

A Report on the Psychological Concepts of Pleasure and Happiness in Mulla Sadra's Philosophy

Abstract

Happiness or well-being is among the central issue of many psychological considerations. In other words, it can be claimed that the essence of the existence of sciences such as psychology is the pursuit of human happiness and the removal of unhappiness in humans, which has been of great interest to psychologists regarding concepts such as joy, sadness, and peace. Dr. John Schindler believes that: happiness is a quality of the mind that makes the thought enjoy the time. Pleasure in psychology is more born from the "principle of sensual transformation" than a kind of psychological activity, so it can be more accurately considered to indicate the "principle of pleasure/pain." It means that it is a process that avoids the increase of emotional stimulation, whether in the view of psychology such as Freud. Increasing stimulation has no result except pain and suffering. Pleasure is nothing but reducing stimulation (pain). According to the principle of pleasure, sensual activities are nothing but an effort to avoid pain because pain results from increasing the amount of stimuli. On this basis, a happy person has a pleasant life and less pain. Such concepts are also of interest in philosophy, and in the meantime, Islamic philosophy has also expressed definitions and proofs in this regard. As the evolved form of Islamic philosophy, the supreme wisdom of Mullah Sadra has paid particular attention to pleasure and happiness, which we have discussed according to their importance.

Keywords: happiness, pleasure, sublime wisdom

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Introduction

Happiness is the main problem of many psychological reflections. In other words, it can be said that the essence of sciences such as psychology is the pursuit of happiness and getting rid of misfortune, which has been the focus of most psychologists in terms of concepts such as happiness, sadness, peace, etc. There is a strong correlation between pleasure and perception to understand the meaning of happiness. Dr. John Schindler believes that: happiness is a quality of the thought in which thought enjoys the time.

Pleasure in psychology is more the result of the Transforming Principle of the selfish than a type of mental activity. It can be seen more precisely as the Pleasure-Pain Principle, a process that avoids the increase of emotional stimulation, whether, from the point of view of Freud's psychology, the increase in stimulation has no result other than pain and suffering or pleasure is nothing but the reduction of stimulations (pain). According to the Pleasure Principle, sensual activities are nothing but an effort to avoid pain because pain is caused by increased stimulation. Accordingly, a happy person is a person who has a pleasant life with less pain and suffering. These concepts have been emphasized in philosophy, and Islamic philosophy has provided definitions and proofs in this regard. As an evolved form of Islamic philosophy, Mulla Sadra's Supreme Wisdom had a special emphasis on pleasure and happiness, which we have discussed according to their importance.

Research Methodology

This research has been compiled by the method of library studies

Happiness and its meaning

The word Happiness comes from the root "Saad" and is the opposite of "Nahs" and means happiness and the opposite of Mischief (Dehkhoda). In general, it means participation in divine works to achieve a higher level of goodness, which is the opposite of evil. Also, "Saad" and "Saadat" mean good luck, while Mischief means misfortune. Imam Ayatollah Khomeini, in defining the term Happiness (quoted by Mulla Sadra), said:

Happiness is the pleasure of receiving, where the perceptive faculty feels the object is delicious and also everything that suits its taste buds.

For example, the pleasure of taste is to find what is pleasant to the taste buds. The taste bud has always been blessed if it has always perceived everything as pleasant and has used delicious and suitable foods in terms of smell, taste, and flavor. This is also true for terms like born happy, living happy, and dying happy. Therefore, Mulla Sadra brought a rational analysis of happiness with a deep vision according to cognitive existential thought and said that the principality of existence is good and happiness and its perception is another

good and happiness. In the definition of pleasure and pain, he considers pleasure and happiness to be equal and that pleasure has some sensual qualities with a delicate perception (R.K. Shirazi, 1994: 757). Accordingly, in his book "AL-ASFĀR AL-ARBA'A, "Mulla Sadra defines pleasure as the perception of truth and perfection (Shirazi, 1981: 39).

Mulla Sadra considered it a pleasure to have degrees based on perception, proof, and evidence. So, they divided some pleasures into four pleasures: love, intellectual, imaginary (ideal), and sensual. Although Mulla Sadra has clearly stated the meaning of abundance in all kinds of pleasures, it can be claimed that he believes in ideal pleasures, considering things such as the imaginary rewards of the people in Saadat after death. But he divides the pleasures into two types, Sensual and Intellectual, in the Mafatih al-Ghayb. Sensual pleasure requires perceptible perception, which is special to it by nature. There is no doubt that the pleasure of sensual buds and good is in the perception of everything compatible and suitable to sensual buds, and its pain and evil are in dealing with that which is in opposition to what is against it. Therefore, the pleasure of each sense is in the perception of the sensation that is specific to it, the pleasure of anger is in revenge and malice, the pleasure of illusion is in hope, and the pleasure of remembering and the pain of each of them is in the perception of their opposites. (Shirazi, 1994: 586).

It seems that in this dual division, sensory pleasure is considered both imaginary and sensory pleasure because he believes that the sense of the world after death is only a fantasy (Shirazi, 1981:204). Sometimes some factors cause the pleasant thing to feel unpleasant. Sadra believes that perfection and pleasant are present for the perceiving buds, but there is an obstacle that prevents him from that perception, so he dislikes finds it unpleasant, and chooses its contrary. For example, some patients find the sweet taste unpleasant and ask for an opposite taste that the perfection of that power is against it. So, he does not feel that it is unpleasant until it is like this (Shirazi, 2004: 586). But intellectual pleasures, which are the highest form of pleasure, are the real pleasures that most people lack. Most people are unaware of intellectual pleasures and real happiness and misery because they are in sensual pleasures. Human souls reach real happiness and pleasure when they get rid of the bondage of matter and remove the rust of darkness from their souls and become single to find real intellectual pleasures. In this case, they find that sensual pleasures are only suffering and misery.

In contrast to pleasure, there is pain. Pain in the world means distress and suffering, but scientists define it as a perception contrary to the human soul because every unpleasant object may be pleasant in some way or at a time. Mulla Sadra believes that pleasure and pain are not two stable and

permanent things, and experience proves it because we observe that everything has ultimate pleasure in its initial stages and gradually decreases. While the painful cases have the maximum pain and suffering at the beginning, they become normal after some time and are no longer painful. Some things and moods are painful for some people and pleasant for others in certain situations.

Levels of happiness

Accordingly, Sadr al-Din Shirazi considers the threshold of worldly happiness to be the knowledge of God and His attributes in this world. He believes that the lowest level of intellectual happiness for souls is to first acquire knowledge of the Supreme Being in this world and to know His existence, care, knowledge, power, will, and other attributes. He should know the active intellects that are the angels of God. They are ways to prove His existence, and He informs about the system of the world from the beginning to the end, that is, the degrees of degradation from the divine to the material, and the bodies and the ascending levels from materials [to plants, animals, and humans] to the rational Happiness. Every person who has achieved this knowledge has realized great success and has found rational happiness and the ultimate blessing, and he has gotten rid of the defect caused by the lack of knowledge of this happiness (Shirazi, 2001: 367). Therefore, Mulla Sadra believes that most people are in sensual pleasures, and they will reach real happiness and real pleasures when they get rid themselves of the bondage of material things and remove the rust of darkness from their souls, and become single to find real intellectual pleasures. In this case, they find that sensual pleasures are only suffering and misery.

Types of happiness:

1. Intellectual and Material happiness: Intellectual happiness is based on realized intellectual perception and Material happiness is perfection, which is the result of sensory perceptions. Mulla Sadra considers intellectual happiness superior to material happiness because intellect has a stronger quality and more quantity (Mulla Sadra, 1990: 300).
2. Material and spiritual: A human is a creature with [Malakian](#), a Malak with [Malaku](#)tian, and is a Jabruti to the Jabrutian because the human has moved on the path of achieving perfection. In this sense, Mulla Sadra wrote: Happiness is divided into two parts, material and spiritual, based on the two-dimensional nature of human existence. Material happiness is responsible for satisfying the material needs of man, and spiritual happiness is responsible for satisfying the spiritual needs and spiritual policies of humans. Mulla Sadra has focused on the discussion of material happiness and has mentioned axes such as health, courage,

beauty, availability of life necessities, and provision of materials.

In supreme wisdom, it is believed that the body is a composite of the soul. Therefore, the spiritual happiness of a person depends on material happiness. This health and perfection of the body are called material happiness. Accordingly, Mulla Sadra considers sports and wellness as samples of happiness.

The perfect breath of the body is natural. (Shirazi, 2000: 11). Therefore, material happiness is reaching the soul. This soul, which is the place for human perfection, approaches the level of actuality in imagination. The soul is separated from the body based on the transcendental wisdom of the soul after reaching perfection because the existence of the soul in the body is, therefore, a matter of perfection. Contrary to popular opinion, which considers death to be the result of the loss of the body, Mulla Sadra considers it a product of reaching perfection in the human soul in some cases. He believes that the soul belongs to the body to be able to walk the path of its perfection in the light of the flow of Intrinsic movement (R.K. AL-ASFĀR AL-ARBA‘A, the fourth journey, the seventh chapter on how the soul belongs to the body, (Shirazi, 1981: 325) and it is buried in the soil after passing the period of attaining perfection without the body. According to Mulla Sadra (Shirazi, vol. 9, 1981 AD: 48), the soul is the carrier of the body; therefore, the soul abandons its carrier after fulfilling its needs and goes to the abstract world. On the other hand, Mischievous means humiliation, misfortune, and distress. As stated, a group of people who do not understand true pleasure will be mischievous people. They lived and died ignorantly. People whose breath descended to the mortal world and (his) rank was lowered to the natural and senses level, is one of the mischievous people and from the left wing and torment due to their relaxation and stillness in the world of nature (Shirazi 1984: 58; Shirazi, 1981, 60).

Mulla Sadra describes two types of misery: 1- real and 2- unreal.

In the statement of misery versus real happiness, he believes that real misery is the result of different causes:

1. The weakness and failure of a person's instinct and instinct is the perception of higher levels of existence.
2. The Rebellion and predominance of the characteristics and conditions belonging to the body (transgressions type) and disobediences issued by the external senses such as debauchery and atrocities.
3. Denying the truth through false and incorrect opinions and thoughts, denying rational judgment by sophistry and controversial opinions, and preferring some religions over others through controversy and imitation to *achieve* fame and rule over the people and get an honor.

What is accepted by the public is the interest in acquiring imaginary perfection by memorizing past news (true or false). In the first episode, misery (which is caused by the lack of instinct) is a non-existent thing, such as body death or falling and paralysis of limbs without consciousness and feeling pain (and this misery is like a non-existent thing and caused by lack of instinct and the ability to understand the sciences and knowledge is the cause of deserving punishment and punishment, not as much as criminals). But in the second episode, misery is the perception of something painful, like a member in which there is severe pain. The attributes and properties that have appeared as a result of the soul being subdued by egoistic and instinctive forces cause pain in the essence of the soul and contradict the original truth of the soul because the truth of the soul wants to have authority over the body and its lustful and angry powers and it helped the desires and requests of lustful and angry forces and sensualism when it was subdued and obedient by them, it helped them in educating them about evil cases and fulfilling their evil and unreasonable intentions and desires. This situation will lead to misery and suffering and regret, saddened and regret. Luck and emphasis on the body and its activities make it forget about the end. So, this misfortune and happiness are the same as intelligent misfortune and happiness, from the philosophers' point of view. (Sajjadi, 2019: 264). In another division, Mulla Sadra classified two types of misfortune: emotional misfortune and intellectual misfortune. The misfortune that is due to intellectual happiness or according to the body is from the sins of sensuality and anger or according to the denial of wisdom sciences. But the misery in the first episode is that the physical inactions of the soul prevent it from reaching happiness in the world after death; it creates a kind of difficulty because the normal habits are destroyed, and the leader of their desires remains. There is nothing that prevents the soul from emphasizing them, and this is the reason why these entities are ugly and offensive to the essence of the soul and the opposite of its truth. But as long as the soul is in the world, it prevents the body from paying attention to the feeling of ugliness and disgrace and their opposition to the essence of its substance. As God says: so we removed your cover, and your eye is open now. Then, return to the main group. In the same way, someone who has an illness and is oblivious to it due to busy work pays attention to it when she finishes that job. In the second episode, intellectual misfortune is an inherent defect. It is an inherent defect for someone interested in the sciences, and intellectual perfection in the world has acquired a passion for them and has not tried to acquire actual intellect. The Material power has been absent from him, and the cause of distortion and false development is contrary to the fact or the speech of his

nervousness and denial. This pain is the result of this type of misfortune against the pleasure that comes from it, and that pleasure is greater than any feeling of convenience; also this pain is more intense than any feeling of negativity. In this world, the lack of feeling this pain is due to the lack of conscience of the pleasure that is contrary to that pain. And just as children do not feel the pleasures and pains of adults and mock them. They enjoy something that adults hate. Children in intellect, i.e., people of the world, are not poets in terms of what pure intellects understand about the matter and its interests. (Shirazi, 1983: 423-422; 1981: 367).

Conclusion

Happiness and prosperity have a special situation in Judicial egoistic. Mulla Sadra has tried to pay attention to both human dimensions by defining happiness in its worldly and hereafter meaning, relying on the concepts of wisdom and introducing intellectual happiness in the highest levels of pleasure in the light of his philosophical ideas. He considers pleasure to be the goal of human perfection and has considered pleasure to be by temperament. These concepts are emphasized by psychology and are one of the concepts close to happiness. In this way, Mulla Sadra has offered the dual meaning of physical and spiritual pleasure, while some psychologists have expressed pleasure with its physical meaning. Therefore, happiness is the maximum level of psychological happiness, which is the axe of this intellectual happiness.

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