



Revaluation of the Factors of Happiness with an Emphasis on the Perspective of the Holy Quran



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Abstract

This article employs a descriptive-analytical method, utilising library resources to recognise the factors of happiness with an emphasis on the perspective of the Quran. The goal is to delve deeply into the verses, narrations, and analysis of happiness, addressing the spiritual and physical needs of humans in this regard. The Islamic lifestyle, devoid of worry and anxiety, and harmonious with creating a cheerful spirit while being rooted in religious foundations, requires an analysis of religious texts and their accurate analysis. Physical and material factors contributing to happiness include bodily nutrition, cleanliness, wealth and riches, adornment, pleasant sounds, and music. Psychological and internal factors encompass aspects such as sleep, travel, and spouses as sources of happiness. Furthermore, social factors such as maintaining family ties, relationships with friends, and helping others play a significant role in happiness alongside religious and doctrinal elements such as faith, connection with God, contentment, and charity. The findings of this article suggest that many sources of happiness do not require significant expenses, and individual and social factors are crucial in achieving happiness.

Keywords: Happiness, Islamic lifestyle, Quran, Spiritual and physical needs.

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Introduction

Joy and cheerfulness have always been focal points of attention due to their significant impact on shaping the human personality, and they are considered essential aspects of life, such that in all human societies, people seek and aspire for happiness.

One of the most crucial aspects of happiness is the sense of satisfaction and contentment, which receives considerable attention. The theme of happiness is not only significant in human societies but also holds importance in divine religions such as Judaism, Christianity, and Islam. In numerous verses, the Holy Quran refers to this topic. Therefore, this article employs a descriptive-analytical approach, utilising library resources to explore the factors contributing to happiness with an emphasis on the perspective of the Holy Quran to take a step towards elucidating religious insights.

The questions that this article seeks to answer include:

- What are the physical and material factors of happiness?
- What are the psychological and internal factors of happiness?
- What are the social factors contributing to happiness?
- What are the religious and spiritual factors contributing to happiness?

Numerous books and articles have delved into the subject of happiness, with researchers, jurists, Quranic exegetes, and scholars contributing valuable content. However, the objective of this article is to recognise the factors of happiness with an emphasis on the perspective of the Holy Quran.

The term ‘factors of happiness’ refers to the causes and reasons for happiness. The primary factor that causes joy or sorrow for an individual is their attitude towards themselves, the world, and the events that take place therein. Often, a person becomes happy by gaining worldly possessions and sorrowful by losing them. Such an outlook is not acceptable, according to the Quran, as Allah states: “And when We let



people taste [Our] mercy, they exult in it; but should an ill visit them because of what their hands have sent ahead, behold, they become despondent!”³ (Quran 30:36). The transient worldly sorrow and happiness can bring delight if aligned with human desires, but if not, they lead to sorrow. The Quran does not consider such joy and sorrow as genuine, and if happiness is not coupled with growth in completion, it will transform into sorrow in the long term.

The question as to why some individuals are happy while others are depressed and sad has various dimensions. In summary, it can be said that multiple factors, including genetic traits and environmental, upbringing, and religious factors play a role in this matter. The debate about whether inheritance or environmental and upbringing factors have a greater impact is not necessarily conclusive, as human beings can cultivate or eliminate any trait within themselves through willpower, effort, and determination. Moreover, individuals are capable of substituting their thoughts, beliefs, and ethical characteristics. Through practice and the cultivation of a certain mindset, individuals can significantly influence their personalities to the extent that these changes can easily be passed on to subsequent generations. The inner and external environment of individuals are like two intertwined threads, influencing each other and being subject to change.

In general, the factors influencing happiness vary based on time, place, and individuals. However, religious teachings provide a framework for cultivating a content and stable personality. They emphasise reaching the station of contentment and certainty through one’s willpower and determination. Additionally, religious teachings encourage the utilisation of divine gifts and blessings which align with the innate nature of mankind,

3 . « وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبُهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَمْتَنِّتُونَ » (الروم / ٣٦).

allowing them to fulfil their material needs through them. What religion emphasises is not merely promoting a happy and content mindset without bounds, but it sets clear boundaries in the utilisation of external pleasures and establishes limitations, considering them within the framework of the divine legislator.

1. Physical and material factors

Various material pleasures play a role in creating joy and happiness for the human body. Pleasures perceived through the five senses are felt in the body every day. Although some people find delight in only these types of pleasures, from a religious perspective, there is no prohibition against them. In some cases, they are even asserted for creating tranquillity and addressing physical deficiencies. It is worth mentioning that while these material joys are not religiously prohibited, they cannot be considered fundamental and the ultimate goal of human existence. Their greatest impact lies in contributing to genuine peace and happiness, serving as a means to achieve them. Simply listening to a beautiful melody, witnessing a scenic view, eating a delicious meal, or wearing exquisite clothing cannot be inherently happiness-inducing because individuals perceive these factors differently. For example, someone may derive immense pleasure from eating a delicious and colourful meal, but that meal may not be desirable or, at the very least, elicit an emotional response from others. Moreover, individual differences in terms of age, gender, education, etc. contribute to variations in the experience of pleasure from a single phenomenon. Even a single person may react differently to a phenomenon at different stages of life. Therefore, to discuss the factors influencing feelings of joy and pleasure, one must delve into the personalities of individuals, their psychological and religious characteristics, etc.

Physical and material factors that influence happiness are as follows:



1.1. Bodily nutrition

The physical body of a human possesses various faculties, and perceiving the perfection of each faculty contributes to the creation of happiness. Imam Sadiq (a) enumerates the factors of happiness in ten things: “Happiness is in ten things: walking, riding, swimming, looking at greenery, eating, drinking, looking at a handsome face, sexual intimacy, brushing one’s teeth, and conversation”⁴ (Majlisī 1982, 73:322).

Good nutrition not only affects the body but also has an impact on the human soul. Some food items contribute to happiness directly while others lead to joy and contentment indirectly. The Quran mentions various fruits, such as “gardens and vineyards”⁵ (Quran 78:32). According to nutritional scientists, in addition to being considered a complete and nutritious food and its components being very close to breast milk, grapes generate heat in the body equivalent to twice that of meat. Therefore, grapes strengthen the nerves, stimulate energy, and, due to their rich vitamin content, provide energy and vigour, making a person feel lively (Bistūnī 2007, 171). Additionally, narrations mention Prophet Noah, who complained to Allah out of sorrow and grief. The divine response came: “O’ Noah, eat black grapes to dispel the grief from your heart”⁶ (Ḥurr Āmulī 2001, 36).

1.2. Cleanliness

Religious teachings emphasise the outward appearance of believers and consider it a means of expanding their hearts as well as those of their

4 . الخصال، الطّالِقانيّ، عَنِ الْعَدَوِيِّ عَنْ صُهَيْبِ بْنِ عَبَّادٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ : قَالَ : « التُّشْرَةُ فِي عَشْرَةِ أَشْيَاءَ فِي الْمَشِيِّ وَالرُّكُوبِ وَالِازْتِمَائِ فِي الْمَاءِ وَالتَّنْظَرِ إِلَى الْخُضْرَةِ وَالْأَكْلِ وَالشُّرْبِ وَالْجَمَاعِ وَالسَّوَاكِ وَغَسْلِ الرَّأْسِ بِالْحَطِيمِيِّ وَالتَّنْظَرِ إِلَى الْمَرْأَةِ الْخَسَنَاءِ وَ مُحَادَثَةِ الرِّجَالِ » .

5 . ﴿ حِدَائِقُ وَأَعْنَابًا ﴾ (النِّبَاءُ / ٣٢)

6 . أحمد بن محمد بن خالد البرقي، في المحاسن عن عثمان بن عيسى عن فرات بن أنحف قال: قال أبو عبد الله عليه السلام: «إن نوحا شكأ إلى الله الغم فأوحى الله إليه أن كل العنب فإنه يذهب الغم» .



families and society. The Quran states: “O’ children of Adam! Put on your adornment on every occasion of prayer... Say, ‘Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of [His] provision?’”⁷ (Quran 7:31-2).

These two verses express that Allah values beauty and pure sustenance and considers them sources of human joy and delight. The Prophet of Islam introduced cleanliness as the foundation and cornerstone of Islam⁸ (Pāyandih 2003, 391), considering it a part of faith⁹ (ibid, 790). In addition to outward cleanliness, religious teachings address cleanliness in clothing (Quran 74:4), food vessels, homes, and living spaces, among other things. Numerous narrations from the Infallibles have emphasised these aspects as commendable traditions. Given that discussions about cleanliness and Islam’s emphasis on it are well-known among people, we will refrain from delving into it to avoid redundancy.

1.3. Wealth and riches

One of the factors contributing to physical happiness and an instance of worldly and material joy is wealth. Therefore, wealth and possessions play a role in creating satisfaction and happiness for humans. In religious teachings, wealth is defined and holds a specific position. On one hand, wealth is considered “Lord’s grace”¹⁰ (Quran 2:198) and a means for the ‘strength and stability of society,’ capable of leading to ‘prosperity in this world and the Hereafter’¹¹ (Quran 28:77) for mankind. On the other hand, it is deemed to lack ‘intrinsic value’ (Quran 2:247) and be ‘ineffective

7 . ﴿ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ... قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ... ﴾ (الاعراف/ ٣١-٣٢)

8 . پیامبر ﷺ: «تَنْظَفُوا بِكُلِّ مَا اسْتَطَعْتُمْ فَإِنَّ اللَّهَ تَعَالَى بَنَى الْإِسْلَامَ عَلَى النُّظْفَةِ وَلَنْ يَدْخُلَ الْجَنَّةَ إِلَّا كُلُّ نَظِيفٍ».

9 . پیامبر ﷺ: «التَّزْهِفُ مِنَ الْإِيمَانِ».

10 . ﴿ فَضُلًّا مِنْ رَبِّكُمْ ﴾ (البقره/ ١٩٨)

11 . ﴿ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَ لَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ﴾ (القصص/ ٧٧)

“By the means of what Allah has given you, seek the abode of the Hereafter, while not forgetting your share of this world” (Quran 28:77)



against divine will (Quran 3:116). Imam Ali (a) states: “One who is content with what Allah has provided will not grieve over what others possess”¹² (Kulaynī 2001, 8:19).

The Quran mentions the story of Korah’s (*Qārūn*) wealth: “When his people said to him, ‘Do not exult! Indeed Allah does not like the exultant’”¹³ (Quran 28:76). The Quran does not deny the idea of Korah’s people that wealth can lead to happiness; however, it opposes wealth that becomes the purpose of life and leads to arrogance and pride. Therefore, any matter creates joy when its monotheistic aspect becomes the focus: “in a few years. All command belongs to Allah, before and after, and on that day the faithful will rejoice”¹⁴ (Quran 30:4). This is the spiritual joy that leads to the satisfaction of the Lord.

1.4. Adornment

To a certain extent, human beings need the fulfilment of desires to continue life in nature and the world. Meeting natural needs is essential. Therefore, meeting these needs requires attention to sensory and apparent perceptions as well as internal perceptions. Appreciating the beauty and attractions of external and sensory needs provides a desirable foundation for the development of spiritual perfection and is approved by religion. As Parhizgar explains:

One of the innate characteristics of humans is the inclination towards beauty and beautification. They like both external beauty, known as *ḥasan*, and internal and intrinsic beauty, known as *iḥsān*. One of the fundamental principles in the Islamic education system is the influence of the external and internal on each other. The appearance and adornment of an individual

12 . «وَمَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَأْسَفْ عَلَى مَا فِي يَدِ غَيْرِهِ» .

13 . «إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ» (القصص / ٧٦) .

14 . «فِي يَضَعُ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ» (الروم / ٤)



can have an effective role in evoking happiness within them. Elements like a pleasant fragrance, the type of clothing, and colours can contribute to evoking a sense of joy in suitable situations. Neglecting these aspects, such as having a dishevelled appearance, using inappropriate colours or colours that do not have the desired effect on the individual's psyche, being in stressful environments, etc. can lead to laziness and a lack of enthusiasm. (Parhizgār 2011, 66)

Therefore, one of the principles that Islam emphasises is attention to appearance, adornment, and careful use of colours to the extent that adornment in wearing clothes, cleanliness, using kohl, applying henna, using perfumes, and more have been allocated specific chapters in jurisprudential and hadith books. One of these chapters is related to the adornment of Muslims for each other. There are many narrations in this chapter regarding the adornment of Muslims in their interactions with family, friends, acquaintances, and society. For instance, Imam Sadiq (a) narrates from Imam Ali (a): “Each of you should adorn yourself for your Muslim brother in the best manner possible, just as you would like to be seen by strangers”¹⁵ (Kulaynī 2001, 6:439-440). The preservation of appearance, grooming the hair and the body, and the use of perfume are considered important parts of the Prophet's *Sīra*, and others were advised to act similarly. If he saw someone with an unkempt appearance, he would express dissatisfaction. It is narrated from Imam Sadiq (a) that the Prophet (s) saw a person with dishevelled hair, torn and dirty clothes, and in a bad state. He said, “One of the signs of faith is to benefit from and enjoy blessings.”¹⁶ (ibid, 6:439).

15 . عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عليه السلام: «لِيَتَرْتَبِينَ أَحَدَكُمْ لِأَخِيهِ الْمُسْلِمِ كَمَا يَتَرْتَبِينَ لِلْغَرِيبِ الَّذِي يُحِبُّ أَنْ يَرَاهُ فِي أَحْسَنِ الْهَيْئَةِ» .

16 . سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَسْعَدِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «أَبْصَرَ رَسُولُ اللَّهِ صلى الله عليه وآله رَجُلًا شَعْبًا شَعْرُ رَأْسِهِ وَسِخَةٌ ثِيَابُهُ سَيِّئَةٌ حَالُهُ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وآله مِنَ الدِّينِ الْمُشْعَةُ وَ إِظْهَارُ التَّعَمَّةِ» .



In addition to focusing on outward appearance, religious teachings also emphasize the use of appropriate colours in clothing, decorating the home, etc. In the Quran, the colour yellow is introduced as a colour of joy and happiness. The Quran states in this regard: “a cow that is yellow, of a bright hue, pleasing to the onlookers”¹⁷ (Quran 2:69). It seems that the emphasis on the colour yellow is because it reminds people of the rays of sunlight. Regarding footwear, yellow is also recommended. In a hadith, Imam Sadiq (a) says: “Wearing yellow shoes brings joy and delight”¹⁸ (Kulaynī 2001, 6:466). In a similar hadith from Imam Ali (a), it is narrated: “Anyone who wears yellow shoes will experience a decrease in sorrow”¹⁹ (Zamakhsharī 2001, 1:150). In the psychology of colours, yellow is considered a warm colour, described as the “colour of happiness, liveliness, joy, a symbol of light and the afterlife, soothing, and a reminder of sunlight” (Shahāmat 2001, pp. 36-37).

In addition to the colour yellow, the use of blue, green, white, and red colours is mentioned in hadiths, but we will omit their details to avoid prolixity. In the hadiths, the colour black is disliked. The Prophet discouraged wearing black except for specific clothing items such as the turban and the cloak²⁰ (Kulaynī 2001, 6:449). Black is considered a silent, stationary, and immobile colour, believed to lead to reduced activity, inducing weakness and sluggishness. It is seen as overwhelming and a symbol of sorrow, grief, fear, concealment, and obscurity (Shahāmat 2001, pp. 36-37).

17 . «بَقْرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ» (البقره/٦٩)

18 . عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «مَنْ لَبَسَ نَعْلًا صَفْرَاءَ كَانَ فِي سُورِهِ حَتَّى يُبَلِّغَهَا».

19 . وعن علي رضي الله عنه: «من لبس نعلا صفراء قل همه لقوله تعالى تسر الناظرين».

20 . عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: «كَانَ رَسُولُ اللَّهِ صلى الله عليه وآله يَكْرَهُ السَّوَادَ إِلَّا فِي ثَلَاثِ الثُّغَفِ وَالْعِمَامَةِ وَالْكِسَاءِ».



1.5. Pleasant sounds and music

Another factor contributing to human happiness and joy is listening to pleasant sounds. The sound of flowing water, the rustle of leaves in the wind, birdsong, and other sounds created in nature are harmonious with human nature and provide the grounds for happiness and contentment. Therefore, the creation of beautiful sounds has been a focal point of human attention. Generally, humans are inclined to rhythm and harmony, and they tend to react negatively to discord and disorder. Eyes and ears play a significant role in perceiving environmental stimuli in humans.

Pleasant sounds are considered among the perfections to the extent that a beautiful voice is recognised as a characteristic of those drawn close to Allah. It is narrated by Imam Sadiq: “Allah has not sent any prophet except with a pleasant voice”²¹ (Kulaynī 2001, 2:616). Reference has also been made to the beautiful voice of the Imams during the recitation of the Quran: “Ali ibn Muhammad al-Nawfali narrates, ‘I was with Imam Kazim (a) when we were discussing recitation. The Imam said, ‘When Imam Sajjad (a) recited the Quran in a beautiful voice, sometimes people passing by would faint. If the Imam revealed his beautiful voice, the people would not be able to tolerate its immense beauty.’ I asked, ‘Did the Messenger of Allah not raise his voice when reciting the Quran before the people during prayers?’ The Imam replied, ‘The Prophet (s) did so to the extent of the ability and capacity of the people who were with him’”²² (ibid, 2:615). In a hadith from the Holy Prophet (s), it is mentioned that among the best beauties are beautiful hair and a pleasant voice²³ (ibid, 4:615). Muslims are also

21 . عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ عُمَرَ الصَّيْقَلِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ السَّكُونِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْجَيْمِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «مَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيًّا إِلَّا أَحْسَنَ الصَّوْتِ».

22 . عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ حَسَنَ بْنِ شَمُونٍ قَالَ حَدَّثَنِي عَلِيُّ بْنُ مُحَمَّدٍ التُّوفَلِيُّ عَنْ أَبِي الْحَسَنِ عَلَيْهِ السَّلَامُ قَالَ: «ذَكَرْتُ الصَّوْتِ عِنْدَهُ فَقَالَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ كَانَ يَقْرَأُ قُرْآنًا مَرَّ بِهِ الْمَاءُ فَصَعِقَ مِنْ حُسْنِ صَوْتِهِ وَإِنَّ الْإِمَامَ لَوْ أَظْهَرَ مِنْ ذَلِكَ شَيْئًا لَمَا اخْتَمَلَهُ النَّاسُ مِنْ حُسْنِهِ فَلْتٌ وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ وَ يَرِيقُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُحْمَلُ النَّاسُ مِنْ خَلْفِهِ مَا يُطِيقُونَ».

23 . عِنْدَهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَجْمَلِ الْجَمَالِ الشَّعْرَ الْحَسَنَ وَ نَعْمَةَ الصَّوْتِ الْحَسَنَ».



encouraged to recite the Quran with a beautiful and sombre voice. Imam Sadiq (a) narrates from the Prophet (s): “Everything has a decoration, and the decoration of the Quran is a beautiful voice”²⁴ (ibid, 4:616).

2. Psychological and internal factors

After discussing the material and physical factors in inducing happiness and well-being in humans, we turn our attention to psychological and internal factors. The health of the human spirit and psyche has a significant impact on living joyfully and maintaining a healthy lifestyle. Having a healthy spirit and psyche involves possessing refined thoughts and balanced speech and conduct.

2.1. Sleep

Allah refers to the role of the night in the tranquillity of the creation: “Splitter of the dawn, He has made the night for rest, and the sun and the moon for calculation. That is the ordaining of the All-mighty, the All-knowing”²⁵ (Quran 6:96). This verse has been explained in the following manner:

It is well-established that humans tend to strive and make efforts in the presence of light and brightness. Blood circulation becomes active on the body’s surface, and all cells are ready for activity. For this reason, sleep is not very calming in the presence of light. However, the darker the environment, the deeper and more comforting the sleep. This is because in darkness, blood circulates within the body and in general, the cells enter a state of calm and rest. This is why, in the natural world, both flora and fauna go to sleep under the darkness of the night, and they become active and start their activities at the first light of dawn. (Bistūnī 2007, pp. 40-41)

24 . عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سَيِّدَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ النَّبِيُّ ﷺ: «لِكُلِّ شَيْءٍ حِلْيَةٌ وَحِلْيَةُ الْقُرْآنِ الصَّوْتُ الْحَسَنُ».

25 . «فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسُ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ» (الانعام/٩٦).

Furthermore, the Quran states: “and make your sleep for rest?”²⁶ (Quran 78:9). Night, sleep, and rest in its darkness provide not just physical calmness but also spiritual and psychological tranquillity to humans, setting the foundation of mental joy. Imam Sadiq (a) says: “Sleep is the source of physical tranquillity...”²⁷ (Şadūq 1992, 4:402). Bistūnī states that “individuals who do not sleep naturally are withered, irritable, depressed, and sad. In contrast, those who enjoy moderate sleep awaken and perceive extraordinary vitality and energy within themselves” (Bistūnī 2007, 45). This temporary stationariness results in the rest and rejuvenation of tired organs, strengthening the spirit and body, renewing human vitality, dispelling any fatigue and discomfort, and ultimately preparing for renewed activity.

2.2. Spouses

It is undeniable that a healthy and fruitful marriage brings about emotional and psychological tranquillity in individuals, leading to happiness and joy. The Quran explicitly mentions this point:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَمِرُونَ﴾ (الروم/ ٢١)

“And of His signs is that He created for you mates from your own selves that you may take comfort in them, and He ordained affection and mercy between you. There are indeed signs in that for a people who reflect.” (Quran 30:21)

The Quran has designated the purpose of marriage as tranquillity and peace. Under this tranquillity, the spiritual and psychological happiness of individuals will be realised.

26. ﴿وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا﴾ (النبا/٩).

27. قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: «النَّوْمُ رَاحَةٌ لِلْجَسَدِ...».



Indeed, the presence of spouses with these qualities, which are a source of the tranquillity of their lives, is considered a great divine gift. This tranquillity arises because these two genders complement each other, fostering each other's blossoming and joy in such a way that each is incomplete without the other. Naturally, such a strong attraction exists between a being and its complement. (Bistūnī 2007, 54)

2.3. Travel and journeying

Another factor that contributes to happiness and mental tranquillity is travelling. Imam Ali (a) refers to five benefits of travelling in the Diwan [i.e. a collection of poems] attributed to him: "The easing of worries and the acquisition of a livelihood, along with knowledge, manners, and the companionship of a noble person"²⁸ (Nūrī 1987, 8:115). While travelling, apart from becoming acquainted with the signs within this world and oneself, individuals experience a renewal of their strength and mental tranquillity. The benefits of travelling include reducing psychological stress and worries, escaping from monotony and routine, experiencing visual and auditory diversity, strengthening a sense of cooperation and group spirit among fellow travellers, etc. Each of these aspects can independently contribute to the tranquillity of the soul and mind, leading to happiness and joy.

3. Social factors

In this study, social factors refer to the conditions in which an individual grows up and lives. Interacting with various groups within society plays a crucial role in generating emotional energy for individuals. This includes familial relationships, interactions with friends and colleagues, helping others, etc.

و سَافِرٍ فِئِي الْأَسْفَارِ حَمْسُ فَوَائِدَ
و عِلْمٌ وَ آدَابٌ وَ صُحْبَةٌ مَا جِدَ

تَغَرَّبَ عَنِ الْأَوْطَانِ فِي طَلَبِ الْعَلَى - . 28
تَفَرَّجُ هَمٌّ وَ اِكْتِسَابُ مَعِيشَةٍ

3.1. Maintaining familial ties

One of the social dimensions of human beings is the connection with relatives and family, which, in addition to the bond between family members, has a significant impact on one's tranquillity and happiness. The Quran warns against severing ties with relatives:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ (النساء ١/)

“O mankind! Be wary of your Lord who created you from a single soul, and created its mate from it, and, from the two of them, scattered numerous men and women. Be wary of Allah, in whose Name you adjure one another, and the wombs. Indeed Allah is watchful over you” (Quran 4:1)

Regarding this verse, Tafsir *al-Mizān* states:

The meaning of adjuring by Allah is that people request something from each other by swearing to Allah... and adjuring by Allah the Almighty is an allusion to the fact that Allah the Immaculate is honoured and esteemed in their eyes because a person swears by someone or something that they consider great and hold dear. However, when it mentions ‘wombs’ [*al-arḥām*], it is understood from its apparent meaning that it is connected to the glorious Name of Allah, and the meaning would be such: “Beware of Allah in whose Name you adjure one another and beware of the relatives.” The word *arḥām* is the plural form of the word *raḥim*, which originally meant the place of growth and manifestation of the foetus in the wombs of mothers. It is the internal organ that God has placed within the female to nurture the foetus, and it becomes a fully developed child. This is the original meaning of the word *raḥim*. However, it was later used metaphorically by extension in the sense of kinship and family. The Noble Quran has given the utmost importance to the matter of *raḥim*... because *raḥim* (womb) is a small community just as the people are a large community, and the Quran took care of the community and considered it



a reality with properties and effects, just as it cared about the individual human being and considered it a reality with properties and effects that derive from existence... (Ṭabāṭabā'ī 1996, 4:137-138)

Imam Ali (a) speaks about the positive effects of relationships with family, stating: “O people! Surely no one (even though he may be rich) can do without his kinsmen, and their support by hands or tongues. They alone are his support from rear and can ward off from him his troubles, and they are the most kind to him when tribulations befall him”²⁹ (Nahj al-Balaghah, Sermon n. 23).

Therefore, when someone is present among family members and they help each other in difficulties and hardships, it induces a sense of usefulness and acceptance within them. When one strives to resolve their issues and they witness the satisfaction in the faces of their family members, it leads to one’s inner comfort and contentment, ultimately contributing to happiness and joy.

3.2. Associating with friends

One of the types of social relationships is associating with righteous friends, which sets the foundation for joy and peace of mind. Just as Allah warns about maintaining relationships with relatives and not severing kinship ties, attention is also paid to the social aspect of human life and connecting with peers. In the Quran, it is stated: “And maintain the prayer, and give the zakat, and bow along with those who bow [in prayer]”³⁰ (Quran 2:43).

The exegesis of the verse mentions:

29 . « أَيُّهَا النَّاسُ، إِنَّهُ لَا يَسْتَعِينِي الرَّجُلُ - وَإِنْ كَانَ ذَا مَالٍ - عَنْ عَشِيرَتِهِ، وَدَفَاعِهِمْ عَنْهُ بِأَيْدِيهِمْ وَالسِّتِيهِمْ، وَهُمْ أَكْثَرُ النَّاسِ خِيَطَةً مِنْ وَرَائِهِ وَأَلْمُهُمْ لِشَعْبِهِ، وَأَعْظَمُهُمْ عَلَيْهِ عِنْدَ نَارِلَةٍ إِنْ تَزَلَّتْ بِهِ ».

30 . « وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ » (البقره / 43)



This verse indicates several messages, including:

1. It invites towards righteous actions.
2. Prayer and zakat were also present in the rituals of the Jews.
3. The connection with Allah is established through prayer, helping Allah's creation through zakat, and companionship with others, forming a sacred triangle.
4. The fundamental command regarding prayer is to perform it in the congregation. The foundation of the religion is based on participating in the community and avoiding seclusion and isolation. (Qarā'atī 2004, 1:104)

In a hadith, it is mentioned: “The most helpless of all men is he who cannot find a few brothers during his life, but still more helpless. is he who finds such a brother but loses him”³¹ (Nahj al-Balaghah, Hadith n. 12).

In conclusion, it can be stated that due to the social nature inherent in humans, they have a tendency to connect with like-minded friends, deriving pleasure from their companionship. In times of need, these faithful friends may provide better assistance than one's relatives. This sense of closeness and this verbal and non-verbal connection bring satisfaction, setting the foundation for human happiness.

3.3. Helping others

Another social factor that can have a positive impact on creating a joyful spirit for humans is work, social activity, and ultimately helping others. The effects and blessings of working and effort are twofold: on one hand, they directly benefit the individual by preventing poverty, alleviating financial constraints, and contributing to the well-being of oneself and one's family. On the other hand, these efforts are occasionally directed towards serving others or one's community, fostering a spirit of altruism

31. «أَعْجَزُ النَّاسِ مَنْ عَجَزَ عَنِ اكْتِسَابِ الْإِخْوَانِ وَ أَعْجَزُ مِنْهُ مَنْ صَبَّحَ مَنْ ظَفِرَ بِهِ مِنْهُمْ».



and self-sacrifice in individuals and providing the grounds for inner comfort. Even if the act of helping others involves simply uttering appropriate words, cooperation, or bringing a smile to another person's face, it brings about a sense of satisfaction and happiness within oneself. Therefore, serving others not only enriches one's own life but also boosts self-confidence.

Helping others is highly valued and emphasised in religious teachings. It is of such importance to the extent that the Prophet of Islam states: "One who wakes up in the morning without caring for the affairs of the Muslims is not a Muslim"³² (Kulaynī 2001, 2:163). Furthermore, regarding the verse: "Is the requital of goodness anything but goodness?"³³ (Quran 55:60), Imam Ali (a) mentions: "If you are met with a greeting, give better greetings in return. If a hand of help is extended to you, do a better favour in return, although the credit would remain with the one who was first"³⁴ (Nahj al-Balaghah, Hadith n. 62). Another hadith mentions: "Happiness lies in three things: loyalty, respecting the rights of others, and cooperating in times of trouble"³⁵ (Ibn Shu'bah Ḥarrānī 1983, 323). Therefore, serving others and tending to the needs of the less fortunate are among the factors contributing to both the outward and inward happiness of an individual.

4. Religious factors

As previously mentioned, happiness and joyful living are natural and inherent needs of human beings. On the other hand, we live in a society designed based on the Sharia. In addition to religious commandments and

32 . عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ لَا يَهْتَمُّ بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ».

33 . «هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ» (الرحمن / ٦٠)

34 . «إِذَا حَيَّيْتَ بِتَحِيَّةٍ، فَحَيَّ بِأَحْسَنَ مِنْهَا. وَإِذَا أُسْدَيْتَ إِلَيْكَ يَدٌ فَكَافِئْهَا بِمَا يُرِي عَلَيْهَا وَ الْفَضْلُ مَعَ ذَلِكَ لِلْبَادِي».

35 . «السُّرُورُ فِي ثَلَاثٍ جَلَالٍ فِي الْوَفَاءِ وَ رِعَايَةِ الْحُقُوقِ وَ التُّهُؤِضِ فِي التَّوَائِبِ».

values, social laws and norms must also have a religious perspective. Given that Islam does not overlook any human needs, the religious viewpoint on the concept of happiness and its contributing factors should be explored. Although some individuals in society focus on happiness and joy through music, dance, magic, etc., it is essential to pay closer attention to identifying the factors that induce happiness and joy from a religious perspective.

Therefore, since the religious approach to the subject of happiness and joy has often been surrounded by scepticism and questions, believers are frequently asked questions like, “What is the religious perspective on happiness in a particular matter?” or “Does your religion allow this or not?” This part of the study is not intended to articulate the religious viewpoint on the instances of happiness. However, some of these viewpoints will be explored. Here, the focus is on addressing the question of what religious factors can contribute to happiness and joy. Answering this question aims to negate the assumption among religious individuals that the components of happiness and joy are not sanctioned by the Sharia because discussing the influential religious factors of happiness is based on the acceptance of joyful living in religious teachings.

4.1. Faith

Perhaps it could be said that the most important factor that contributes to joy and happiness is faith in the Lord. The foundation of all joy and happiness is the absence of anxiety and worry and achieving peace of mind, and this is all rooted in relying on and having faith in divine power. Fear and worry about the potential loss of blessings result from the present or future. The friends of Allah will not mourn the loss of material blessings and are not anxious about losing them in the future; rather, they recognise that everything is under divine control and have faith in the actions of their Lord. Therefore, as the Quran states: “Those who have faith and do not taint their faith with wrongdoing for such there shall be safety, and they



are the[rightly]guided”³⁶ (Quran 6:82), or in other words: “those who have faith, and whose hearts find rest in the remembrance of Allah. Look! The hearts find rest in Allah's remembrance!”³⁷ (Quran 13:28).

4.2. A connection with Allah

One of the factors that brings joy and contentment to a person is being in communion with Allah. Raghīb Isfahānī considers *uns* to be opposite to repulsion, in the sense of seeking closeness (Rāghīb Isfahānī 1991, 2:94). Therefore, the best way to alleviate sorrow and grief and replace it with happiness is to have faith in Allah and establish a connection with Him: “Indeed, those who say, ‘Our Lord is Allah!’ and then remain steadfast...”³⁸ (Quran 41:30). Imam Sadiq (a) describes the recognition of Allah as a source of comfort in every distress and the companion in every loneliness³⁹ (Kulaynī 2001, 8:247). Remembrance of Allah evokes spiritual delight and serves as a foundation for joy while neglecting Him leads to the hardships of life: “But whoever disregards My remembrance, his shall be a wretched life, and on the Day of Resurrection, We shall raise him blind”⁴⁰ (Quran 20:128). The Quran identifies the main cause of these tribulations as neglecting the remembrance of Allah as it is the source of inner peace, and neglecting Him leads to anxiety, fear, and worry.

In religious teachings, numerous benefits and blessings are mentioned for establishing a connection with Allah, and one of them is joy and contentment. Any form of connection with the unseen source for which a person strives and, in some cases, exerts visible effort to attain, becomes

36. «الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ» (الانعام/ ٨٢)

37. «الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ» (الرعد/ ٢٨)

38. «إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا...» (فصلت/ ٣٠)

39. مُحَمَّدُ بْنُ سَالِمٍ بْنِ أَبِي سَلَمَةَ عَنْ أَحْمَدَ بْنِ الرَّيَّانِ عَنْ أَبِيهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عليه السلام قَالَ: «... إِنَّ مَعْرِفَةَ اللَّهِ عَزَّ وَجَلَّ آيَسٌ مِنْ كُلِّ وَخْشَةٍ وَصَاحِبٌ مِنْ كُلِّ وَخْدَةٍ...».

40. «وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى» (طه/ ١٢٤).



one of the ways to evoke joy and happiness. Imam Ali (a) advises his son, Imam Hasan (a), in his letter: “Therefore, whenever you call Him He hears your call, and whenever you whisper to Him He knows the whisper. You place before Him your needs, unveil yourself before Him, complain to Him of your worries, beseech Him to remove your troubles seek His help in your affairs”⁴¹ (Nahj al-Balaghah, Letter n. 31). It is evident that speaking to someone who is accessible at all times, has no time constraints, and is within the human’s innate nature can alleviate one’s sorrows and make the person hopeful and joyful.

Regarding the verse: “And take recourse in patience and prayer,”⁴² (Quran 2:45), it has been narrated from Imam Sadiq (a) who said: “Whenever a matter or event arose for Ali (a), he would arise and turn to prayer, saying, ‘Seek help through patience and prayer’”⁴³ (Kulaynī 2001, 3:480). Prayer and invocations that create a sense of connection between humans and the source of power – a source that has no weakness and possesses all perfections – lead to peace of heart and comfort. Relying on an invincible source significantly influences the creation of a sense of calm and joy in humans. Soothing thoughts and invocations that instil a sense of confidence and reliance in humans alleviate sorrow and distress. Therefore, the remembrance of Allah in all situations is a source of tranquillity.

It is worth noting that verbal and oral expression is the prerequisite of heartfelt invocation that leads to the tranquillity of the soul. It has been narrated that the Prophet said to his companions, “Stroll in the gardens of Paradise and take advantage of them.” They asked, “O’ Messenger of

41 . «فَإِذَا نَادَيْتَهُ سَمِعَ نِدَاءَكَ، وَإِذَا نَاجَيْتَهُ عَلِمَ نَجْوَاكَ، فَأَفْضَيْتَ إِلَيْهِ بِحَاجَتِكَ، وَأَبْتَثْتَهُ ذَاتَ نَفْسِكَ، وَشَكَوْتَ إِلَيْهِ هُمُومَكَ، وَاسْتَكْشَفْتَهُ كُرُوبَكَ، وَاسْتَعْتَمْتَهُ عَلَى أُمُورِكَ...» .

42 . «وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ...» (البقره/ 45)

43 . مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ شُعَيْبِ بْنِ الْعَقْرِ قُوفِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: «كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِذَا هَالَهُ شَيْءٌ فَرَعَ إِلَى الصَّلَاةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ- (وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ)» .



Allah, what are the gardens of Paradise?” He replied, “Gatherings of the invocation [of Allah]. Invoke him morning and night”⁴⁴ (Majlisī 1982, 90:163). This means that in the comfort and gentleness of your soul, strive through His invocation. Gatherings of invocation refer to gatherings where Allah is the focal point, leading to the dispelling of negligence and focusing on one’s origin, purpose, and destination. This results in strengthening the heart, physical comfort, and happiness.

4.3. Contentment

In religious teachings, an emphasis is placed on cultivating a positive outlook so that the perception of goodness and perfection becomes easier. The Holy Quran introduces Allah as the Creator of all things, stating: “That is Allah, your Lord, the creator of all things, there is no god except Him”⁴⁵ (Quran 40:62). Moreover, it describes His creation as the best, stating: “[The One] who perfected everything that He created”⁴⁶ (Quran 32:7). Allah is the source of all goodness, and by sending the Messengers and the heavenly scriptures, humans are called upon to follow a path that leads to the perception of goodness, beauty, and kindness in all creatures. Creatures endowed with free will and choice comprehend concepts of evil, wrongdoing, and sorrow while other creatures cannot perceive sorrow. Therefore, the perception of sorrow and joy is to some extent dependent on human will and choice. The way a person learns to analyse their perspective on the world of existence and their relationship with it has an impact on their level of happiness and contentment. From a religious standpoint, humans, through their free will, choose a path and are responsible for their intentional behaviour and actions. The Quran states: “and shown him the two paths [of good and evil]”⁴⁷ (Quran 90:10).

44 . وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ﷺ : « خَرَجَ عَلَى أَصْحَابِهِ فَقَالَ ارْتَعُوا فِي رِيَاضِ الْجَنَّةِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا رِيَاضُ الْجَنَّةِ قَالَ مَجَالِسُ الذِّكْرِ اعْدُوا وَرَوْحُوا وَادْكُرُوا... »

45 . « ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ... » (غافر/ ٦٢)

46 . « الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ... » (السجدة/ ٧)

47 . « وَ هَدَيْنَاهُ التَّجْدِينَ » (البلد/ ١٠)



Therefore, human will and desire are under the control of their intellect. When adorned with the light of faith, it guides them. The goal should be to think rationally so that human guidance leads towards the perception of aspects of goodness and discovering beauty. An example of this rational thinking can be found in the fifteenth supplication of Sahifah al-Sajjadiyyah: “O God, to Thee belongs praise for the good health of my body which lets me move about, and to Thee belongs praise, for the ailments which Thou causest to arise in my flesh! 2 For I know not, my God, which of the two states deserves more my thanking Thee and which of the two times is more worthy for my praise of Thee”⁴⁸ (Şahifah al-Sajjādiyyah, Supplication n. 15:1-2). According to this perspective, beyond every seemingly difficult situation lies an elegant concept, accompanied by hidden grace and goodness. This kind of outlook is one of the existential perfections that is acquired through practice.

In the Quran, contentment (*riḍā*) is mentioned with the attribute of being greater (*akbar*): “Yet Allah's pleasure is greater [than all these]; that is the great success”⁴⁹ (Quran 9:72). It emphasises that satisfaction is a two-way matter between Allah and His servants: “Allah is pleased with them and they are pleased with Him. That is the great success”⁵⁰ (Quran 5:119). This implies that true happiness and the joy of the soul and heart of an individual come from satisfaction and submission to the Lord. This contentment and submission is rooted in recognising Allah. Therefore, one of the valuable levels of spiritual perfection is being content with anything that occurs, which results in the recognition and love of Allah. A believer understands that power and destiny are in the hands of Allah and in all

48 . «اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا لَمْ أَزَلْ أَنْصَرِفْ فِيهِ مِنْ سَلَامَةٍ بَدَنِي، وَ لَكَ الْحَمْدُ عَلَى مَا أَخَذْتُ بِي مِنْ عِلَّةٍ فِي جَسَدِي. فَمَا أَذْرِي، يَا إِلَهِي،

أَيُّ الْحَالَيْنِ أَحَقُّ بِالشُّكْرِ لَكَ، وَ أَيُّ الْوَقْتَيْنِ أَوْلَى بِالْحَمْدِ لَكَ».

49 . «... وَ رِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ» (التوبة/ ٧٢)

50 . «... رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ» (المائدة/ ١١٩)



matters he sees Allah's interference and is content with whatever happens. He acknowledges the entire creation within Allah's wise plan and, whether gaining benefit or facing harm, sees everything as part of the divine will and plan⁵¹ (Quran 57:22).

When one recognises the world and all its particles as a beautiful and perfect creation of the Lord, he will understand events as a product of His wise plan and will not have any worries or anxieties because Allah is "[The One] who perfected everything He created"⁵² (Quran 32:7). The outcome of this lack of concern in life is contentment, which in turn provides the grounds for comfort and happiness. The satisfaction of the servant is in some manners intertwined with the satisfaction of the Creator, meaning that the feeling of contentment by the servant is a result of the satisfaction of the Creator.

4.4. Charity

In religious teachings, it is recommended for humans to remember Allah during times of joy, blessings, and prosperity, and avoid the trait of stinginess. Human nature tends to become miserly when goodness comes to them and they withhold it from others. Allah states: "And [he becomes] grudging when good comes his way"⁵³ (Quran 70:21). Therefore, one of the religious recommendations to Muslims is during times of enjoying blessings, set aside selfishness and self-centredness and include others in your joy: "When we bless man, he is disregarding and turns aside, but when an ill befalls him, he is despondent"⁵⁴ (Quran 17:83). This implies that he

51 . «مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ» (الحديد/ ٢٢)
"No affliction visits the earth or yourselves but it is in a Book before We bring it about that is indeed easy for Allah" (Quran 57:22)

52 . «الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ...» (السجدة/ ٧)

53 . «وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا» (المعارج/ ٢١)

54 . «وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا» (الإسراء/ ٨٣).

becomes selfish and self-centred. However, remembering Allah in the time of joy, helping others, and sharing one's joy with others enables humans to cultivate noble virtues such as generosity, and contributes to strengthening the spirit of gratitude for Allah's blessings.

Conclusions

1. Factors that influence happiness vary based on time, place, and individuals. Religious teachings guide us towards a content and stable personality, emphasizing the attainment of contentment and satisfaction through willpower and determination. There is encouragement to utilise divine gifts and blessings which are desirable and sought after by human nature, and through these, humans fulfil their material needs.

2. What religion emphasises is not just encouraging a cheerful and content spirit without limits, but there are clear boundaries when it comes to benefiting from external pleasures, and they are restricted to what is considered lawful according to the religious legislator.

3. Numerous factors contribute to evoking happiness. Proper nutrition and bodily cleanliness maintain human health and bring about vitality. While wealth and riches are necessary for a sense of satisfaction and comfort, they alone are not sufficient. Listening to beautiful sounds and enhancing physical appearance significantly impact an individual's physical joy.

4. Psychological and spiritual factors also play a role in the sense of joy and happiness. Among these factors, adequate sleep, life with a faithful and caring spouse, and exploring different regions through travel contribute to happiness.

5. Social factors such as maintaining family ties, connecting with friends, and helping others also contribute to happiness.

6. Religious factors play a significant role in creating joy, including faith in Allah, establishing a connection with Him, and a sense of contentment with life, along with acts of charity towards others, which bring inner contentment and joy.



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