

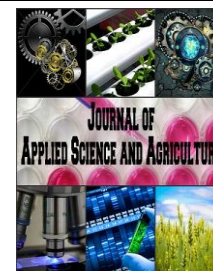


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Happiness according to the viewpoint of Mulla Sadra and Aristotle

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ABSTRACT

Happiness [alternative terms are “felicity”, “prosperity”, “success” and “euphoria”] is an important concept in the philosophy of ethics. It is necessary, therefore, to clearly define the concept. Is happiness a sense of goodness, a feeling, a made of wisdom, or else, something beyond these concepts? Human beings look for happiness, although they have their doubts concerning the whatness of happiness. Human beings don't know what happiness is. However, they do know that it must be something consistent with man's creation and his ultimate goal. In Islam, one can say, a happy person, i.e., a prosperous person, is someone who is on his way towards God and/or the Absolute perfection. In the present paper, there is a focus on the opinion of Aristotle and Sadrolmote-alehin. [Who is known as Mulla sadra] concerning happiness. Components and elements of happiness according to these two celebrated history-making thinkers have been compared and contrasted. Moreover, the present study tries to answer the following questions. Is the concept of happiness real, or is it conventional? [In other words, does it really exist per se, or, has it been invented by man?] Is happiness a matter of this world, or is it a concept belonging to the Hereafter? Is it natural, or is it artificial or acquired?

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INTRODUCTION

Happiness is an important concept in ethics and in the philosophy of ethics. Many thinkers tend to use the following terms instead of “happiness”: Euphoria, Prosperity, Success, Felicity, and so forth. At any rate, happiness has long been a fundamental element, and an elementary component in ethics and the philosophy of ethics. Various schools of thought have internalized the concept of happiness or its equivalents such as those mentioned above, in their ethical systems. Happiness has received special attentions from different systems of thinking, both in the West and in the East.

The present study, however, focuses on the viewpoints of Aristotle as a Western thinker, and the viewpoints of Mulla Sadra as an Eastern thinker since these two thinkers represent the classical philosophy. The present study tries to compare and contrast their viewpoints on the concept of happiness.

Status of Man According to Different Schools:

Different religions and philosophies have presented different definitions of mankind:

According to Zoroastrianism, man is a creature created by Goodness. Therefore, he has been shaped into a good creature by the hands of his creator. He has been vested with freedom and power of choosing. He is able to choose any path he desires. In Judaism and Christianity, man is a creature that can choose between good and evil. He may decide to be godly or ungodly, and his salvation depends on this freedom. Among Greek philosophers, Socrates was interested in man's Virtues and his bliss. Aristotle says that Socrates focused on ethical matters and ethical virtues (Kenny, 1992). Among the sophists, Protagoras believed that man is the criterion or the standard for everything: He is the standard for the things that exist, and the standard for the things that do not exist. For Plato, the soul is the most valuable possession of man. In his prayers, Plato says, O my beloved God, let me experience the inward beauty; (Vrmons, 1988). According to Plato, the highest good, or the bliss, of man includes the knowledge of God. However, happiness, or happiness, should be obtained through the pursuit of virtue, which is

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possible only if man tries to become similar to God. We should become similar to God, as far as possible. It means that we should become just and honest through the assistance of wisdom. Anyone who desires to be loved by God, he should become similar to Him, as far as possible. Plato's ideal man is the person who seeks the entire wisdom, since wisdom comes from the Heaven, and therefore, it never loses its strength. According to Aristotle however man's felicity comes from his thinking, and from his ideas. Coppertone reports that Aristotle gives various arguments that the highest happiness is the thinking, and that reason is man's greatest faculty, and that meditation is the greatest activity of the mind, and that happiness depends on the employment of the mind. In other words, only through the application of the mind in the most noble issues can man find his happiness. To Aristotle therefore, the highest mode of knowledge is, God.

Therefore, man has got a high status in the Greek philosophy. according to the Greek philosophers, and specifically according to Aristotle, man's status is high, and his station is defined in terms of his meditation on God. Aristotle considers happiness as something related to the inner states of thought, or the spirit. Moreover, Aristotle considers virtue as something leading to the achievement of balance. In other words, he considers virtue as a mediator for the creation of equilibrium among different aspects of human behavior and living (The Holy Koran).

Status of Man in Islam:

Muslim philosophers define life on the basis of the Koran. They resort to the holy book to see whether the life is meaningful, goal-oriented, or else, futile,

“What, do you think that we created you in vain?” (Fakhry Majid, 1991). This rhetorical question in the Holy Koran states that God's deeds are wisely devised and that His actions are goal-oriented, and meaningful. Farabi believes that the existence of community is necessary for the perfection. He is, therefore, under the influence of Plato and Aristotle.

The ultimate goal towards which Farabi is walking is, indeed, the achievement of happiness. For farabihappiness, consists of prerequisites Happiness. In his book, *The Acquisition of Happiness*, Farabi lists four components of prosperity in this world and in the Hereafter (Ibid).

1.Theoretical virtues 2. Virtues of thought 3. Ethical virtues 4. Practical Device. Elsewhere, he says that the main goal of ethics is the acquisition of happiness. For him, the ultimate perfection is the good, and that the happiness is the highest good. The more man tries to reach the good, the more he gains happiness. In chapter 22 of *The FOCUS*, Farabi says that the owner of self is the human character, and that it is a faculty by which he perceives, understands,

and utters the words from the universe of Amr , that is, the universe of abstract. He then adds that man consists of two essences:

One essence from the world of creation, which is the world of tangibles, and one essence from the world of intangibles, and one essence from the world of Amr, Which is the world of reasonables, since your spirit comes from the command [i.e.the Amr] of your Lord, and your body comes from the creation of your Lord. In terms of transcendental experience, Farabi believes that man deserves the status of soul at peace and the Holy Faculty, when the soul at peace is capable of access to the Truth and the knowledge of Almighty. When man reaches this station, he will behold the truth in everything. At this spiritual perfection, man gains access to the Holy faculty, and he becomes worthy of prophet hood. Then, he beholds God's New Angels, and he is able to hear God's word- (Avecina, 2001).

Another muslim thinker , Avicenna believes in the process of perfection for creatures and in the ascending arc from inanimate to vegetables and animates and Jinn and humans in the form of an evolutionary process. He believes that man is located on the last point of life perfection in the material world, who possesses every accomplishment found among the lower creatures, in addition to a thinking faculty, or as he terms it, a thinking soul when the thinking soul comes to existence in him, and after the serene temperament is added to the soul, the Holy spirit, or as he terms it, the Pure Reason, comes to existence. Then, man follows the path of evolution again in order to make the soul more transparent. At this stage, forms of knowledge separate from the Active Mind, creating a degree of perfection experienced by Elders and prophets without a message from God.

After this stage, as his perfection increases, man reaches the station of Active Mind, and he receives messages from God. If man transcends in the station of messengers, he will reach the station of pure Angels and Active Minds. In the station of Pure Minds, there are, of course, different degrees. These degrees can be materialized for man, ranging from mere materiality to pure spirituality. Any person may attain one of degrees of humanity, depending on his capability and aspiration, or on a Favor from God (Ibid). Mulla Sadra defines true happiness as the union of the communicating soul with the common sense. He believes that the intellectual happiness and the spiritual pleasure on the basis of Hereafter are the most transcendental pleasures. In terms of ontology, and in the universe of being, the status of man experiences a descending and an ascending curve in the system of creation. In order to explain this. Mulla Sadra says that the Bounty from God the Almighty is sent down first to the world of Reason, and then, to the world of Ideas, and then, to the world of Nature, and that the evolutionary movement leads from the world of Nature to the world of Ideas, and from the world of Ideas to the world of Reason.

According to Mulla Sadra, man is at the top of the world of Amr, because the countenance of man consists of the final degree of perfection in the carnal universe and the first degree of the spiritual metaphysical universe. Mulla Sadra, in a different context, says that the human soul experiences an herbal degree of existential perfection while it is in the mother womb, because the embryo is potentially herbal and actually animal. When it is born, the soul is promoted to the degree of an animal. When it reaches the stage of puberty, the soul of man is actually a human animal and potentially a sensual human. Then, the soul of man perceives the objects with its thoughts. With his practical reason, man performs actions before he reaches the spiritual puberty. At this stage, the moral behavior is internalized. This stage is experienced, more often than not, at the age of forty. At this stage, humans are actually sensual and potentially angelic, or else, demonic. Man's value status is determined at this stage. In his book *The Asfar*, Mulla Sadra outlines the evolutionary trend of perfection for the existence from the inanimate to the humans, saying that vegetables have got a superfluous state when they are compared to inanimate. The vegetables, in turn, have different degrees, such plants as olives or palm trees being similar to animals in terms of their ways of living, for example, in their manner of production and reproduction of fruits and in their manner of survival, coming down to the lowest degree of animals such as insects or flies; Animals, in turn, are composed of different degrees: the highest degrees belong to the primates that imitate many actions of man. This is the ultimate status for the animalistic perfection, and the beginning of human movement, a horizon indicating the vestiges of reason and discrimination and the use of tools. The hierarchy ends in humanity.

At this stage, the movement culminates in the acquisition of knowledge, because some faculties, some internalization, and some Divine Favors have been given to man, enabling him to go through the human virtues.

This is man's philosophical station. Now, if man tries to acquire human virtues and the intellectual erudition, he will have the transcendental experience; here, he can hope to enter the world of Angels, or even the Near- stationed Angels. This is the highest status of man as man, or in the nature of man. When man achieves this virtue of perfection, thereby reaching the highest station of humanity, the Divine light will shine on him, and he will become a Divine sage receiving the Lord's inspirations; In other words, he will become a prophet who receives God's revelations. Then, he will be the mediator between the people of heaven and the people of earth. Clearly, the starting point for these developments, specific to acquire the teachings will drive to a correct purpose and an upright way, which ultimately will lead him

to his degree of perfection, which is the perfect happiness (Aristotle, 2002).

Aristotle's Viewpoints:

Different philosophers have defined happiness in different ways. Some philosophers have presented a hedonistic interpretation, and some others have interpreted it in terms of internal virtues. Hedonists believe that happiness, the desirable good, is experienced through the sensual pleasures including happiness, craving, carelessness, etc, since they are the components of happiness. Pre- Aristotlian philosophers believe that happiness can only be found in the perfection of soul. They maintain that happiness is the realization of such virtues as wisdom, courage, chastity, justice, and so forth within the soul [8]. Aristotle considers happiness as the virtuous living, or as the activities in accordance with virtues, or in accordance with the highest virtue, i.e, the theoretical wisdom (Shirazi, 2004).

In the field of ethics, Aristotle is extremely teleological. He believes that each action of man is, indeed, a step in the direction of a single purpose. This purpose is the ultimate good, and the highest good, or rather, the very good itself. In other words, happiness is good in nature, and that it is innately good. Humans have been created in a way that they seek happiness. Aristotle also says that happiness, as the final goal, has two characteristics: First, it is innately perfect and impeccable. Second, it is unique and for itself. It is sought not for anything else, since it is reasonable to seek a thing for the sake of happiness, and to seek happiness for the sake of itself, we must have the justification for the belief that there is no good thing than happiness; Otherwise, why shouldn't another good be the ultimate purpose, besides happiness? (Aristotle, 2002). Aristotle gives a criterion by which happiness can be understood [13]. He explains that if something, say X, is good, and we call it happiness, but later, we learn that there is something else, say Y, which is also good in a way that X + Y is better than X, it will be clear that X is not the happiness. This criterion for happiness does not specify the nature and the type of life that brings about happiness.

Aristotle believes, by focusing on man's functions and roles, we can present a more definition of happiness. As man is necessarily a reasonable creature, he must be, functionally, guided through reason. The appropriate life for man, therefore, is a life which can be directed by the practical reason and in accordance with virtue: only reason, and virtue, can cause man to prosper, i.e., to realize the perfection of his soul. Aristotle takes happiness as the virtuous life or as the activities in accordance with virtues or as the greatest virtue, i.e, the theoretical wisdom (Ibid).

In many respects, Muslim philosopher's interpretations of happiness are consistent with Aristotles interpretation, although there are

differences in their analyses of happiness, which stem from religious influence. Due to the relationship between happiness and the spiritual transcendence, philosophers usually try to first explicate the spirit, or soul, and its capabilities. In order to understand happiness, it is necessary to understand the soul, and there by the mankind, so that the key to happiness, or prosperity, as Muslims call it, can be understood, since the soul is indeed the key to happiness, and the means by which man is able to acquire virtues, and since it is the internalized reservoir of human higher values (Ibid). Aristotle maintains that there are two kinds of virtue: rational virtues and moral virtues. Rational virtues include practical wisdom or reason, and moral virtues include justice, freedom, bravery, courage, and so forth. They need to be guided by the practical reason. He concludes that happiness is a durable or permanent action in accordance with both moral and rational virtues. Accordingly, the virtue lies somewhere between these two extremes.

Aristotle states that it is not enough for the virtue to just recognize good and evil, He believes that wisdom and virtue influence each other, and that wrong doing is caused by dominant desires. Aristotle holds that pleasure is not the ultimate purpose, i.e. happiness. He explains that pleasure functions as a prerequisite to happiness. He reminds us that a prerequisite to something is not the same as the thing itself. The value of pleasure depends on the practical value of pleasure, and not every pleasure causes a single feeling. Each pleasure evokes a specific feeling. Aristotle believes that some pleasure is evil, which bring about evil. A life on the basis of pleasures, in which reason does not play a leading role, is not appropriate for a reasonable creature (Ross, 1988).

Nature of Happiness According to Aristotle:

Broadly speaking happiness is a function of life. In order to define happiness, we have to first understand life. Ethical systems can fall into two main categories: 1. Ethical systems of this world 2. Ethical systems focusing on the Hereafter. In other words, there are two distinct ethical systems: earthly systems, and heavenly systems. The first systems focus on happiness, and life in this world, and the second systems see the present life as a preamble to the life hereafter. According to the Earthy ethics, which emerged when Bacon and Descartes presented their ideas in the Modern era, happiness in this world is the goal. It tries to provide recipes for happiness in the present life, and the roads leading to happiness are appropriate for the present world (Banouy-e-Isfahani, 1981).

Concerning the nature of happiness, Aristotle says that every science, or rather, every knowledge focuses on a sort of utility, or goodness. Goodness is the purpose or goal of every action. Now, there are different actions, and hence- different purpose or goals. Since some actions are subordinate to some others, and since some actions include some others,

the purposes of actions are overlapping. Therefore, there is a range of purposes and goals which go on endlessly. If so, man's actions will be in vain. Therefore, this range has to end in a certain purpose, which is man's highest good. Man's highest good, as the highest purpose, is the theme of politics, because the science of politics focuses on man's highest good, presented to the human community as the true happiness (Aristotle, 2002). Concerning the union of ethics and politics, as a single science responsible for studying the nature of happiness, Aristotle maintains that every mode of knowledge as a rational action or movement focuses life and that ethics politics are no exceptions. Ethics and politics are one. However, it is called ethics when it focuses on the good of individuals, and it is called politics when it focuses on the good of society. The good which is studied by this union, i.e. the highest good, is happiness. Concerning what happiness is, and what man must do in order to prosper, Aristotle inductively states that everyone agrees that happiness is man's highest good, yet they disagree about the nature and about the definition of happiness: some people think that happiness consists of the pursuit of pleasure, others think that it consists of wealth, and of nobility, and some others think that happiness comes from good health (Ibid).

Virtue and Types of virtues According to Aristotle:

Virtue is an internalization that makes man good, and makes his actions good. This can happen when man's actions and interactions are within limits.

Aristotle first divides virtue into two types: rational virtue and ethical virtue.

Rational Virtue:

This type of virtue comes about through learning. It needs time and experience to develop.

Ethical virtue:

This type of virtue is the result of habits. It does not result from nature, because no natural creature may have acquired a habit contrary to their nature.

Naturally, we have the capability to nature our virtues, yet it is through habits that we may be able to make them perfect. At first, we have our natural abilities potentially, but we can actualize them later through our actions. Senses confirm this fact.

We acquire our virtues through practice. In other words, through acting on the basis of material and spiritual virtues, we can acquire them. Aristotle believes that virtue is an internalization of good deeds, thereby changing man into righteousness, so that his actions and interactions will be within limits (Ibid). Although being within limits is a virtue, and going to extremes is evil, not every action (and every interaction) can be judged on the basis. limits. For example, actions such as treason, shamelessness, rancor, murder, etc. are always considered as evil or

corruption; we cannot consider any moderation for such actions.

Aristotle's theory of being within limits has been criticized, to be sure. For example, it has been said that the extreme point of learning is the knowledge of indefiniteness, and the opposite extreme is utter ignorance. Therefore, how can we find any moderation, or as critics put it, limits? Moreover, can we say that the indefinite knowledge is bad, because it is going to extremes? In addition to setting standards for virtue, Aristotle has addressed virtues in details. He has studied such ethical concepts as courage, bravery, chastity, generosity, bounty, etc. as well as the opposites of these concepts, as follows: Bravery lies between the extremes of boldness and fear, generosity is between wastefulness and stinginess. Between the extremes of boasting and shyness lies truthfulness. Modesty lies between baseness and arrogance. Receptiveness is between funniness and sternness. Flexibility lies between the extremes of surrender and despotism. Dignity is between ambition and lowness, and so forth (Ibid).

Aristotle believes that happiness and virtue are not the same. There is, rather, a causal relationship between them. In other words, they are causes and effects: virtues cause happiness; through practicing in accordance with virtues, one will reach happiness (Urmson, 1988).

Attributes of Happiness According to Aristotle:

Aristotle believes that happiness has two main characteristics: First, happiness is innately desirable. In other words, we seek happiness for the sake of happiness. Second, happiness is independently good by itself. In other words, happiness does not need any entity or force. This utter independence is but pure perfection. Therefore, man's happiness is instantly desired by him, and it is innately independent. Accordingly, happiness is the one God, and not other truths. The prosperous man is moving towards the pure reason, i.e.

The closer to God, the closer to happiness.

Aristotle maintains that every sensual and/ or rational virtue aims at preparing man to achieve the status of thoughtfulness which is, indeed, the action of God. By thinking, man tries to be similar to the essence of God who is the absolute thinking (Pour Hosseini, 2002).

Aristotle says that thinking is the differentiating element that separates man from other animals, a fact that causes him to survive because man's material elements are mortal.

It is the happiness of man's soul that makes him immortal, and he must be good- doing, and indifferent to the worldly matters in order to achieve happiness (Kenny, 1992).

Happiness According to Mulla Sadra:

On happiness, Sadra- Mote- Alehin says: Until adherence of soul to senses stops, Wayfaring will not

happen. Wayfaring is movement towards God after the soul is separated from the senses and from the sensible. Life will materialize in this world only if one's body is wholesome, and one's seed is permanent, and one's species deserves life (Ibid).

He defines the happiness of something as the perfection of that thing. Iniquity is against happiness because the being is altogether good and the not-being is absolutely evil. The perfection of any being is its good, and the degeneration of any being is its evil. The perception of perfection causes pleasure, and the perception of shortcoming or degeneration causes pain and iniquity (Avecina, 2001).

In the works of philosophers, the perfection of a faculty is the same as its pleasure. Since, on the other hand, the pleasure of every faculty has been considered to result from the perception of pleasant circumstances of that faculty, the happiness of any faculty, consequently, means the perception of pleasant circumstances of that faculty. Avicenna defines pleasure as the perception of good and getting access to the good which is considered to be perfection and good for the preceptor (Shirazi, 2004).

And Sadra also defines the happiness of any faculty as the perception of pleasant circumstances of that faculty. Since there are different degrees, or stations, for the perceptions of truths for the preceptor, there are also different degrees and stations for different preceptors of being. Their mastery of perception indicates the existence of the first truth as well as the existence of sensibles.

As the existence of a thing is pleasant for itself, the cause of a thing is the provider of its essence and perfection. Therefore, the true pleasant is the being. Specially, the true beloved and the Absolute Perfection which is the most perfect being (Ibid).

In his book *The Divine Evidence*, Mulla Sadra says: sages all agree that pleasure, goodness, Prosperity, happiness, etc. of each one of the sensual faculties result from the perception of something congenial to one's nature or tastes or moods, and that ones pains, evil, and dissatisfaction result from the perception of something undesirable to his nature. For example, the pleasure of senses is a perception congenial to our essence. Admittedly, although all of the sensual faculties have the same perception, they are different in terms of their degrees of perceptions. Accordingly, a sensual faculty with a stronger existence, and with perfection congenial to its necessity, will have a more powerful perception. Therefore, we should not limit the pleasure in this world to the pleasure among the beasts, of drinking or eating or mating, lest we should say that the spiritual minds or the transcendental entities or those stationed near to His Presence, that are abstract from matter and bodily instruments, lack pleasure, hence-happiness (Fakhry Majid, 1991).

Mulla Sadra adds that the perfection specific to the communicating soul overlaps with the General Reason (i.e, the Active Reason) and the breast of

knowledge belonging to every creature and the most complete system and the good deeds issuing from the origin of universe, overflowing in the minds and souls and natures of heavenly bodies and in the elements up to the highest degrees of being, His nature becomes a universal and rational cosmos of knowledge as a result of union with the Active Mind and connection with the breast of every creature and entity. Consequently, the truth and nature of everything come to realize in him, so that he can return to his real eternal house. Accordingly, the communicating soul is more durable and more glorious than other sensual faculties.

In order to attain the higher universe of heavens, the soul has to cut off his attachment to the body and remove the veil of attachment to anything. The soul has to promote his thinking so that he can attain the higher universe. Therefore, the intellectual happiness and the spiritual pleasure of Hereafter cannot be compared to the sensual pleasures. The Holy Prophet has been quoted as saying: There is not pleasure, but the pleasure in the Hereafter, because the pleasure and the life in general, in this world is transient. It is also accompanied by corruption and deterioration. (The Holy Koran)

For the evaluation of pleasures, the Holy Koran mentions two words, the quality and the world to come is better, and more enduring (Bollings, 1989) (chapter 87, Verse 17). Meskevey believes that the intellectual pleasures are the highest pleasures because they are original and permanent, unlike material pleasures that are superficial, impure, transient, unidimensional, and carnal. Therefore, a person is prosperous when his pleasures are original rather than accidental, intellectual rather than sensual, active rather than passive, pure rather than impure, deep rather than superficial, and above all, Divine rather than carnal (Bollings, Feries, 1989).

Wisdom and Happiness According to Mulla Sadra:

Wisdom is one of the components of happiness. As the perfection of any creature depends on the traits, and effects, which are specific to it, man's perfection occurs when his own potentialities develop into perfection. Man's specific trait is his power of thinking- hence wisdom. Therefore, the prosperous life is essentially conditioned by intellectual activities specific to man. Accordingly, man's perfection depends on his thinking and the power of his reason and perception. (In this regard, as it was mentioned above, Aristotle also believes that thinking, meditation, and reason are the components of the greatest happiness:) (Shirazi, 2004). According to the Koran, only one thing can bring about happiness, and that is wisdom. «... And whoso is given the wisdom, has been given much good...» (sura Baghara, Chapter the Cow, Verse 269, or 2: 269) By wisdom, or knowledge, it does not merely mean the theoretical knowledge. Wisdom, rather, consists of two components: the practical

aspect, and the theoretical aspect. A wise man is a person who has attained perfection both ways.

On happiness and man's true pleasure, Sadrol-Motalehin says: This will be materialized when he attains the true perfection and the ultimate goal which is the nearness to God. Man's existential perfection occurs at two dimensions of theoretical and practical modes of wisdom; in terms of theoretical dimension of wisdom, man's existential perfection will occur when he comes to firmly believe in God,

The monotheism of essence, and the Divine Epithets, when he recognized God's magnificence, when he believes the Divine Bounty, when he moves in the direction of knowing the truths of the universe, when he removes the veils of ignorance, and when he becomes, in the final run, a universal scholar who encompasses the intellectual cosmos.

Conclusion:

According to Aristotle, happiness is not the same as virtue,. The relationship of virtue and happiness is that one is the first, and the other is the last. In other words, one is the cause, and the other is the effect: By acting on the basis of virtues, man attains happiness.

Aristotle believes innately desirable in itself, or as he puts it, innately desirable. Happiness must be innately independent, needing no other entity. Since man's happiness is innately ideal and innately independent, the true happiness is the one God, and not another truth. The prosperous man, therefore, is moving towards the pure reason, i.e.,

God the Almighty. Like Aristotle, Avicenna believes that man's happiness is the same as the attainment of his ultimate goal and true perfection, i.e. nearness to God, or as Aristotle puts it, the absolute good, because there is no other perfection or good than the Divine Holy presence. Whenever man reaches that great station, his soul will experience happiness incomparable to any happiness. Attainment of perfection is optional rather than innate: Each person has to attain perfection through his voluntary actions wittingly. Through education, learning, and nurture, man is able to reach his ultimate purpose, i.e. his prosperity and happiness in two dimensions of wisdom: the theoretical dimension, and the practical dimension. If man wants to attain happiness, he must get rid of two kinds of veils: the internal veil, and the external veils. The internal veil consists of the shortcomings of soul. It can be removed in the light of Active Reason. The external veil consists of the soul's involvements with sensual faculties, anyway, if man is able to do away with these two kinds of veils, everything will be revealed to him, and everything will become apparent for him.

