



Rethinking the concepts of happiness and misery: examining the theological views of Sheikh Ashraq and Ibn Sina in the light of contemporary governance

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abstract

The discussion of happiness and misery has been of special importance among thinkers and in public culture since long ago. Man's concern for eternal life and the world after death has caused him to always try to provide the conditions to achieve happiness and avoid misery. Using the descriptive-analytical method and the library method, this research examines the theological views of two prominent thinkers, Sheikh Ashraq and Ibn Sina about the meaning of happiness and misery and the ways to achieve it. Sheikh Ashraq believes that happiness and misery are the result of doing or abandoning God's commands and commands, and its final determination takes place in the world after death. From his point of view, the blessed are those who are among the followers of Prophet Muhammad (PBUH). On the other hand, Ibn Sina defined happiness as prioritizing sensual perfections over physical ones, and he believes that this requires meeting the needs of the members of the society. He considers Shaqi people to be those who, despite knowing the truth deliberately deny it. By analyzing these views, this research tries to provide a space to expand the understanding of happiness and misery in the framework of governance and management of society, so that these concepts are taken into account in macro social policies and decisions.

Key words : happiness , misfortune , Sheikh Ashraq , Ibn Sina , governance , Islamic philosophy , social policy

Introduction

the problem happiness and Mischievous from the most important and wide the most Verbal topics is that always item attention Muslims and place discussion Hi abundant has been and difference comments particle for direct object in Issues ideological and Jurisprudence to .companion had is In other words, the search for happiness and misery is as old as history human wants to know that the soul and his breath as in this scientist Solitary is, in because life otherworldly from what rank E possess may to be influence thought Hi Theologians on



the mind believers and engraving to become Concepts Because " reward and Doom " in the mind they, cause became until many from people after recognition happiness or Mischief otherworldly raised and Agents collection to good luck and get away from misfortune particle for direct object to good to know until of this through to consolidation and guarantee position otherworldly self to pay Throughout the history, many scholars, thinkers and scientists have discussed about these categories and with a specific point of view, they have tried to define happiness and misery. They are famous, but it is clear from their works and the in ,theories that they are among the philosophers who also have theological concern intellectual context of the divine teachings of the religion of Islam, they have addressed the category of happiness and misery and topics related to them. If what about this the problem even with different approaches, Books and Articles Abundance to string writing came is but written E that to review verbal meaning and the ways acquisition happiness and Mischief from point of view Ibn Sinav Suhrvardi to pay found It didn't happen . For this purpose this Research next from Definition of governance, social policy making, prosperity and misfortune and explanation the problem Research from the perspective of Ibn Sina and Sheikh Ashraq, to review Pleasure in achieving happiness and perfection, the state of souls after death, and the ways to achieve happiness and misery from the point of view of these two theologians. and votes they particle for direct object item Madagah appointment data is The concept of governance

.Governance is a set of processes, procedures and structures that guide and govern society This concept includes the interaction between the government, the private sector, and civil society in order to create a stable political, economic, and social environment. Effective ,governance gives importance to factors such as public participation, transparency accountability and the rule of law in governmental and non-governmental institutions (Rhodes, 1996). In relation to your article, governance can be consistent with the spiritual and philosophical values that have been proposed by Islamic philosophers such as Ibn Sina and Sheikh Ashraq, so that these values are effective in social and administrative policies.

The concept of social policy

Social policy refers to the process of designing and implementing programs and policies that deal with the welfare of society and improving people's living conditions. These activities often include areas such as education, health, housing and social security, with the aim of improving the quality of life and reducing inequalities in society(Titmuss , 1974). In the context of your article, social policymaking can be redefined by using the moral and spiritual teachings of Islamic philosophers, so that human values and justice are at the center of policies.

The concept of happiness and misery

Ibn Sina defines happiness as desirable in essence and the goal of pleasure, in the sense that if a person can empty himself of all external factors and seek good in a real way or even based on assumptions and ideas, his nature will be The natural is directed towards happiness ,or something that creates it. From Ibn Sina's point of view, since man has two dimensions physical and spiritual, and the soul is known as his existential truth, the body acts as a tool in the service of his soul or soul (Abn Sina, 1400, p. 260; Ibn Sina, 1363 , p. 109). He emphasizes that the human soul has potential talents with its various powers and the perfection of man is in realizing these powers and talents. This realization is possible through deep reflection on the levels of existence and imagining the truths by means of



reason, so that the mental world of the individual matches with the realities of the outside world.

With this new definition, Ibn Sina, unlike many of his predecessors, sees happiness only based on the concept of desirability and ultimate goal and does not consider it dependent on other concepts such as goodness and virtue. He introduced various methods like philosophy to achieve happiness and believes that science is light and ignorance is darkness, and true science leads to right action; As a result, completing the theoretical powers in such a way that action is taken according to it, will bring happiness. He believes that this importance is possible only by connecting to the active intellect and being immersed in the intuition of the realm of the world and through philosophy (ibid., p. 261). In the field of governance and social policy, Ibn Sina's theories can help to develop policies based on the development of awareness and the actualization of latent talents of people in society. These policies can be used in educational and cultural programs that seek to encourage people to think more about themselves and know their place in the world. Such an approach can provide a suitable platform for creating a happy and more prosperous society.

But Sheikh Ashraq though Influenced in speech and philosophy from Sages and thinkers of the Salaf Self, to explain the world you are paid, and in thoughts Illumination self division population and description position every category from they brought up, but in geometry a sketch new from separation ,¹ philosophical self, proportional with wisdom Nooriyeh population and happiness they, drawing done and with use from verses and sometimes Hadiths, in P The explanation of this view is self-explanatory. That's why the department able attention from your votes, to resurrection and status population human in House Immortal assign has given Because according to him, the most important human concern death and condition and fate a man so from death is, whether component the blessed ones and Munnaman from yes divine is or component lovers and the sunken in agony Otherworldly? He to the face implied happiness and misery particle for direct object like that definition He says : " The purpose of inference industry logic and to know science natural and mathematics and divine it is that Resurrection knowledge breath Human result do and to know that to come from where is and return to where; and bad mood that Mischief phrase from it is, hell spiritual is and to mode Nick because deliver, are of that happiness should be it , and heaven Immortality (Sohrvardi, 1997 , Vol. 3, pp. 432-433) Of course noted that he in some from his works, happiness and no Mischief and evil particle for direct object almost to the face synonym (Sohrvardi, 1373, vol. 3 , p. 62) and from a side on this believe is that evil inherent does not have but order nonexistent is and to Absence essence or Absence Kamal from essence you go become and Existence from it direction that .Existence is, Madami that to Absence Kamal thing the end don't no (Sohrvardi, 1389, vol ,p. 78) so no Masauq with Existence (Sohravardi, 1373, vol. 3 , p. 165 - Sohravardi , 1 - vol. 4 , p. 78 - Sohravardi, 1389, vol. 2 , p. 235 - Sohrvardi, 1373, p. 557 and 559 , 1380 Qutbuddin Shirazi, 1380, p. 495 and 496) He is for the mark to give Agents the builder and

Sheikh Ishraq with base put Quran to Compilation philosophy Self-motivated and philosophy self take .2 " away The pillar of light and Darkness is firm done that taken from Quran and tradition and wisdom self Wisdom " Light » called as this word many times in Quran Vasant came is, Like : " Allah the light The heavens and Al-Arz..." , (Sohravardi, ۱۳۸۹ , vol. ۱ , p. ۷۸)



affected in the breath division classification Hi He has expressed many and Separation logical from population presentation does; that this Divisions and justification philosophical he of happiness and Shqavat, later case Citation of Ishraqiun and followers wisdom sublime .It was also placed

.By analyzing Ibn's thoughts Sina and Suhrvardi in the definition of happiness and misery the witness Emphasis major Bu Ali on division happiness to: happiness physical and spiritual (spiritual) and Preference happiness selfish on physical we are but emphasis Sohravardi about types happiness, more on two I swear happiness mundane and otherworldly and Preference happiness Otherworldly on mundane is While they are familiar with basics philosophical and theological, this It is not a secret matter that happiness selfish as accurate on happiness Otherworldly Adaptation acceptable is not because possible is Sohravardi, 1389 . someone In addition on hereafter In the world too Wajid Saadat selfish be vol. 1 , pp. 89 and 90- ibid., vol. 2 , pp. 232-) the influence of thought Hi Theologians on , the mind believers and engraving to become Concepts Because "reward" and torment" in their minds, cause done So many people are looking for recognition happiness or Mischief otherworldly raised and Agents collection to good luck and get away from misfortune particle for direct object to good to know until of this through to consolidation and guarantee position otherworldly selfto pay But since true happiness depends on eternal life, it is unique ,in the world after death, and in order to achieve happiness and stay away from misery factors and preparations are necessary that can be achieved by identifying and applying .them

Sheikh Eshraq, while being influenced by previous thinkers in the field of theology and philosophy, explained his own worldview based on light wisdom and presented new divisions of souls and their happiness. In the framework of his enlightened philosophy, he explained the independent status of each group of people and used verses and traditions to prove these views. A large part of his opinions is dedicated to the resurrection and the state of human beings in the eternal house; Because from his point of view, the main concern of man is his death and his fate after that and whether he will be among the blessed and the beneficiaries of God's blessings or among the poor and afflicted with the punishment of the hereafter (Sohravardi, 1997, Vol. 3, pp. 432-433).

In his works, Suhrawardi explains happiness and misery in a way that is in line with the goal of knowing the resurrection of the human soul and investigating the nature and causes of happiness and misery. He discussed the concepts of happiness and spiritual hell and stated that a bad state is a kind of spiritual hell and a good state is eternal happiness and heaven (Sahrvardi, 2013, vol. 3, p. 62). In some of his works, he has expressed happiness and goodness almost synonymously with wickedness and evil, and he believes that evil does not have an inherent existence, but is a nonexistent matter that goes back to the imperfection of ,nature. In this way, good is equal to existence (Suhrawardi, 2009, vol. 1, p. 78; Suhrawardi vol. 3, p. 165; Suhrawardi, 2010, vol. 4, p. 78; Qutbuddin Shirazi, 2010, p. 495 and ,2013 (496.

By presenting various divisions and a detailed analysis of the souls, Sheikh Eshraq has introduced a new way to understand happiness and misery, which was later accepted by the .followers of transcendental wisdom (Sohravardi, 2009, Vol. 1, pp. 89-90; ibid., Vol. 2, p (232. Analyzing the theories of Ibn Sina and Suhwardi about happiness and misery, it is observed that Ibn Sina emphasizes the division of happiness into physical and sensual and



considers sensual happiness to be superior. On the other hand, Suhrawardi focuses more on two types of worldly and hereafter happiness and prefers the hereafter happiness. This issue is obvious to those who are familiar with the philosophical and theological foundations that sensual happiness cannot exactly correspond to the happiness of the hereafter, because a .person may achieve sensual happiness in both worlds and the hereafter (Avicenna, 1363, p ,Ibn Sina, 1413 , pp. 201 and 203; Ibn Sina, 1999, p. 8, 55 and 151; Suhrawardi, 1389 ;109 pp. 89 and 90.

In this context, the influence of the theologians' thoughts on the believers' thoughts, through concepts such as "reward and punishment", has led them to a deeper understanding of the happiness or misery of the hereafter, in such a way that many seek to identify the factors that lead to happiness and He avoids misfortune in order to strengthen and strengthen his position in the afterlife. Since true happiness is dependent on eternal life and is realized in the world after death, in order to achieve it and avoid misery, it is necessary to know and apply the necessary factors and preparations. These views can also be taken into consideration in the context of governance and social policy, so that policies are formulated that not only seek to provide worldly happiness but also to strengthen the happiness of the hereafter, and this through educational, cultural and social programs that help people to grow. They lead spiritually and morally, it is possible.

Philosophical analysis of Sahrawardi and Avicenna in relation between happiness and politics

of light and believes that Sheikh Eshraq believes that real pleasure is only in the light benefiting from this light has a direct relationship with reaching the level of the world of .lights. The closer in terms of rank to light, the greater the benefit of pleasure, and vice versa .Therefore, each rank has more pleasure than its inferior, and less pleasure than its superior In the definition of pleasure, he said: " Pleasure means reaching something that is compatible .with the soul . God, who is the prohibition of light and light, governs the entire existence He is generous in nature and when the Alavi illumination reaches the soul of a person, all knowledge is given to him. All perceptions come from the area of single light and there is nothing more understanding than that; Therefore, there is no greater and more pleasurable pleasure than his perfection and gentleness." (Sohrwardi, 2009, p. 352) They believe that ,pleasure leads to happiness, it is from God and this benefit happens in the world of light which is based on the level of which exists in the world of lights, this pleasure changes. That is, every subsequent light enjoys its former light, and all previous ones also enjoy its successors, and it shines an infinite light on others and from others on him. And such illuminations are the illuminations and intellectual spheres of light that increase its ,prosperity, the illumination of the conflict of light and its observation." (Sohrwardi, 2009 pp. 356-353) In general, the soul after death, because it is freed from prison, observes the world of light. And with endless illuminations, he acquires light from the mediated and direct light and enjoys them. The union that exists between the lights is a mental union, not a physical one. What causes pleasure, love, etc. is the encirclement of the mind over the soul, which cannot be compared to any other pleasure. In that world, there is no possibility of destruction, but this pleasure is always more complete. (Kermani 1387, pp. 111-113) Suhrawardi status the people in day Resurrection, from direction interest Veri from pleasure and happiness, to three I swear division Does: First: those of the highest degree happiness Otherworldly interest they are and Accordingly from the highest degree pleasure also



hedonistic They turn Second: Group other that from degree average Happiness and pleasure interest they are Third: those who in the hereafter component people Shaqi and are miserable and no interest A from happiness And they have no pleasure. He believes If this three group in the hereafter from direction quantity with each other Let's measure, the majority the people in day Resurrection from happiness Otherworldly have and the minority the people from Mischief are Also him Doubtful to be happiness particle for direct object a reminder done, Finally about happiness people in the world a word no He says; but to level to be happiness people in the hereafter reference done and levels happiness they in Hereafter ,particle for direct object, to two category Kelli Companions the right and relatives division and May He says : close friends to Degrees high from happiness hand they find therefore pleasure they a lot a giant and description impossible is in rank next, Companions They are on the right that Of course pleasure they in comparison with close friends down more is and " in this load to Verse: " **And Al-Sabbeqoon Al-Sabbeqoon. Olek Al-Muqaraboon** (Event, 10 and 11) testified and Add : For Companions right break A in the world Astrological is and sometimes they benefit from pleasure close friends has that for them the " appearance May to be and in this load to Verse: " **Yusqoun. " Me Nectar Sealed** (Motaffin, 25) Testimony does. Sohrevardi, 1389, vol. 1 , p. 95) Sohrevardi on this believe is that until When breath human in captivity tone to the head May win and from troubles and bottlenecks the world material in Suffering and Fatigue is, reach to pleasure and happiness real and huge for he possible and Mysore will not be human only a time May power happiness huge particle for direct object to hand brought that breath he from troubles and bottlenecks the world material Release, and cage the body particle for direct object to break he for proof His claim to Verses: " **Inna Al-Dar Al-Akhira Leah The animal Returns it You are short Sadeqeen** " (Event, 87) Ishtihad done "(Ankabut, 64) and verse" and May He says Man when he is blessed with education Qudsi and pleasure old age interest Mend be, in this mode May power Man claimed to position Happiness and joy Qaswi hand found is (Sohrvardi, 1373, vol. 3 , p. 173)

By giving the definition of pleasure, Ibn Sina proves that the beginning of pleasure is goodness and perfection, and the highest level is specific to Wajib al-Wujud. Because he is aware of his essence and perfection, and since his essential essence is rich in perfections ,and has all levels of perfection, then he possesses the highest degree of pleasure. After that intellectual jewels will enjoy the pleasure because they acknowledge this essence and perfection. Contrary to people's imagination, pleasures and sensual pleasures do not lead to happiness; Because inner pleasures are in the direction of perfection and goodness, not sensual and outward pleasures. He defines pleasure as follows: "Pleasure is actually finding and achieving something that is perfect and good for the perceiver, and pain and harm is ,understanding and reaching something that is evil and evil for the recipient. » (Ibn Sina ,p. 414) Also, Shaykh al-Raees considers four types of pleasure: intellectual, sensual ,1403 ,sublime, miserly. Intellectual pleasure is the perfection of the intellect to achieve categories which means that the actual speaking soul becomes an intellectual world. Sensual pleasure is the perfection of sense through gentle sensations. The perfect pleasure is the pleasure that is suitable for the soul, the proof of perfection, and the meaning of perfection is that it is more complete, complete and stable. But the pleasure of the miser means the actions of the low body. (Ibn Sina, 1999, p. 14-Al-Fakhouri, 1373, p. 513) In addition, in some of his writings, he considers pleasure in the general and sublime sense to be synonymous with



happiness, and states: if the soul is theoretically and practically pure that is, if he has correct beliefs and works for good, he will have happiness, joy and envy that is above all happiness, envy and joy. Knowing, therefore, it is for his perfection, and after the supreme pleasure: the pleasure is the jewel of the intellect, which is necessarily happy. In this context, he says "The greatest finder of Wajib al-Wujud, what he observes is the perfection and value of" Wajib al-Wujud, which shines in his physical mirror, the end of happiness and pleasure. Blessed is the one who chews his life in that state so that when it is separated from his body it will be happy. (Avicenna, 1999, pp. 114 and 115 Moin, 1383, p. 108),

According to what has been said, Suhrawardi and Ibn Sina understand the real pleasure and happiness after the liberation of the soul from the body; Because in the physical world whatever is presented as happiness and pleasure is mortal and transitory and has no way to goodness and perfection. Unless it can be a prelude to get real pleasure and happiness, which will be achieved after death. Therefore, both philosophers and theologians have defined pleasure and happiness in the world after death, which is achieved by the separation of the soul from the body. Therefore, the condition of people after death should be addressed

Philosophical analysis of the state of the population and its effect on social policy

Suhrawardi considers the state of the soul after death to be dependent on the degree that a person is able to advance in the hierarchy of existence before death, and he considered the pursuit of a transcendent life based on knowledge and action to be the main factor in the status of each day after death. He considered the souls of those who lived a balanced life, and reached a chain of angels to be subject to various levels of ontological enlightenment: and the existence of people is determined based on this hierarchy. Sheikh Eshraq states "The righteous who are moderate in knowledge and practice and the ascetics who are pure" and beautiful, when they joined the world like a suspended body, which was the manifestation and location of a part of the upper purgatory, their souls It was a power to create the suspended ideal of the clergy. Therefore, they should prepare for themselves what they want and want, from all kinds of delicious food and beautiful faces, hearing, good songs and other things. But the gods of misery and misery are kneeling around hell, whenever they come out of their purgatory bodies, they will be led astray and a shadow of oppressed faces according to their mood. (Sohrawardi, 1389, vol. 1, p. 89 and 473- Sohrawardi, 1380, vol. 1, p. 83- Sohrawardi, 1389, vol. 2, p. 232- Amin Razavi, 1377, pp. 78-80, 4) A believer is breath Contingency Absence particle for direct object does not have; therefore with from between to go the body remaining may stayed and if Obstacles physical the breath particle for direct object submissive self don't make passion to the world light, over from the world body will was so whatever interest Mandy breath from lighting and luminosity more be, passion and affection he to the world the light more will was and Proximity he to Noor Al-Anwar increase will found (Sohrawardi, 2009, pp. 359-362)

Ibn Sina also believes that as long as the soul belongs to the body, it has no desire for its perfection, or it does not suffer from achieving its anti-perfection. When the intellectual powers of the soul reach a point of perfection and the soul is separated from the body, it becomes highly perfect (Ibn Sina, 1999, p. 114). He says about this: "After the soul is separated from the body, pains are felt, You understand them because they contradict your perfection, and those vices of the soul, which are defects, cannot be compensated after the separation of the soul from the body. But what is found due to complications and external obstacles will disappear and the torment will not remain permanent. Healthy souls who have



remained on their pure nature, dealing with the affairs of the earthly world has not made them dark and difficult, as soon as they hear the dhikr of the spirit, which refers to the state of discord, a state of enthusiasm fills them, the reason for which is unknown. But fools, i.e. simple-hearted ones, when they are free from vices, they will be freed from the body and will reach the happiness that befits them." (Ibn Sina, 1403, p. 419). performs He compares the state of the soul after separation from the body to the state of a person who does not feel the pleasure of food due to illness, such that when they provide him with very delicious food at the right time, he does not enjoy it. But if this condition of his illness is removed, he will get great pleasure. After separating from the body, the soul also gets great pleasure in a form of repulsion, which is not of the sensual and animal type of pleasure; Rather, it is higher and nobler than sensual and animal pleasures, and this is true happiness. But the souls who have followed the wrong path in the world, after leaving the body, will suffer misery and misery Souls are not out of two states: either happy and happy or miserable and miserable. A : ,happy and happy person who expects salvation, attains it and is freed from disasters, pains hunger and diseases, and God rewards him for the good deeds he has done. God is more just than he. put him in misfortunes and test him with calamities that he does not deserve. But . the evil spirit, because of its bad deeds, disbelief and rebellion, gets their negative results The one who punishes this weak soul for bad actions or opinions is more just than he who ,punishes in other ways. For this reason, God has created two worlds: the world for action and the hereafter for reward and reward. Such a view is similar to justice and wisdom, but .the same as justice and wisdom, and the contents of justice and wisdom are nothing else When a human being leaves the world of the dark body and enters the world of light, the soul of Saeed will see the bright means of the eyes that God has provided for him, and the (soul of Shaqi will see the results of his bad deeds. Ibn Sina, 1953, vol. 1, pp. 57 and 66 what from the word Ibn Sinai understood may to be the one population human so from death to three category overall division may become : category First Nafsoosi that vices they caused from loss talent perfection is, torment this group permanent is Because the degree it constant is category Second Idiots simple heart that for Ignorance caught Doom done, and this Suffering and Doom cause purity they may to be category Third Nafsoosi that has talent They are perfect to happiness and Salvation reached and If an effect inappropriate from belief and ethics in they view to be with tolerance Suffering and Doom from between may the river and clear may (Ibn Sinai, 1403 , p. 419 - Shirbi, 1385, p. 352-349)

Philosophical analysis of the path of social happiness

Sheikh Eshraq, in examining the ways to achieve happiness and misery, believes that the right path must be determined by God in the first book. He says that physical and emotional pleasures cannot prevent the journey towards the world of light. Adversity should not stop them from trying to please God. These people must bear the hardships of worship and .forgive the mistakes and neglect of their people and nation and fight for the cause of truth Such people can receive from God that they will be freed from the interests of darkness and darkness and will be saved from the miseries caused by the captivity of the body. On the other hand, those who have failed in this path and live in a dark physical body far from the light of truth, do not benefit from God's success (Sehravardi, 2009, pp. 378-380; Afshar (Kermani, 2008, p. 115.

Characteristics of happiness



Suhrawardi states: "Those who have a position in theoretical and practical wisdom and reach the position, they can create a similar example in any way they want" (Suhrawardi, 2015, p. 82). He believes that the more a person is, the brighter and nobler the observed images will be and the more will be added to them. This promotion continues until Noor Al-Anwar (God). Therefore, it is not possible to enter the world of example except through prayer, austerity, meditation, refinement of the inner self and detachment from the body. Suhrawardi considers the privilege of attaining the highest level of happiness to be the intellectual connection of the human soul to the supreme world. The highest order of happiness requires similarity to the highest principles. That is, a person should constantly increase his levels by using theoretical and practical powers. He disempowers that man should try to penetrate his thoughts with false and incorrect beliefs. He should also refrain from wrong actions and do right behaviors. With this analysis, we can conclude that one of the results similar to the higher principles is that man holds a high position in the field of cosmology (Aristotle, 1378; Jacques, 1362; Caplesten, 1362; Gampresh, 1375; Brie, 1354; Intyre, Bita; Misbah Yazdi, 1373; Sanei Darehbidi, 1377).

Ibn Sina: intellectual happiness

Ibn Sina also believes that "the bliss and happiness of man as a human being is the same happiness and intellectual happiness and intellectual pleasure" (Avicenna, 1378, p. 8). He says that humans share other powers with animals, such as lust and anger, but we reach a high limit that animals cannot reach: "having the light of reason" (Ibn Sina, 1418, p. 423). Ibn Sina is also by creating a community that does not make happiness partial. He states that if man lives alone and wants to push it, he can help. Therefore, humans are required to form communities. Ibn Sina divides two types of groups regarding happiness: the first group are those who seek only material happiness like animals, and the second group are those who seek intellectual happiness (Avicenna, 1999).

Misery: Consequences of lack of awareness

According to Ibn Sina, eternal misery is caused by not knowing the perfections. He divides two groups of people:

1. **A group that has not known perfection:** These people do not care or have interest in achieving perfection.
2. **A group that knows perfection:** If these people cannot receive the perfections, they will suffer (Ibn Sina, 1363).

Ibn Sina also believes that the Holy Sharia is one of the ways to know and achieve happiness. He states that every soul will be happy if its actions and beliefs are in accordance with God's order (Ibn Sina, 1383).

According to the views of S. Rordi and Ibn Sina about the ways to achieve happiness and misery, we can conclude that achieving happiness requires continuous effort in the field of science and practice. Governance should be based on moral principles in order to lay the foundation for a good building of public happiness.

Results and findings

The subject of happiness and misery is one of the key topics that has always been of public interest and a place of debate among thinkers, theologians and philosophers. This issue has special features not only in philosophical issues but also in the field of governance and social policy. In this research, theological examination of the meaning and ways of achieving



.happiness and misery from the point of view of Ibn Sina and Sahravardi has been discussed
The findings of this research are as follows:

1. **Definition of pleasure and its place:** Suhravardi defines pleasure as absolutely non-material and considers its place to be in the world of light. He believes that he has more pleasure, the highest order of which is the obligatory shorthand. Other gems also benefit from this pleasure, but to different degrees. Sehravardi seeks the way to achieve happiness in pleasure, the highest order of which is reserved for souls who are closer to God Almighty. This views that governance should be based on spiritual and moral principles in order to create the foundation for public prosperity.
2. **The state of people after death:** In describing the state of souls, he believes that high souls are able to provide all kinds of pleasures for themselves. On the other hand, the non-superior souls, in addition to suffering from depression, will be trapped in darkness and will be deprived of the rays of light. This deprivation will be the greatest punishment. Therefore, social policy should be designed in such a way as to guide people towards spiritual growth and prevent them from immersing themselves in materialism.
3. **Conditions for happiness:** Sheikh Ishraq considers the conditions for attaining ,happiness to include fulfilling God's orders, jihad in the way of God, night prayer spiritual walk and conduct, worship, etc. He provides true happiness to the followers of Prophet Muhammad (PBUH). This point shows that following the ethical principles in governance. Because a successful government should promote spiritual and moral values to create a healthy and dynamic society.
4. **Ibn Sina's view of pleasure:** Ibn Sina considers both material and non-material pleasure, preferring non-material pleasure. He believes that enjoying the causes and preparations is good and enjoying evil cannot be considered real pleasure. Ibn Sina also does not consider happiness in the world after death and believes that even if it is weak and mortal, it is possible to achieve it in the tangible world. This view of people in the society helps the policy makers to design programs to improve the material quality of life.
5. **The role of the soul in eternal misery** Ibn Sina considers the soul to be the source of facts when separated from the body, but if the soul does not receive the facts, it will suffer eternal punishment. He pretends that he has perfect talent, but the person himself is an obstacle to receiving the truth. Also, the ignorant souls may be tormented, but this torment is temporary and they can reach perfection. This makes the correct education in the society important; Because people who know the facts can save them from misery.
6. **Social happiness:** Ibn Sina considered happiness to depend on the needs of the people of the society, and he considered the souls who reached knowledge and mysticism to be redeemed. Those who have faults are those who are immersed in unfashionable pleasures, but they are worse than those who know the perfections of the right but do them deliberately. Therefore, social policy should be designed based on the basic needs of society so that people can achieve real happiness.

A suggestion for the future

According to Kalami and Ibn Sina about the meaning and ways of achieving happiness and misery, it is suggested that the views of other Islamic theologians and philosophers are also



examined. This review can help to enrich the discussions related to laws and social policies and provide decision-making solutions for the realization of public happiness.

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