

ESSENTIAL HAPPINESS FOR HUMAN BEINGS IN PERSPECTIVE OF IBN SINA

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Abstract: There are some factors which can influence the characters and mindset of human beings. One of the factors is world view or the principle owned in life, therefore, that principle also influences the human's life in the world. Human beings as the being that have free will, all of voluntary actions are effect from the knowledge and willingness. Furthermore, both good and bad deeds are sourced from knowledge and willingness. We can analyze the phenomena of human's actions by seeing the knowledge they have. Some human beings have believed that happiness is based on material things. This viewpoint encourages them to achieve happiness with various ways they use. In this sense, the viewpoint of happiness causes human actions such as consumerism, terrorism, corruption, and abusing of drugs, meanwhile those actions do not match and correspond to the rationality of human beings as the differentia from the other species. By this foundation, the concept of happiness should be re-conceptualized, which is happiness that coordinates to the rationality of human beings. In this case, the worldview regarding the essence of human beings and the goal of creation determines the actions that will be done. Ibn Sina, who represents the philosophy of peripatetic in his works, has described and established the arguments regarding the essential happiness for species of human beings. Happiness will be achieved, if human beings can actualize the final goal of the creation (*al-khalq*). The final goal of one species can be seen from the differentia of the species. Therefore, the essential happiness for human being is the actualization of the rationality; theoretical and practical reason. This thesis aims to describe the viewpoint of Ibn Sina deeply regarding the essential happiness for human being and how to achieve that happiness through the realization of final goal of human being as the rational animal which becomes differentiate from other species. Ibn Sina is consistent with his foundation of philosophy through the demonstration method of establishing the existence of something.

Keywords: Happiness, Worldview, Differentia, Essential Happiness, Material Happiness, Spiritual Happiness, Pleasure.

INTRODUCTION

Problem of modern people now is experiencing spiritual emptiness, crisis of meaning and legitimating of life, and feeling self alienation. This existential crisis begins since modern people demonstrate their confrontation to God. They have lost hope of achieving happiness as promised in the renaissance movement (enlightenment), secularism, science and technology; meanwhile, the traditional world view has been eliminated from their life (Seyyed Hossein Nasr 2001, 71-75). In reality, human beings wish to live in the sphere of peace, safety, and happiness without any obstacles in life. However, the hope can not be easily achieved without any efforts and support from other aspects. The support can be from material and non-material things. The problem is many people seek happiness only emphasize in the material things and escape from spiritual way. The science and technology which prioritizes empirical methods could not fulfill and satisfy modern people, therefore, they feel empty and meaningless of life.

Francis Fukuyama in his book proposes three main characters that happen in modern social life: crime, family, and trust. It is called “great disruption”. When the great disruption can not be solved, the human being will fail to live in peace as well as fail to achieve happiness. One of the indications is that many people leave their family and wealth for the sake of happiness, including they enable every way of getting it, therefore, they feel uncomfortable, apprehensive, worried, and lack of spirit in their life. The problem that always happens in the social life is highly rising the great crimes such as corruption, conflict inter-religions, ethnic groups, and classes of society; the human being have entered to the consumerism. Moral decadence and crisis of trust are highly raised in human life and will be difficult to determine the truth whether it is right or wrong, more over the human being has escaped from spiritual and religious values (Francis Fukuyama 2002, 41).

Happiness is a term that gives humans the final goal in life. Although many scholars said that happiness is the final goal for human beings, there is no common agreement in the definition of the concept of happiness. Some people define happiness as a pleasure, achievement, dignity, respectfulness, and social praise. In philosophy, it is considered as reflection, contemplation and activity of the reason about realities and existences. People feel and wish for happiness when they are sick, health is considered as happiness, they are poor, wishing richness as the space of happiness. But all of these instances are temporal and material things. Happiness is more than the instances.

Ibn Sina (980 - 1037) as the great Islamic philosopher of peripatetic is recognized for rational approach and argumentation method in the foundation of his idea. Ibn Sina in his book “*al-Isharat wa al-Tanbihat*” in the chapter of “*al-Bahjah wa al-Sa’adah*” counterattacks the theory of happiness according to materialism. He answers it with obvious proofs and rational comparisons that are related with human life.

Ibn Sina can deeply explain the reality of happiness with his theory: “*the spiritual pleasure is stronger than the empirical pleasure*”. His theory is strengthened by his argumentations and sample cases that really happen in human life. The argumentations are also supported with empirical cases and applied in the rational objective approaches and philosophical way (Ahwani, 1858).

One of the factors that determine human actions is worldview. The worldview of human beings should be straightened in order to reach the right goal because human beings have free choices to do anything in their life. That free choices are influenced by knowledge they have, therefore, the worldview can change the mindset and behavior of human beings. The problem which is currently happening is that some human beings view happiness only stressing the material things or empirical world as the strongest

pleasure. That idea of materialism leads to human actions such as consumerism, corruption, and drugs. Meanwhile, the reason (*nuṭq*) as the differentia of human being is contradicted with that fact and blames those actions. The writer considers that contradiction is a problem which should be solved through this research.

METHOD OF RESEARCH

The process of doing this research consists of three aspects; collecting data that is related with the topic, verification of the data, and analysis of the data. The writer applies the philosophical induction method to understand the text in general. This method is trying to analyze and describe the literature of Ibn Sina comprehensively that has relation with the topic in this research. Ibn Sina has many works. Some of the works have been translated into several languages such as Persian, English, and France. Most of the literature of Ibn Sina, originally, is written into Arabic language, so the researcher will research Arabic literature to support and to keep the original of the data. The writer also will use textual approaches with library research as the masterpiece of the references. The method to approach and analyze the text is general hermeneutical approach. The writer makes effort to understand the text, then analyzing and concluding the core of the text according to the understanding of the writer.

RESULT OF RESEARCH AND STUDY

Meaning of Happiness

The word of happiness (*al-sa'adah*) is often referred to its opposite, suffering (*al-shaqawah*). Happiness and suffering are essential issues for human being because the goal of life is to gain happiness and to avoid suffering. Every human being is aware that he is seeking happiness, but sometimes, he does not understand what kind of happiness he should seek and how to gain it. Therefore, the meaning of happiness and its indications should be clearer for everyone (Jamil Saliba 1831, 656).

In the Arabic Language, the word of "happiness" is taken from the word root of "*sa'ida, yas'adu, sa'adatan*". It has meanings; happy, lucky, fortunate; to have the good fortune of receiving and sharing something. The word: "*al-sa'adah*", has meaning; happiness, bliss, felicity, good fortune, success, prosperity, and welfare. The meaning of happiness is also closer to the word "*fawz and falah*", the meaning is luckiness or fortunate (Hans Wehr 1960, 410).

According to the Webster's College Dictionary, happiness is explained that someone called happy when he is delighted, pleased, or glad, and characterized by pleasure, contentment, or joy, and favored by fortune of lucky. But the modern terminology, happiness is mostly considered as an entirely subjective state of mind and classified in two categories; temporal and enduring happiness.

Happiness is almost identical with the term of perfection (*kamal*), two conceptions (*mafhum*) and one reality (*misdaq*). It has been explained in the encyclopedia of Philosophy, said that perfection and happiness of desire is pleasure (*al-ladhdhah*) and perfection of anger is victory. Therefore, happiness and perfection can not be separated from each other because in the sphere of happiness has perfection and perfection is the ultimate happiness. Actually, when we explain the word happiness, indirectly, we also explain the word of perfection (Sharḥ al-Muṣṭalaḥāt al-Falsafīyah).

We can define happiness as an essential feeling of human beings that may differ between pains and pleasures, fortunate and misfortunate, success and failures, love and hatred, hope and worries. In short, happiness covers all good perception and negates all bad perception and goodness (*al-khayr*) is a way to gain happiness.

From those meanings, we can say that the meaning of happiness can be defined as a victory and favor through the efforts of human beings that are always implemented in the good deeds with rational reason, therefore, that goodness can accompany the human being to the happiness and perfection. In the simple meaning, almost all authors define happiness as the opposite of suffering and derivatives in some meanings such as success and failures, hope and worries (Jamil Saliba, 1831).

In the Nicomachean Ethics, (written 350 BCE), Aristotle stated that happiness is characteristic of good life and virtuous activity of the soul in accordance with reason. Aristotle does not separate happiness from virtues, where human beings have outstanding abilities and potential which accompany him to the final goal of life. That final goal of activities with reason is happiness itself. Those who desire and act in accordance with rational principle knowledge about such matters will be great benefit (Aristotle, 1999).

Plato, teacher of Aristotle, views happiness as the unification activity between intellectual knowledge (*al-ma'rifah al-'aqliyah*) and material pleasures. Material pleasure is the tendency that does not cause suffering, pain, poverty, and failure in life. The most important is the human soul must be clear from bad deeds and should protect it with something that always calms the soul and body all life.

According to al-Farabi, happiness is the essential highest achievement (perfection) for human beings and if that essential has been reached, there is no achievement any more for him. Al-Farabi adds that happiness is the real goal for every human being that attained it through good deeds. That happiness is the goodness that should be essentially reached and founded by every human being. The goodness itself accompanies human beings to attain happiness (Al-Farabi, 1413).

Ibn Sina specifically expounds happiness in his some outstanding works; *al-Isharat wa al-Tanbihat*, *al-Mabda' wa al-Ma'ad*, *Rasa'il Ibn Sina*, *al-Najah*, and some of the explanation is elaborated in his monumental work, *Kitab al-Shifa'*. Ibn Sina views the happiness that is always related to his foundation of knowledge that has been established. The argumentation and demonstration method is the way of rational thinking with giving some admonishments and intimations for his thoughts. Therefore, the happiness that he figures out is related to the faculties in the human being.

Human beings can be understood as rational animals. The final faculty in the human being is the proof that he is rational (*al-hayawan al-natiq*). This faculty is the differentia of human beings from other animals. It is the highest and most glorious that human beings own. The differentia becomes final perfection for human beings. Those illustrations also have been described by some previous Philosophers such as Plato, Aristotle, and al-Farabi.

The description of happiness, Ibn Sina describes as the best goal that attempted to attain by human beings (Ibn Sina 1400, 261). Afterward, Ibn Sina defines the concept of happiness as the transformation from potentiality to the actuality. Every potentiality has actuality, it is called perfection when actualized and the coming to the perfection is the happiness itself (Ibn Sina 1984, 109). For example, the perfection and happiness of desire is feeling pleasure, the perfection and happiness of anger is victory, and also the perfection and happiness of the soul is that the soul is free from material needs. Ibn Sina also mentions and describes happiness as the pleasure (*al-ladhdhah*). The pleasure is identical with the goodness, meanwhile the happiness comes with perfection both desire (*al-shahwah*) and reason (*al-'aql*) and vice-versa, suffering (*al-shaqawah*), imperfections (*al-afat*), pain (*al-alam*), and badness (*al-shar*) (Ibn Sina 1996, 343).

He also clarifies that pleasure consists of two components, 1) the achievement of perfection and goodness, 2) that perfection and goodness can be felt and perceived (*idrāk*) in the object itself directly, without using bridge. Therefore, in the achievement of happiness, the pleasure will come together in it (*Inna fi al-sa'adah ladh-dhah*). In this case, Ibn Sina wants to mention that pleasure depends on the existence of perfection and goodness, but the existence is directly experienced by the faculty of soul that becomes the subject of happiness. The apprehender is in the condition of awareness of the pleasure experienced (Ibn Sina, 343).

Existence of Happiness

Philosophy of Ibn Sina has character that always uses reason with a demonstrative method to see reality. It is related to the question how to know the object of knowledge. The Muslim scholars have an idea that there are three sources used in the epistemology to know the object of knowledge; sensory (*al-hissi*), perception (*al-'aqli*), and intuition (*al-dhawqi*). The sensory is used to know objects of knowledge through observation and experiment data as have been applied by some Muslim scholars to develop the observation and research such as alchemy, medicine, astronomy, etc. The reason is the discursive method (*al-bah{thi}>*) is used to know something that can not be reached by sensorial faculty. With this method, human beings can know something unknown, such as the existence of god through rational conclusion. Beside the two methods, intuition is the method which is directly experienced by the subject regarding the existence of the object as have been developed by the philosopher of illumination and mystics. Although reason and intuition are used to abstract the reality of metaphysics but they are different in the methodology. The reason is with inferential meanwhile the intuition with experimental (Mulyadi Kartanegara, 2012).

Ibn Sina is also famous for his school of foundationalism in establishing his thoughts; the foundation of knowledge must be established in the principles of truth and it does not need the other principles. Foundationalism is the theory of justification that determines the claim of truth without any proof. Human beings can directly get knowledge and there is no doubt of its principles and proposition both in the intuition of reason and in the sensory of perception. Both are the foundation for other truths that can derive from that principles. The justification of knowledge in this school is a hierarchy structure.

Beside that, there is justification regarding the existence of object of knowledge related with status of epistemology and ontology; self evident (*badihi*) and rational (*nazari*). The self evident consist of two characters; conceptual self-evident (*badihi tas'awwuri*) and demonstrative self-evident (*badihi burhani*). The self-evident does not need rational proofs but only needs detail explanation (*tanbih*), meanwhile reason must have any proofs with rational reason.

In this case, related to the happiness itself, we have to explore how to justify that happiness exists or not. *Firstly*, the existence of happiness must be referred to its basic definition according to Ibn Sina; "*happiness is the achievement of final perfection of human being*". The perfection of human being is reason (*nutq*) as final differentia of himself. The human being who is happy, similarly, that he is perfect. The perfection is same with the human being who is thinking. The activity of reason (thinking itself) is admonition that human being exists because when human being realizes that he is thinking, in the same time, he realizes that he exists. Happiness itself can be directly realized (*idrak*) without bridge (*al-hadd al-awsaf*) by human being that he is happy (*badihi*). Happiness, perfection, and thinking are essential things that can not be separated from the existence of human being, because human being directly realizes that

he is happy, perfect, and thinking. Those characters are the admonition that the existence of human being is self-evident, it is similarly with the admonition of existence of soul. Therefore, the status of happiness itself is demonstrative self-evident (*badihi burhani*), it does not need any justification and rational proofs because the perfection and goodness in the happiness can be directly realized by the subject (human being) as he realizes that he exists (Ibn Sina, 342-343).

For The Illustration, human being directly realizes when he said that he exists; I exist, means I really realize that I exist. The existence does not need more justification through rational proofs, because the status of the existence itself is self-evident (*badihi dhati*), it does not need bridge (*al-hadd al-awsat*) as the communicator that his self exists. Similarly, in the feeling that water is cold and fire is hot does need justification through rational proofs. In the same time, the happiness itself, directly felt by the subject that he is happy or in the sphere of happiness, its existence can not be doubted. The conclusion of happiness is self-evident. It is different from God whether exists or not. To proof his existence, must require rational premises and proofs to come to the final conclusion. The existence of happiness is something spiritual (*amr al-wijdan*), can not be separated from its subject. Therefore, happiness is self evident for its existence.

Essence of Happiness

Searching for the essence of everything is always related with the question “what is” (*ma*). To know the essence of something, it will be referred to logical science (*al-ilm al-mantiq*) to understand its essence. In the book of Ibn Sina, *al-Shifa’ al-Mantiqi*, the question of “what is” is expounded in two terminologies:

1. *Ma sharihah*, the question that is related to linguistic descriptive mode, aims to search and get the meaning of something. We give meaning to that thing (*al-ism*) meanwhile, we have not known its existence, and whether it exists or not, as we have defined the meaning of happiness, but happiness itself has not established its existence. Indirectly, in the searching definition of happiness, at the same time, we answer the question of “what is” (*ma sharihah*) or what is the essence of happiness itself.
2. *Ma-haqiqiyah*, the question of “what is in reality” has the purpose to know the essence of something after establishing the existence (*al-haliyah al-basitah*) of that thing (*al-ism*). In this case, the existence of happiness has been established in the searching of its reality. Both “*ma sharihah and ma haqiqiyah*” aim to search the essence of something, like we have done in the definition and existence of happiness in this study (Ibn Sina 1994, 515).

Mulla Sadra has explained in his book, *al-Masha’ir and Majmu’ah al-Falsafi*, the goal of question “what is” that related with linguistic descriptive mode (*ma sharihah*) is different from the question “what is in reality” (*ma haqiqiyah*), but in the conceptual side of question, the both terminologies aim to find and define the essence of something (Mulla Sadra 1992, 54).

The essence of happiness has been explained in the exploration of its definition. Ibn Sina points that happiness is identical with perfection and goodness (*al-kamal wa al-khayr*). The perfection is the transformation of potentiality to the actuality and the achievement of the perfection is called “happiness”. In the description of happiness, Ibn Sina mentions pleasure (*al-ladhdhah*) as perfection and goodness. The pleasure is a consciousness and knowledge that the subject of pleasure (*al-mutaladhdhin*) is really pleasing and can not be denied by every human. Ibn Sina emphasizes that happiness is the attainment of something which is perfect and good according to the perceiver (*al-*

mudrik) accordance with the nature and character of the object of pleasure itself (Ibn Sina, 434).

The justification of the existence of happiness is self-evident (*badihi*) because happiness itself is directly realized and grasped by the subject (*al-mudrik*) without any bridge. Therefore, the conclusion of essence of happiness that related with the question “what is” in the linguistic descriptive mode (*ma sharih}ah*) and “what is” in reality (*ma haqiqiyah*) has been expounded when defining the meaning and existence of happiness.

For example, what is the essence of human beings? To answer this question, we should define the definition of human being. We can answer that human beings are walking animal. In reality, many animals can walk but they are not human, so, that definition can not cover the meaning and definition of human. However, when we answer that human beings are rational animals, that definition cannot be rejected by everyone, (*jami' wa mani'*) because only humans have reason, and that is the essence of human beings. We know the essence of human being when we define the meaning of human beings with the question “what is” in linguistic descriptive mode (*ma sharihah*), and to justify the existence of human beings with the question “what is” in reality (*ma haqiqiyah*).

The perfection and goodness meant by Ibn Sina are the perfection which is in accordance with the nature of something and specified to the object and subject of happiness. For example, the happiness of anger and its nature is victory, nature of preservation (*al-hifz*) is remembering objects what have been passed by reason, and character of desire is feeling pleasure (*al-ladhdhah*).

The essence of happiness pointed by Ibn Sina is also emphasized by al-Ghazali in his book, “*Kimiya' al-Sa'adah*”. He said that happiness of each thing and its pleasure is a pleasure that specified to that thing which is in accordance with its nature and character that have been established for it (al-Ghazali, 455). For example, the pleasure of ears and its nature is to hear good voice, nature of eyes is to see beautiful objects, and pleasure of the soul is to witness the knowledge and presence of God (*ma'rifatullah*). According to al-Ghazali, the highest pleasure of human beings is the pleasure of knowing God, because with his knowledge, another pleasure can exist.

The perfection is the actuality of something to the appropriate objects in every activity of human being. In the perfection have good and appropriate requirements to support the perfection according to the level of the object. And when it comes to the object perfectly, happiness is directly happening.

After describing the way to find the essence of happiness, we can conclude that happiness is perfection itself. We can not separate happiness from perfection, because the definition of happiness is achievement of something that has been actualized.

Essential Happiness of Human Being

Every faculty of soul for human being has its own happiness and pleasure as described in the previous discussion. Referring to the statement of Ibn Sina in his book “*al-Mabda' wa al-Ma'ad, chapter 14*” stated that the soul of human beings will be perfect when the soul becomes pure and free from matters and material things (independent soul or soul separated from body). The soul itself not only has the ability to perceive intelligible universal concepts, but in its relation with the body, the soul has other activities, and every activity has relation with its own happiness (Ibn Sina, 109).

In this case, we can consider that the essential happiness to human beings according to Ibn Sina has two aspects; actualization of theoretical reason and practical reason. (Ibn Sina, 109). The actualization of theoretical reason is the achievement of

acquired reason (*al-‘aql al-mustafad*) and actualization of practical reason is the achievement of wisdom, courage, temperance, and justice.

Ibn Sina emphasized that the essential happiness for human beings is not only in the actualization of theoretical reason but also in the activities that are related to the body. The body has the option to realize its activities what should be owned by practical reason. The characters of practical reason that have been mentioned above depend on the existence of the body. Therefore, the activity of theoretical reason and practical reason must be acted by human beings to achieve the essential happiness (Fakhrudin Isfarayeni Nayshabouri 2004, 681).

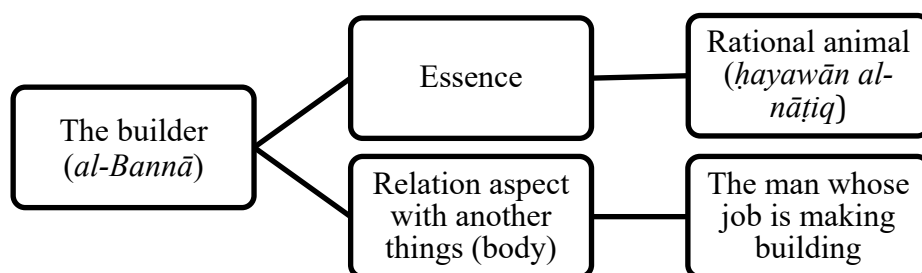
This claim can be understood when related to the ontological foundation of soul in the idea of Ibn Sina. For him, the soul essentially is non-material (*mujarrad*) or it can be called “*Jawhar ‘aqlani*” that has unique actuality and also if the soul is related to the body, it has own unique actuality as well.

According to Ibn Sina, soul and body are like form and matter (*al-surah wa al-maddah*). The soul is its form and body becomes its matter. In the same time, we can consider the soul from two other viewpoints:

1. We consider its essence; the soul is immaterial substance (*jawhar mujarrad*).
2. We consider it with its relation with body. In this regard, the body includes in the definition of soul.

For more explanation, we can look at the following illustration regarding the relation between the builder (*al-banna*) and the building itself (*al-bina*’).

In his essence, the builder is a rational animal (*al-hayawan al-natiq*). In this sense, the building does not include in the definition of the builder. But we can also look at the builder in his relation with the building. In this sense, we say that the builder is someone whose job is making building. In this regard, the building includes in the definition of the builder.



The using of that analogy regarding the two viewpoints of the maker of building (*al-banna*), then, we consider that the soul of human being (*al-naḥs al-insan*) will be viewed in two aspects; the essence of the soul itself and its relation with the body. In its essence, the soul of human being is intellect (*al-‘aql*), but when related to the body, the soul is a first perfection for the organic body (*kamal al-awwal li jism ‘ali*). Therefore, the soul in that second definition can not be separated from the body and its faculties.

The essential happiness of soul based on its nature that specified is that the soul is becoming intelligible word or intellectual word (*al-‘alam al-‘aqli*), where the sphere in experiencing happiness is stronger than the happiness in the material world. The condition of the soul in this world is more powerful in grasping happiness (*al-hay’ah al-isti’laiyah*).

The pleasure has been defined that perceives proper things for every faculty of human being, what is proper for the faculty becomes its pleasure. And the proper for rational soul is intellection of pure goodness (*al-khayr al-mahdī*) and other existents based on the perception orderly, and the real one (*al-wahid al-haq*) is the real object to be perceived by the faculty of reason. It is the pleasure of rational soul. The real one is identical with the necessary being (*wajib al-wujud*) as the source of everything. And the intelligible world for human beings is the perfection of the soul because the soul is completely free from material things and it is focused on the acquired reason that becomes the peak of human's reason (Isfarayeni Nayshabouri, 489).

When human being has such condition, all realities can be perceived when he wants because the realities have been imprinted in the soul. It is like carving in the candle. The carving and candle are united and can not be separated.

Sometimes, the soul does not experience its pleasure directly, even though; the soul has completely perceived its object of pleasure which is proper for it. The soul experiences other pleasures that come from something strange for the soul. Ibn Sina, stated that there are two aspects that causes the soul does not experience pleasure directly and completely; 1) the body is not healthy, 2) the soul is in the condition of sickness. The soul will completely experience pleasure according to its nature without any obstacles when the soul separates from the material thing which is not related with the body (Ibn Sina, 111).

The happiness related to the body in both external and internal senses is still categorized material happiness. For example, the happiness of communal sense is perceiving a particular form, estimation is perceiving particular meaning, but the happiness is material because it is still related with the body and will be wrecked together with the body, even though, the happiness is internal that can not be seen. The immaterial happiness is the happiness of the soul that is intellectual happiness (knowledge). This happiness is pure immaterial and eternal, it can not be wrecked even though the body is wrecked. It will be eternal like the eternal soul of human being.

The human being should emphasize the immaterial happiness, in order the happiness can be eternal and brought by the soul in its resurrection. The material happiness can not be eternal, because it is just temporal and related with the body, meanwhile the body will be corrupted. It is the idea of Ibn Sina for those who consider that material happiness is stronger and higher than spiritual happiness.

CONCLUSION

The statement submitted by Ibn Sina in his book, *al-Ishārāt wa al-Tanbīhāt*, aims to counter attack and answer the statement of those who said that the material happiness is stronger than the spiritual happiness. For them, the spiritual happiness is just imagination and material happiness is the real one. Even though, Ibn Sina does not deny that material things can cause happiness and pleasure such as food, drinking, and sexuality.

One of the significant conclusions of this research is the description of Ibn Sina regarding the essential happiness of human beings. There is a lot of happiness of human beings according to the nature of each faculty, but there is the real happiness for human beings, where the happiness is eternal and cannot be changed. The happiness meant by Ibn Sina is happiness of theoretical and practical reason. The theoretical reason can completely actualize and achieve the acquired reason that can know all realities without using the middle term. Meanwhile the happiness of practical reason is the actualization and achievement of the reason with owning the character of justice. The vertical way (transcendentally) is to achieve the first truth (*al-haq al-awwal*), and in the horizontal

way is to achieve goodness (*al-khayr wa al-fada'il*). Therefore, the truth and goodness should be owned by human being in order to get the essential happiness.

The way to achieve the essential happiness for human being, the happiness of theoretical reason is by knowledge (*al-'ilm*), meanwhile the practical reason is by virtues (*al-faḍā'il*). The knowledge that should be known by human beings such as mathematics, physics, logic, and metaphysics. The knowledge only has theoretical wisdom, and the ethical, management of home affairs, and social science, not only have theoretical wisdom but practical wisdom as well. And the foundation of practical reason is that human beings should have good characters such as wisdom, courage, temperance, and justice.

The human being will perfectly experience the essential happiness when the soul is separated from the body. That happiness is eternal together with the eternal soul. And intellectual happiness is the highest happiness for the soul that can be experienced in the world and hereafter. The soul will experience the resurrection and return to its world after being separated from the body. The relation of the body and soul is accidental not essential, therefore, the soul is not crushed like the body because the soul will return to its cause, that is active intellect (*al-'aql al-fa'al*).

The essential happiness is still experienced by human beings even though the soul has been separated from the body. Furthermore, in this research, the writer also expounds the soul and its faculties as the subject of happiness itself. The soul that has been returned to its world will experience the happiness as the result of theoretical and practical wisdom.

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