



Happiness and Muslim Philosophers' attitudes about it Investigation of the theories of 5 Muslim Philosophers (Farabi, Miskawayh, Nasir, Naraqı and Shebra) about Happiness

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Abstract. Concept of happiness is one of the most important concepts in ethics philosophy and all philosophers have dealt with it. Because of the importance of this issue and the position of Islam and Islamic teachings in this regard, Islamic philosophers have develop this concept and tried to explain that. Briefly, happiness is the absolute end and final goal of man. In this research, the viewpoints of 5 great Islamic philosophers about happiness and relative issues are considered and compliance of their views has been investigated.

Keywords: Happiness, Farabi, Naraqı, Nasir, Miskawayh, liger, Perfection

1. INTRODUCTION

One of the main philosophic and theological issues is discussion about happiness and adversity. Therefore, it is worthy to understand what happiness is. Is it Joy, wisdom, benefit and science or something more intact and involving all of these. Happiness is the absolute end and final goal of a man.

The concept of happiness, its meaning, and our understanding of happiness is one of the central issues in human societies and human beings life. One of the important questions in human life is to achieve what is happiness? Who is happy and blessed person? What is true happiness? And how can one achieve true happiness? Finding correct and reasonable answer to these questions with perfect insurance is a solution for many of our difficulties.

Happiness in the culture of each nation and every man has different concept, content and different definitions. Each human group sect clarifies happiness with different way and presented their understanding of this concept.

The word happiness has been translated and interpreted as good fortune by scholars. Also, scholars state in the definition of happiness: "Happiness is reaching to all kinds of possible maturity which human have talent and competence to achieve it " or in other words, happiness is the proper use, safe and legal use of different material and spiritual forces which the God has put in the possession and authority of human .

The Holy Quran with its own beauty defines this concept as follows: "and swear to the soul and the one who created it, and inspired its badness and goodness, everybody who purify his or her rational soul from the evil will be definitely successful, and everybody who foul his or her rational soul will be definitely a loser" (Shams, 7-10). From the concept of verses, it is crystal clear that man's salvation depends on self-purification and the "salvation" is equal to the happiness and perfection of the human soul, because it leads to the human salvation and the release of human from the problems. Since it leads to achieving the demands, it is called "victory" and because it is intrinsic desire, it is called "happiness".

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But in the history, more analysis has been represented about the term happiness which rises from different ideologies, insights and people's attitude of the universe and humans. People with less intelligence and who are aspirant and follower of pleasure, according to Aristotle's statement, assume happiness as a pleasure and those who have deep insight, understand meaning beyond the pleasure that in terms of scientists, it means theorizing and thinking about the facts of existence.

Happiness is something that is coordinated with the final purpose of creation and perfection of man. So a blissful person is the one who walk in the path of God and total perfect.

In this article, first, the views of five great Islamic scientists, Farabi, Miskawayh, Nasir, Naraqı and Shebra about happiness and issues related to that are stated , and then the similarities and differences between their views are investigated.

2. HAPPINESS AND FARABI'S EXPLANATION OF IT¹

Farabi after expressing different views on happiness states that: Happiness is the ultimate goal of each person who is eager for it and with efforts move toward it, so his tendency and movement toward it is because of the fact that happiness is perfection and therefore it does not require any speech for its explanation. (Farabi, Warning on the path of happiness, p. 47)

He knows obtaining happiness as the main purpose of ethics and education and knows happiness as a transition and self revolution in existential perfection to the level that does not need any material for its consistency and goes so far that human becomes one of the innocent creatures. (Homo, ideas from utopia, translation and Annotation Seyed Jafar Sajjadi, p. 186)

Happiness from Farabi's viewpoint, is the total benefit and the largest and the most complete benefit and the best thing that could make it enough to nature and with reaching it, it does not need anything. He defined happiness as benefit and defined benefit as happiness and in contrast defined everything that prevent human from gaining happiness as "total evil ". (Farabi, P. 237; Warning on the path of happiness, p. 49)

2.1. Happiness is something suspicious

Farabi divides happiness and happiness into two kinds: true happiness and suspected happiness (conceptual). And he knows that true happiness is obtainable through doing good deeds, and identifies gaining wealth and science and worldly pleasures and etc as suspected happiness.

Apart from his civil life or the life among nation, he does not talk about personal happiness, but in his opinion the criterion for the diagnosis of True happiness from suspected happiness, is to distinguish that a person is a member of utopia or asininity, and achieving happiness depends on governing a "sage" in the society. (Eyn o Allah khademi , "analysis the meaning of happiness from the perspective of Farabi", Journal of Qom University, No. 2, p. 88).

Farabi knows happiness as an absolute good and implies that everything that is beneficial in achieving happiness is good, not inherently and for pleasure, however, its goodness is because of achieving happiness. (Farabi, utopia, translation and Annotation Syed jafar Sajjadi, p. 237)

He also says happiness is the greatest good among all goods and among all those selected is the perfect end that Man moves towards it : "became clear that among all goods, happiness is the

¹ Adapted from Islamic Islamic knowledge quarterly no 9

greatest good and among of all the effective factors is the most complete end that every human effort to move towards it. "(Homo, Warning on the path of happiness, pp. 47-48)

Elsewhere he considers real goodness as existential perfection and real evil as lack of existential perfection. (Homo, Hemo, mining season, achieved by a doctor Fawzi meter Najar, pp. 80-81)

Thus, in his opinion, happiness is necessary for goodness and goodness is necessary for existence and perfection and thus can be said absolutely, happiness is necessary for existence and perfection. Of course, happiness does not have symmetry with all the good things, such as relative goodness and other goodness, but does symmetry with absolute goodness. (Ibid)

Farabi also knows pleasure suspicious and introducing the highest level of it as manifestation of God in the human heart and direct and intuitive perception of God. He defines happiness as something delightful that its pleasure is not tangible and transient, but a sensible, long-term, sustainable and suspicious pleasure. (Eyn allah khademi, "analysis the meaning of happiness from Farabi viewpoint", Journal of Qom University, No. 2, p. 91)

With this expression, joy, goodness and happiness are contemporaneous and doubt and other rules of them can be considered usual, as direct and intuitive perception of God is the highest pleasure (final joy) and also be considered as the highest happiness.

Such a statement can also be found in the writings of Mulla Sadra. He also by knowing that happiness and existence are contemporaneous, transmitted their rules to each other (including the suspicious of existence): "Know that existence is goodness and happiness, understanding and awareness of existence is another goodness and happiness." (Sadr Muhammad Shirazi (Mulla Sadra), Fourth trip, Vol. 9, p. 121)

On the other hand, they are also known as existence contemporaneous with joy and conclude that whatever is being stronger, more intense pleasure and will be sustainable. And since God's existence is the best and most complete one, understanding and enjoyment of it will be the highest and most complete happiness. (Ibid., P. 122)

2.2. Happiness is not accidental

Aristotle states in the discussion of happiness in his Nicomachean Ethics book: happiness and happiness are the common property of all mankind, and for this reason, many people can find it, and those who are not paralyzed in terms of wisdom by training and efforts will achieved it. If being happy in this way is more precious than happiness that comes by chance, wisdom rule says that the base should like this... the largest and noblest affairs (happiness) is caused by knowing accidental the reason of indifference. (Aristotle, Nicomachean Ethics, translated by Mohammad Hassan Lotfi Tabrizi, p. 38)

Happy life is joined with virtue and this kind of life requires "hard work". (ibid., p. 387) "Durability" is belonging to happy and blissful person and this kind of person will be happy in all aspects of life, because always or at least more than others will think and act in favor of virtue. (ibid., p. 41)

Farabi, like his teacher- Aristotle- believed that happiness is not accidental, but can be achieved if a person throughout his life, and not in a limited time, do actions full of virtue according to his will and power. In other words, a person who does actions full of beauty and virtue or achieve right faith or gain beautiful and spiritual effects, such as compassion, joy "accidentally" and not from the intention, and "involuntarily" and not out of choice, and in "a

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limited period" and not in the lifetime and on a continuous basis, in the three parts of self existence (actions, sensual effects and intellectual diagnosis), cannot be called happy person.

First, there may be good to know that beautiful actions can be achieved accidentally or considered those actions which are not based on will and power. But about happiness, if actions happen in such a case (without the will and authority) of mankind, person cannot achieve it and should provide beautiful actions in all the actions he do and for all periods of life. (Farabi, Warning on the path of happiness, p. 51)

2.3. Happiness is something beyond praise

Whether happiness is something eulogized, or it is beyond praise, philosophers disagree about it. Aristotle considered happiness as something beyond praise and said: happiness is not the normal benefits and it seems that whatever something is admirable because it is the object of a certain quality and has a relation with other things. As it is meaningless if we believe that God has a relationship with us, so he deserves praise, because our simple tribute to announce our true feelings about him is not enough, happiness and happiness is like this and no one praises it just like justice, but also all the people know that happiness is something better than justice. Praise deserve, not happiness. Happiness and happiness is among the most noble and the most complete affaires, especially because it is the origin (for doing everything) and we know the origin and reason of goods as something noble and divine. (Aristotle, Nicomachean Ethics, translator Mohammad Hassan Lotfi Tabriz, pp. 44-45) but Farabi considers happiness as belonging to praise which is commendable : "man due to the circumstances and conditions that do not belong to the praise and satirize, will not achieved to happiness, and what leads human to happiness, all belong to the commendable circumstances. (Farabi Warning on the path of happiness, p .50)

2.4. Wisdom and happiness

Farabi in extracted chapters clearly knows wisdom as something that reaching to happiness depends on it. In fact, he did not provide any substantive definition of wisdom, but has been introduced it as one of the means of achieving happiness.

But then, he knows the nature of wisdom as a knowledge of the first unit which the other creatures benefit the virtues and perfections of it and knowing how each of creatures (including humans) enjoy and benefit his perfection and awareness of the greatest perfection which human is received from the first origin, knows as happiness. He knows wisdom as awareness on how to achieve happiness. (Kazemi, Hossein Jorvkany- Wisdom and virtue from the perspective of Farabi)

3. HAPPINESS AND METHOD OF IBN MİSKAWAYH IN ITS EXPLANATION

In this article first the concept of happiness from the perspective of Ibn Miskawayh is introduced, then we will consider the difference between happiness and goods, and then study the levels and kinds of happiness, how to achieve it and its relationship with pleasure.

3.1. Explaining the concept of happiness:

From the expressions of Mr. Ibn Miskawayh derived that happiness is the special good for everyone according to the talents and abilities of that person, the happiness of all individuals cannot be limited in the same subject, the happiness of everything lies in the special perfection of it and happiness is the best goods. (Ibn Miskawayh, 1990, p .83)

3.2. The difference between happiness and goodness:

In the definition of goodness it was said former that: “ goodness is the last end “ and from what is expressed in the definition of happiness obtained that the goodness is general title that can be true for all people but the happiness is special of everyone, in other words, goodness is a public version but happiness is a personal version .

Goodness is an introduction but happiness is a result, when someone reaches happiness there is no need to anything else.

3.3. The position of happiness

To achieve ultimate happiness that is the best of goods and ultimate end, we need other prosperities that located either in the body of human or outside the body. The result is that middle prosperities are either in the body or outside the body. (Ibid, p.85)

3.4. Grand happiness (Ibid., P. 88)

Some of the ancients consider the grand happiness only in the soul when generally separate from the body and physics, and this is not happiness except after death and in the other world.

Others, like Aristotle, know human composed of body and soul therefore know happiness as a set of quintet prosperities which previously mentioned.

The viewpoint of Ibn Miskawayh about grand happiness is that just because a person is a creature composed of body and soul, grand happiness will be shown to him when he has the physical and spiritual virtues together.

3.5. Sublime happiness

The authenticity of pure souls without bodies, it does not require the physical happiness but only self happiness and self happiness is same as wisdom, therefore sublime happiness is reaching to eternal wisdom. (Ibid, p. 89)

3.6. Total happiness

Anyone’ s interest of wisdom is greater he is totally blessed person and great wisdom is the same as total happiness which accommodation in high position, shining with the light of God and trying to get more benefits and virtues is the results of complete happiness. (Ibid., P. 90)

3.7. Degrees of happiness

A: Total happiness which the owner of it, is unresponsive to complete separation from worldly friends and the loss of its blessings, and be satisfied to the necessities of world’s all goodness and physical happiness, are Hankering to companionship of pure spirits and angels. What they are doing on the basis of God’s orders and disagree with everything that opposite of happiness

B: Incomplete happiness: employment and supply of physical affairs neglect spiritual affairs and wisdom is incomplete happiness which deprived from the progress. People at this level of happiness are divided into different classes because each person has flourished part of their talents. (Ibid., P. 90)

3.8. Provisions of gaining happiness

Achieving total happiness is not possible without the proper knowledge to all parts of the wisdom which has circumstances, including self-purification and make preparations for the purification of the self from the natural affairs and physical desires. The reason for naming the

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book as "Purification and Ethnics cleansing" is due to the same issue. Anyone who does not care about adornment to virtues does not gain happiness. (Ibid, P. 95)

3.9. Ways to achieve happiness

Because people's end divided into three groups, the methods will be three types too. People want to reach pleasure, or the dignity and wisdom, so their methods includes Hedonic methods, dignity methods and wisdom methods which the wisdom method is the best and complete one , because we are meaning total happiness in reaching wisdom "happiness is the most pleasurable of all" (Ibid, p. 96)

3.10. Cooperation for gaining happiness

As I have said many times, because the human being are civil creatures must live in the society and because happiness are varied and numerous according to individual, help of others in gain in happiness is essential, so they must love each other and knowing their happiness in other's happiness. (Ibid, p. 37)

4. HAPPINESS AND METHOD OF NASİR IN ITS EXPLANATION

4.1. Happiness to evolution of the soul

Khawaja in explaining of happiness says that the aim of the evolution of human soul is happiness that his goodness depends on it. Therefore, it is better to know about the nature of goodness and happiness. Goodness is divided into two types: absolute and other additional happiness. The purpose of creature's existence is absolute good and he is the ends of all aims and additional goodness are those that in reaching them the aim is beneficial but happiness is such as goodness but additional with everyone. Everyone's happiness is different from others, but goodness is same in every body. (Nasir, 1981, p. 81)

4.2. Is happiness Worldly or heavenly?

Is the happiness given to all human beings in their life time or after their death? Those who believe that happiness is given to the soul of people and their body does not have any portion believed that salvation comes after death. But Aristotle and his followers say it is deprecated to consider a person incomplete with all the dignity which in this world take care of good deeds and have all virtues, is complete and complement others and is the caliphs of Allah, and say that all his works and actions canceled after his death, and say he becomes total blessed after his death. Happiness has degrees and human according to their effort get it and become a completely blessed person. Although alive and does not relieve with the death of the body. From the viewpoint of recent sages, the man can achieve spiritual with physical training and discipline by which is common with animals and speaking with whom is the nearest to heaven (Comprehension) and reaches total happiness and this is the first level of happiness levels. When transferred from this world and being needless of physical prosperities, his happiness become special to see the Holy beauty of heaven's angel and submerged in esteem of God and be completed and reaches the second level of happiness.

4.3. Happiness and levels of life

According to Khwaja, human's happiness in life which is the first level of happiness, divided into two levels: the first level which is with pain and lack of physical pleasures called incomplete happiness. In the second level which is shining with the light of God and is far from the pain called total happiness and the person reaches to final happiness and God is satisfied with his actions. Not the death of a person upset him and not reaching to aim can make him happy. Each

person out of this two level is among the animals and even lower than animals because the animals have not been exposed to such perfection. (Ibid, Pp. 89-88)

4.4. Kinds of happiness

There are three kinds of happiness that can be achieved: sensual, physical, civil and civil The order of sensual happiness's levels is as follows: First, the science of regeneration. Second, the rules of logic that observance of the rules of this science, keep the mind away from the mistakes. Third, mathematical science that causes recognition of the world's status through the heavens and all that is in it. Fourth, natural science (natural wisdom) which causes knowing the truth of tangible creatures, Fifth, divine science that leads to knowing the self-existent God and his fix and negative traits. By education and training in this way, its benefit will soon appear in both worlds. Physical prosperities are sciences related to the disposal of the body, such as the treatment of the disease and maintaining good health, and ornament science that called medicine and astronomy. Civil prosperities are the sciences that belong to livelihood of the population, the people and government affairs. Such as religious sciences, (Jurisprudence, theology, interpretation, story, order, paraphrase) and the appearance sciences such as, literature, rhetoric, grammar, writing, arithmetic, etc., and the benefits of each of these sciences lies in the status of science. (ibid., p. 154)

5. HAPPINESS AND METHODS OF MULLAH NARAGHI IN ITS EXPLANATION

5.1. Definition of happiness

In the definition of happiness we must say that the happiness is anyone reaching to perfection by his willing movement that based in his creation.

5.2. The truth of happiness

Philosophers consider wisdom and science as the truth of happiness. Mystics consider love as the truth of happiness. People who are convinced by the story consider asceticism and leaving the world as the truth of salvation.

5.3. Way of gaining happiness and absolute happiness

Happiness will not be achieved except by continuous improving of all the attributes and powers. Therefore, by modifying some of them and occasionally will not be achieved as health and managing the home, and civil policy will not be achieved expect by reforming all stakeholders and individuals and tribes at all times. So, absolute blessed person is the one who reforms all the characters and his actions consistently and permanently. As revolution of condition do not change them. The occurrence of disasters and intrigue does not destroy his patience. Difficulties and suffering does not lose his appreciation . Multitude doubt do not disappear his certainty. The greatest injuries and disasters do not destroy hid satisfaction and pleasure. Badness of the "others" does not oblivion his "favor". Hostility of the others does not remove his love and friendship.

5.4. Real happiness

Real happiness because of incorporeity and sublimity is beyond the physical affairs and the impact of constellation and stars and being lucky and malevolent does not impact it and it is not effective of the Sun and the Moon.

5.5. The relationship between happiness and pleasure

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Each of the four forces of life is based on pleasure and pain. Happiness and living based on joy and pain have four faculties: The theoretical or intellectual, fear or imagination, the anger or predators and lust. For each of them there is pleasure and pain because pleasure (fun) is mild and consistent perception and pain (suffering and illness) is harsh and inconsistent perception. So there is a pleasure for each of the instincts that are understood which is reaching to the nature requirement that he is created for it and there is pain which defined as contrary perception of nature requirement.

5.5.1. Happiness is sensual goodness and associated with external action

Moderation and respect for moral limits that ensure goodness of human consider ethics attention to the goodness and happiness or human perfection and want to manage all desires and passions with the help of reason and religious. Quran say that moral sense and ethical elements derived from inner nature and believes that the moral law has been carved in the soul of human from the beginning but it's not enough, rather training and guidance with knowledge is necessary (Ibid .1/12)

5.5.2. Happiness is innate or acquired

When the Glorious God is as a model in the issuance of actions, and human get closer to God, in this regard, human's beauty depends on the beauty of God without any foreign cause. Therefore his nature is the end of his action and his action is same as his purpose and everything issue with joy and for his first purpose will be issued for his nature as well, although from that action more benefits issued for the others. In fact, when man reaches this level , he has reached to true enjoyment and his nature disgusting from sensory pleasures because when a person has apprehended the real pleasure , knows that it is the inherent pleasures and sensory pleasures is not a real pleasure and it is fleeting and unstable and ephemeral, and in fact it repulse the pain . Molla Mehdi Naraqı mentioned in this part that stipulating this material is against religious (because in the heaven which is the place of complete happiness sensory pleasure has been existed).

5.5.3. Happiness worthy of praise and admiration or reverence and respect

Philosophers believe that the highest happiness is that man in characteristics compared to the source, which means that the pretty action issued of him since he's pretty , not for any other purpose, such as attracting the interest and losses and this will be occurred when his reality that interpreted as God's wisdom and rational soul become total goodness . In this way that he has become clear from all evil and physical pollution. Natural and sensual fantasies and illusions do not affect him.

His existence be rich of God's light and true knowledge and be ensure of real facts. In this case, his actions will be like the act of God.

5.5.4. Pleasure and happiness

The soul enjoys the true teachings that are not compatible with the material and be reluctant with physical pleasures and imaginary, but always interested in rational happiness. This is the most obvious reason that the soul is something beyond the body and physical faculties.

5.5.5. Happiness and integrity and voluntary movement

Happiness is reaching to perfection with voluntary movement that is based on his creation and the highest level of happiness is that human compared to the origin in his attributes.

6. Happiness and the methods of Shebra in its explanation

6.1. Worship and Closeness to God, the necessary condition to reaching to happiness

Shebra knows praying, identifying flaws and defects and leaving religious taboos and what hurts religion as the condition of happiness. (shebra, 1990, p. 67) however, he knows love and lo as the end of worship and reaching to happiness. (Ibid., P. 413) so from his point of view happiness is the same as achieving to Closeness to God. He has mentioned in the definition of "closeness":

The mean of closeness to God may be closeness in terms of the level of perfection. This means that the self-existent (God) is complete from all directions and Contingent (human) is incomplete in all aspects. When someone try to fix defects, spiritually will be closer to God as mentioned " human try to accustom the ethics of God " and maybe the means of closeness is related to love and relationships, for example: if someone is scientist in the world is the East and the other in the West of the world, but both of them love and relate to each other and never forget each other and also be diligent in spreading moral virtues and prayers will be said that they are perfectly close to each other, and if two people close together but have the vice versa relationship, have been said that between them there is a distance perfection. The purpose of this closeness and distance is spiritual one. (Ibid., P 45)

6.2. The relation between love and happiness

About God's love, states: "God's love is include the cleanse of conscience from other than God and empty the existence of any problem that is obstacle between him and god, till can speak, hear and see only God and nothing else. (Ibid, P.413)

He believes that between humans and happiness are many wells that cannot pass them pass except by battle and fighting relentless in a lifetime. (Ibid, p. 316)

He knows the key of happiness in the intelligence and introduced pride and neglect as the source of adversity (Ibid, p. 317). If you want to try yourself, this moment is the best time, so when you hear Azan, feel this sound with your heart if you feel happiness and joy in your heart so you will be hear the sound of happiness in the other world (Ibid., P .63)

7. Comparison

In this section we describe the similarities and differences between the opinions of five great scientists on the issue of the happiness.

7.1. The concept of happiness

Despite all the differences in analysis and interpretation of the happiness, all scientists and philosophers agree that the happiness is the final desired and real perfection of human, and all human beings desire happiness and happiness and move toward it.

From the perspective of Farabi it is not possible that someone assume happiness as something that is not perfect because demanding happiness is nothing rather than perfection so "happiness is absolute goodness" (Farabi, 1987, p.72). Although the goodness which human choices are abundant so we must explicit about the kind of happiness.

Happiness is something that when is achieved, there is no end to demand so happiness is selected for itself not anything else. Therefore, happiness is the best and most complete of goodness (Farabi, in 1992: P. 228)

Miskawayh has mentioned in "refinement of morality and Purification" that happiness is special for everyone according to the talents and abilities, therefore happiness cannot be limited

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to one subject, happiness of everything lies in the perfection of it and happiness is the best goodness (Miskawayh, 1990, p .83).

Khawaja in explaining of happiness says that the aim of the evolution of human soul is happiness that his goodness depends on it .therefore it is better to know about the nature of goodness and happiness. Goodness is divided into two types: absolute and other additional happiness. The purpose of creature's existence is absolute good and he is the ends of all aims and additional goodness are those that in reaching them the aim is beneficial but happiness is such as goodness but additional with everyone. Every one's happiness is different from others, but goodness is same in every body. (Nasir, 1994, p. 81)

Mullah Mohammad Mehdi Naraqı in the " comprehensive happiness " says :from all the words appears that reality is not happiness and goodness except true education and pure morality, there is no doubt that what has been happened that includes the love of God and familiarity with him and spiritual pleasures is on the contrary with that morality but is not separated .

This is worthier if we called it happiness and goodness although they are all the same kind of goodness and happiness. However, with our opinion, all of the expert in this subject come together , because everyone was running away; some of them knows reason and science as happiness, and some people love and the others knows leaving the world as happiness; But our view is comprehensive of all (Mohammad Mehdi Naragh, *ibid.*, P. 72).

Shortly we can say that, the happiness is same as perfection that is specific to everyone and can vary with the happiness of others.

7.2. Happiness and goodness

Great philosophers, such as Aristotle and followers of Islamic philosophers have said that the goodness is divided into two types: Absolute goodness and additional goodness. Absolute goodness is the aim of all creatures. Indeed movement of human and other creatures is in order to reach it, because every being has natural and instinctive desire to own the absolute goodness that is the final aim, therefore the ultimate goal of human is to achieve God which is the absolute good. Additional goodness is the means that bring human or any human being to both goodness and absolute perfection, whether spiritual affairs such as science and knowledge and material affairs, such as wealth and property.

But happiness is that every person intentionally and with voluntary actions, reaches to the perfection that God put in the nature and essence of each person. Therefore, it should be said that the difference between goodness and happiness is that the goodness does not vary with different people, it is same, it means all people, both scientist and foolish consider one meaning for it, but the happiness vary with different people because each person with special ways wants to reach happiness and the meaning of happiness differs from person to person. (Researcher Naraqı, *comprehensive happiness*, C1)

This opinion was approved almost all of the philosophers specially the five great philosophers that discussed.

7.3. Complete happiness and perfection of happiness

As it was said the opinion of scientists is that happiness is reaching perfection and perfection is different depending on the person and his ability and perfection is specific of that person. In fact, the pursuit of perfection is moving towards happiness and each step towards perfection and gaining relative perfection, is same as gaining relative happiness.

Hakim Tousi says: philosophers have differences that happiness achieved during person's life or after his death. First group of old philosophers believe that while the soul attached to the body and as long as it has essential needs, he would not be a blessed person. When he departed from this obscenity, he clear from ignorance and we can called him total wisdom so the real happiness gained after death. (Tousi, p.50)

Farabi says the only hypothesis that can be accepted is that happiness is a virtue. Virtue is the goodness and perfection of human and happiness is achieved through virtue and not virtue (Farabi, in 1992: P. 234)

Miskawayh in the form of happiness, consider total happiness as the final happiness and mentioned that: Everyone has greater wisdom is total blessed person and the great wisdom is same as total happiness that trying to gain more spiritual benefits is the result of it (p. 9)

Naraqı introduces human similarity to the origin as the ultimate happiness , the actions issue from human because it's beautiful not because of attracting benefits or repel losses, and this is achieved when his reality becomes absolute goodness and becomes clear of physical obscenity (Naraqı, pp. 40 and 41)

Shebra knows praying, identifying flaws and defects and leaving religious taboos and what hurts religion as the condition of happiness. (shebra, 1990, p.67) however , he knows love and God's esteem as the end of worship and reaching to happiness. (Ibid, P. 413) Therefore, in his view happiness is the same as reaching God's esteem and benefit from the love of God.

He has mentioned in the definition of "closeness":

The meaning of closeness to God may be closeness in terms of the level of perfection. This means that the self-existent (God) is complete from all directions and Contingent (human) is incomplete in all aspects. When someone tries to fix defects , spiritually will be closer to God as mentioned " human try to accustom the ethics of God " and maybe the means of closeness is related to love and relationships, for example : if someone is scientist in the world is the East and the other in the West of the world, but both of them love and relate to each other and never forget each other and also be diligent in spreading moral virtues and prayers will be said that they are perfectly close to each other , and if two people close together but have the vice versa relationship, have been said that between them there is a distance perfection . The purpose of this closeness and distance is spiritual one. (Ibid., P 45)

7.4. Wisdom and happiness

Perfection of every creature depends on the properties and special effects. Happiness of Human lies in the certain traits and his talent that should reach perfection. Since the highest trait of human is his thinking power therefore the condition for happy life is intellectual activities that is the special honor of human. So happiness of human depends on thought, power of mind and his perception and effect of wisdom in happiness is such that the Greek philosopher Plato believes in the uniqueness and unity of virtue and knowledge. He knows virtue as the fruit of wisdom and considers vice as the result of ignorance. Aristotle also knows reflection and thinking as the top happiness. (Aristotle, 34-30: 1378)

Miskawayh also talks about wisdom and happiness: the person who his portion of wisdom is great and because spirituality prevailed, he becomes spiritual, has focus and he is settled in heaven and every moment her heart is Illuminated and the more attention and favor, and less barriers gave, more virtuous gain. (Ibn Miskawayh, 90: 1991)

Happiness and Muslim Philosophers' attitudes about it Investigation of the theories of 5 Muslim Philosophers (Farabi, Miskawayh, Nasir, Naraqı and Shebra) about Happiness

Shebra mentioned in this regard that: Beauty of science is to distinguish easily between right and wrong words and right and wrong beliefs and good and bad deeds thus the result and fruit of science in this stage is wisdom. Therefore, the Quran says: "to everyone has been given wisdom, abundant goodness has been given too". (shebra, 1999, p. 32)

8. CONCLUSION

From discussions and statements in this document the clearest results were as follows:

1. There is complete symmetry between the lexical meaning and idiomatic meaning of happiness in terms of the Islamic philosophers.
2. In the nature and the true meaning of happiness and adversity from the viewpoint of great philosophers not only there is not any conflict, but also there is coordination and compliance in and there are complement each other.
3. Therefore, it must be said that true happiness is reaching human to the ultimate goal and true perfection that include: God's esteem or absolute goodness, because there is not any absolute perfection and goodness except God's nature. When human reaches to that stage his soul certainly is glad that no happiness can reach to it. Also in the other world in the vicinity of God, he benefits from gifts that no one has heard about them, and no eye has seen them and no one has felt them with his heart . And this absolute happiness appear in the other world, although relative happiness that called physical happiness appear in this world for human beings and this physical happiness is the same as additional or relative goodness that is mentioned in the words of philosophers.
4. Not only reaching to happiness and perfection is not intrinsic of human, but also is a voluntary affair and everyone must obtain it consciously and with optional actions and by choosing the right way. Factors that brings people happiness and perfection includes: Science and the knowledge, strong belief in God and other beliefs, pure obedience, good deeds and purification and refinement spirit of bad ethics. Shortly we can say that humans evolved from theoretical and practical wisdom in two dimensions and are able to achieve his original purpose which is optional happiness and happiness.
5. Happiness is a real, worldly- heavenly and completely available affair. (Mohamed, 2001, p. 140)

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