Rāqīyān, Qalbīyūn, and Malāmatīyyah.

Asceticism and restriction 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 significance of not indulging in 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 keyword "zuhd" (in the phrase "al-zahidin") is mentioned only once in the Quran (Surah Yusuf, verse 20), which means "To be uninterested". However, all verses that refer to renunciation of the world and not being attached to it actually emphasize asceticism: "Wealth and children are an adornment of the life of this world. But the everlasting good deeds are better with your Lord for reward and better for hope." (Quran, al-Kahf: 18/46). Wealth and children may adorn worldly life, but the lasting good deeds [values that are stable and worthy] hold more reward and hope in the eyes of your Lord.

Although many verses and hadiths appreciate asceticism, they also encourage striving, being present in society, and serving others: "But righteousness is [in] one who... spends his wealth [out of love for Him] to relatives and orphans and the needy and the traveler and those who ask [for help], and for freeing slaves." (Quran, al-Baqarah: 2/177) Goodness (and good deeds) 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. In a hadith, it is said: "Whoever wakes up and is not concerned with the affairs of the Muslims is not a Muslim." Anyone who is not thinking about serving the Muslim people is not a Muslim (Ibn Babawayh "Sheikh Saduq", 1366 AH, p.131).

3-4. The Unjustifiability of Self-Sacrifice in Jeremy Bentham's Hedonism

Jeremy Bentham, in his works on utilitarianism, did not focus on the afterlife, rewards, punishment, or the pleasures and pains associated with them. As a result, certain acts of self-sacrifice, like engaging in warfare to protect security, are not considered justifiable due to the immeasurable value of human life. However, in heavenly religions, where the belief in an

afterlife and accountability for one's actions are common principles, religious teachings that promise eternal reward can easily motivate and encourage followers towards self-sacrifice.

A) "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not." (Quran, Al-Baqarah: 2/216) This verse highlights that jihad in the way of Allah has been ordained, even though it may be unpleasant. It signifies that something disliked by individuals may contain their own good, or conversely, something liked may bring harm.

B) "Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly." (Quran, As-Saff: 61/4) This verse expresses that Allah loves those who fight collectively in His cause, united as a strong and cohesive structure.

Conclusion

"Pleasure" is a significant and practical concept that imbues all humans throughout the day. Pursuing pleasure and avoiding pain and suffering is the source of animal behavior, consciously or unconsciously, and humans are no exception. Inner and mental matters, such as short-term and long-term goals, intentions, desires, wills, and thoughts, are also subject to pleasure. Therefore, research and study on pleasure, which is the sole motivator of human voluntary actions, is necessary.

In the Quranic verses, numerous examples and diversities of pleasure are described, some of which are permissible (halal) and some are forbidden (haram). In the Quranic worldview, in addition to the world, the realm of the soul and the Hereafter also exist. Consequently, the pleasures mentioned in the Quran are divided into three categories: worldly, soulful, and eternal. The degree to which humans enjoy the pleasures of the second and third categories depends on their avoidance of forbidden worldly pleasures.

In this article, the foundations of hedonism, one of the influential and effective hedonists in the 18th and 19th centuries, Jeremy Bentham, were examined and evaluated based on the Quranic verses. Bentham's compatible and incompatible opinions in relation to the Quranic verses were explained and analyzed, and some Quranic verses were cited. By explaining useful and appropriate pleasures, individuals strive to achieve

them and adjust their intentions and interests accordingly. The results and achievements of this research can be valuable for teachers, educators, ethics professors, and anyone involved in teaching and education, whether practically or theoretically.

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