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Evaluation of Happiness Concept in the Aristotle Viewpoint

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ABSTRACT

In the moral philosophy of Aristotle, one of the most important concepts of morality, the concept of "happiness" is. Aristotle, the founder of the school's moral well-being. Prosperity, from the most basic common ethical issues among different schools of thought human beings, always have, always interesting and controversial ideas, and opinions were different, mainly because of differences of opinion in this regard due to different bases anthropological, theological, epistemological and ontological is. After various aspects of welfare can be examined and explored, but the main problem of this research to analyze the nature of happiness, is the view of Lavender. Aristotle end of life or the supreme good and the supreme good, happiness calls. He knows the real prosperity and full philosophical life, which is "spiritual activities in accordance with reason" because of his intellect is the highest virtues.
KEYWORD: Happiness, virtue, goodness, Nicomachian Ethics, Aristotle

INTRODUCTION

Valuable works of Aristotle in logic, philosophy and ethics, attention has been thinkers. Aristotle arduous efforts, to produce moral and ethical principles, and many of his reflections on the guidance of human society, the human life and health, is an achievement. There is no doubt that he was a rare thinker, as far as Plato's Academy as his brain, spoke.

Three Essays on the ethics attributed to Aristotle, all the basics are the same, but according to available evidence, one of the three treatises, the Nicomachian Ethics is, of Aristotle. Ethical writings of Aristotle, the Nicomachian Ethics, Odomos and his policy book is the first comprehensive research on the principles of ethics, forms.

Ethics of Aristotle, is clearly teleological. He dealt with the action, not the action in itself, regardless of any other consideration, right and true, but action that leads to no man, and no matter how good or to achieve her goal lead, the direction of human action will be right and true. Action that is contrary to achieve his real good, wrong and wrong action.

The concept of happiness

Aristotle says happiness: happiness, the best of the most beautiful and most Pleasant affairs, and it listed the characteristics that happiness, inseparable from one another, and all the co-virtuous actions are completed, and the well-being of verbs, or that the current better and more complete than, any other applicable achieved[1].

Aristotle end of life, whether domestic bliss and the calls. Everyone in the behavior and actions, are not an end that he is one. The multiple goods, sometimes by means of achieving his, to whatever other goods, so it is good that the ultimate good of others, more valuable and more authentic. Until we come to the good of all goods, which face toward it, and the goal of all the goods, and the "highest good" is. Although the nature of the good people disagree, but in the name of the story. Good thing is, the target man. Find a good man, to Edemonia be achieved. This is not "happiness" or the Greek "Edemonia», (Edemonia) called[2]

He then explained the nature of happiness, life appoint three types: (1) "a life of pleasure", 2 "a life of politics", and finally, 3. "consecrated life terms."[3] According to these three lives, three important

[1] Aristotle, Nicomachian Ethics, translated Pourhoseini, Seyed Abolghasem, Institute of Tehran University Press, second edition, 2002, vol. 1, p. 72.
[2] Brad Lancaster, article, book review the history of moral philosophy, translated by Hasan Ahmadizadeh
[3] Nicomachian Ethics, p. 20.

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insights about happiness, is formed: the first view, those who believe that life is nothing more than the pleasure of eating and sleeping, that is the view of most people, and because the characteristics of the animals there, he abandoned it[1]. Depending on the type of life, the second is about happiness, prosperity, honor and respect of political activity is that this should not be, considered as the highest good and true happiness. But among all that happiness, is deemed to be, it seems that in terms of dedication and intellectual life, all or most of the above features have. Aristotle to prove true happiness, argues that, "if happiness and prosperity of matches, and in accordance with virtue, it must comply with the highest, and highest virtues and the superior activity and higher, the same active ingredient Every human being is superior, the same mind and in his view, the best of the theory and the prosperity of both the consecrated life and the intellectual life[2].

He says that human happiness to complete the acquisition of virtue, and virtue is only in light, happy and good life achieved. If a man desires according to His wisdom, in the light of the cooperation between reason and desire, comes to virtue, and the good life. At the end of the first office he concludes that happiness is, "spiritual activities in accordance with reason"[3] because the intellect is the highest virtues[4]. Therefore, the true and complete happiness, is the philosophical life.

Types and degrees of happiness

1. happiness in the eyes of philosophers:

1-1. Happiness in the eyes of philosophers before Aristotle, such as Pythagoras, Socrates and Plato, happiness, only known to the soul, and the body and the body portion is not recognized, and the physically challenged votes, said: happiness consists of four genera of the same goods virtues (wisdom, courage, modesty and justice), and the attainment of these virtues, it is sufficient in achieving happiness, and other virtues necessary to achieve physical and non-physical, because if the owner of these virtues, the individual obscure or poor or disabled or suffering a variety of diseases and plagues to happiness does not hurt, of course except of diseases that cause degeneration and mental retardation reason is that, despite them achieving perfection is difficult, and it said: the body to spirit, is but a tool, and soul for all human nature, constitute. So long as the human soul, connected to the body and opacity of nature, and the impurity of the body affected, and for the reason jobs is necessary, Fortunate is not absolute, and reasonable way of discovering the truth atom, through the darkness Chaotic, and failure unobtrusive and prohibited material But as soon as, the separation of the turbidity, and has been clean of ignorance, and because of the purity of essence, it is the divine light, as a "total sense" is the season. Therefore, true happiness, and leisure of the body after death, the fate of man.

1.2 prosperity in terms of philosophers after Aristotle

1.2.1. The first perspective, like the Stoics, Aristotle and some Naturalist function of the body as an element of human rheumatoid arthritis. Happiness into two kinds: sensual, and physical and division, said: carnal bliss With happiness to physically attached and not with happiness will not be complete, but Happiness outside the body, and belong to chance and take part in physical bliss is[5].

Aristotle's critique of this view says researchers from philosophers, have undermined the vote, because that's fortunes, with stability and survival, and thought, will not be effective in achieving it. After the camp's welfare, and innocent of change and decay, and education to stop thinking, things are not among the lowest.

1-2-2. The second view, Aristotle (the first), a field study and observation of differences between people, to the relative prosperity means to realize them, and as it was a philosopher, a comprehensive view of all the facts, to explain, Therefore happiness into five parts, the following groups[6]:

1. What health of body, and health natured sense and moderation.
2. What belongs to the property and the Stooges, so that by the giving and compassion, with the others.
3. It should be noted that the reputation is good and that, by doing good, praise people to follow.
4. What success depends on the goals, and make demands of reason and thought, in terms of desire and determination.

[1] Nicomachian Ethics, p. 387.
[2] Nicomachian Ethics, p. 389.
[3] Gmprts, 1375, p. 1471
[4] ibid, Mehrnia, 2010.
[5] Ibid., P. 48.
[6] Ahmed ibn Mohammed Miskawayh, Refine ethics and ethnic cleansing, publication of Talie Noor, no place, Qom, no data., P. 165.

5. What belongs to the idea of a strong and healthy mind, and understand the realities of the consultation, and a healthy belief[1].

So anyone who has this kind of happiness is five, Said is absolutely perfect, or imperfect, but also have the critique says this is despicable and ugly, to say that man in the world, with the right ideas and good practices and Comprehensive variety of virtues, and full of nature, and other complementary and Caliph of Allah, and global reformers are, however, alternative and incomplete, and after the cancellation of the deeds and works, to achieve total happiness.

Here, it can be concluded that, with much happiness, and to varying degrees, gradually and in terms of human effort, to be achieved, and as soon as one to the last degree and it was time, Fortunate Tom is, however, in the world is alive, and as a result is total happiness, cannot be destroyed by death of the body and the dissolution of the body.

2. Much happiness from Aristotle, Abu Ali ibn Miskawayh[2], Aristotle on happiness, citing such other states:

2-1. First, the so-called happiness, and human will and desire of your order, where busy that the interests of his body and soul, connected and belong to the world of the senses, and a sense of moderation and respect for Modified breath, at this stage, which is mixed passions, vital and compelling. 2-2. The second is the so-called virtues, and human will and their efforts in this time, in the later work of the soul and body modification, spend without being mixed with air and desires, and needs only to be satisfied in the sense. At this stage of human virtue, in terms of differences in human characteristics, it is degrees, and the temperature difference may be due to several things:

1. different temperaments, different habits 2., 3. different degrees of knowledge, 4. difference Efforts, 5. difference in enthusiasm and desire and difficulty in the way of demand, also added some fortune.

2-3. Third, known as the last degree of virtue, and cause humans to pure divine virtue, that in this time, with his intellectual part in capturing the higher virtue, and their efforts for nature and the divine truth, without expectation of return, spend it. After waiting and expect it not to be intentional, and not to regret the past, no future and no desire to get away and not niggardly to close, not fear and panic however, not hilarity something and not relish, and interest share of Fortunes human, or the soul is not any work, and the times in different individuals, and this difference may be due to several things: 1. The difference in enthusiasm and ambition, 2. difference in taking over, and serious-minded, 3. difference in the nature of power and precision of thought, 4. difference in imitation of the first and follow due to his actions.

Finally, the time after that, all that is pure divine man, and his intellect "divine wisdom" and his action "act of God" because absolute good and absolute wisdom and everlasting bliss. As well as bringing other benefits, to the second, and no one to reach this level unless all of his will, and inner thoughts of Foreign Affairs gave the effect of destroying the soul motivated by the self-return, and the inner infinite wisdom of slogan God, after treatment with the natural things, to When that sure about the things of God, and the reason soon as the first cases of the "beginning of wisdom" is called, in the very essence achieved[3].

3. Details of happiness from Aristotle;

According to Aristotle, happiness has two main characteristics: one that is essential to be desired[4];That is, we want happiness for himself, not for being a prelude to something else. Second, happiness should not be self-subsistent essentially means is inherently self-subsistent. In other words, no inventory and force, and does not depend on an object, and the only complete self-subsistent as pure, pure perfection and nothing else. The happiness of man as essentially good, and self-subsistent is essentially the same one God, not another truth, hence, a man happy to pure reason and think that God, in motion.

It should be noted that Aristotle does not mean that we have many dynasties that, ultimately, each is an ultimate good, to be the result of human action, a set of goods, the ultimate end. But he believes that ultimately all human actions only, to an ultimate good in their unit, and according to the custom of his time, the final goal Edemonia (Bliss) calls[5]. He believes that the supreme good is possible, and trying it during their discussion, specify.

According to Aristotle, sensual and intellectual virtues all for that man to the position of thinking that, in fact, an act of God, and man's thinking, to God, who is absolute thought, imitation is the chew.

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[1] Ibid., P. 49.
[2] Ahmed ibn Mohammed Miskawayh, Refine ethics and ethnic cleansing, publication of Talie Noor, no place, Qom, no data p. 173.
[3] . Khejeh Mohammad Nasirodin Toosi, Naseri ethics, one printing, Tehran: Elmieh Eslamieh, 2006 p. 57.
[4] Whose Justice? Which Rationality? Pp.130-132.
[5] Ross, Aristotle, p. 291.

Aristotle states that "thinking" is the reason of that distinction and distinction of the human individual, from other organisms, and due to human survival, because survival is the only reason he, and his other aspects are mortal. Of course, without a doubt, the human being consists of soul and body, but also the irrational aspects. His body also needs to be healthy. In other words, happiness is a need for providing them is not difficult.

What is important, human life is happiness, and the happiness of human life, to charity, and good for the man to travel is not required, the owner of the entire universe, but it is sufficient to think, and to think, have done an internal motor that, in comparison with other things, the easiest because no worldly goods, but only to reduce the worldly interests.

4-friendship, happiness Rigging

Among the things, Aristotle considers necessary for human happiness, "friendship" is. Customer her toys and accessories, and how friendship extensive research, has. His friends divides into three categories. According to him, the friendship of all toys, and foreign equipment more noble and superior happiness. Friendship and honesty of justice is more important because if people are all friends, justice is not necessary, but if the people were just, open the friend was not self-subsistent. According to Aristotle, should be limited circle of friends, as someone who has many friends did not like. Full and complete friendships with people, a lot is possible.

Moreover, Aristotle, virtuous person who has been self-love. Man have his own virtue, love, for His noble actions, both for him and for others, useful, and someone who has self-love, can understand the practical situations in a manner appropriate and necessary virtue in it their position, because noble, always listen to the command of reason.

Components of happiness from the perspective of Aristotle

Aristotle believes that virtue is not equal happiness, but the happiness of virtue arises. So virtue is necessary, and it is doubtful enough. He also believes that after a supernatural happiness, which is open only to those, who prized smallness. The philosopher's views about virtue and happiness, they would agree on three things about it:

1. All men seek happiness, and happiness are demanding.
2. virtue is necessary for happiness.
3. Happiness is the result of the perfection of his intellect and character, it is mainly in the power of man.

Aristotle, in explaining the prosperity of the various components utilized, as discussed below.

1. component goodness

Aristotle, "No", the goal of all calls, and happiness as the highest goods, knows, Aristotle[1]; In the first book of Nicomachian Ethics, said: "It seems that every student and every fan, and every action and choice towards the" good "is realized. Therefore, rightly said that, "no" has been called the end of all things[2]. "

Of Aristotle, humans do the best job with the charity, a purpose that is good, and due to the good concept that could explain her actions. This is good for humans, it is the same superiority. Based MacIntyre, Aristotle between superiority and power and efficiency criteria, physical and mental superiority Ariete (virtue), are considered.

Aristotle believed that all humans for the purpose accomplished. The purpose is twofold: it provides a means for any other purpose is a purpose, and that purpose is not so. He believes this goal is the highest good of man. He writes: "If an end to the things that we do well, we want it for himself, (and anything else that you want, ask for it), and if we do not want everything for nothing, (as in the song, the trend will continue to infinity, so that our demands are hollow and vain), clearly this must be the supreme good.

Aristotle says, every creature has its purpose, and to achieve this goal, the act and its specific function, form. So not any need, in carrying out its particular function is appropriate. No man is a sensory delight. Feel, special function in animals, not humans. Thus, the supreme good and the good of man, correct and proper exercise of reason[3].

Some have said the supreme good, and Edemonia same pleasure. Some of it, and others to dignity, are known. Plato has it, matters considered part of the goods, is an example and beyond, which is part of a good cause. Aristotle in his discussion tries, rejected this view, and not to be realized in human acts, is

[1] Aristotle, Nicomachean Ethics, translated, Mohammad Lotfi Tabrizi, printing, Tehran: the Publications Department of Culture and Islamic Guidance, 1999, p. 13.

[2] Aristotle, Nicomachean Ethics, translated by Lotfi Tabrizi, Mohammad Hassan, publisher of printed and published by the Ministry of Culture and Islamic Guidance, Tehran, first edition, 1999, p, p. 13.

[3] Critical History of Greek philosophy, Walter Terence Stace, Translation: Yosef Shaghool, printing, Qom Mofid University Press, 2006, p. 294

considered. He believes man looking for something that, to get it for him possible, not the ideal thing, realizing that it is impossible for him. Good in the sense that humans appeared or not they wish to name an existing one, is simply divine[1].

Good id two type:

1. Good, that "the goal of abolition", and the meaning of existence, of all creatures, is the same. Because every movement and activity, in order to achieve a goal is made, and the efforts and activities of any person, without having a goal that will lead to good, vain, and the reason is not permitted, and the thought of all the wise, he omnibenevolent It is, after all in it together and are identical, and therefore the acquisition of knowledge and effort is essential, and should be given to charity, other relative, Search avoided.

2. The relative goodness, the way to achieve absolute good, effective and appropriate means.

If that goal is not in itself omnibenevolent, and if it is to achieve a higher good, the good is called relative.

Aristotle for the good components, two split notes:

First division: Aristotle quotes Porphyry, charity into four categories, divided in:

1. good, gentlemen, that the inherent dignity and honor of other things he achieved that, are the "wisdom".
2. Eulogy good, which includes a wide variety of virtues and good actions and beautiful it is.
3. The potential good; it is the gift of charity.
4. good beneficial and helpful, which is not desirable in itself, but for the good of others is desirable to achieve such status and wealth.

Split Second: In this case, the charity is divided into three categories:

1. Goods which are perfect targets, such as prosperity, which, when achieved, is not the owner of the Taliban.
2. Goods which are not perfect targets, as well as bringing the need for other things as well.

(3) Goods which are non-target, such as education and medical science and practice.

Third division: Aristotle, says some scientists have said or Sensual charity, or body, or apart from these two, and other words or charity are reasonable or sensible.

2. Components of virtue

According to Aristotle, the human soul has many ways plants, animals and humans. He is irrational aspects of plants and animals, and human aspects of intellectual him. In his opinion, should be based on three stages of life or soul (vegetative soul, animal soul and the human soul), training and education will be graded, and physical education, physical education and pre-instinct, intellect and sensitivity of the matter a. However, the body to the soul, and the soul that desires Lachs, to the camp, the camp that will be part of the rational soul, train.

Aristotle believed that "human virtues", i.e. by human actions based on reason, not power, lust and anger. The driving force of human, animal power to him, but if these powers are left to their own devices, and if the rule is in their hands, and human actions based on power, lust, and anger, therefore, is not considered a virtue. But if the powers above, based on rational criteria "and live as and not" wisdom, as adjusted, are considered virtues. Realization of this fact is that, from the faculties of animal species is used correctly; i.e., where the sense of "wrath", was good, angry man, and his words of Aristotle, should be in a position to moderate mental faculties, to live . Extremes of state, is a vice.

According to Aristotle, no doubt, we are human beings with various faculties of the soul, and all the attributes of our carnal, sensual faculties are the product. Each attribute of the human soul, or other attribute is extreme, or negligence, or at the other two traits. Therefore, if we humans mental faculties (faculty of anger and lust), live in a state of moderate (ie, under the rule of reason), the traits that they can be achieved, virtue and otherwise, considered a vice. Aristotle for his moral system, stated principles, the most important principle of "moderation" is.

Acquired the virtue

Virtue is something acquired, not granted by God rather than internal, rather than the will and beyond our control, but we should try and sovereignty, to reason, and worked on the basis of reason. Is happiness something is learned ?, or in practice, and practice is achieved ?, and the blessing of God, Children of Men is going to happen ?, or the welfare of the disabled and the concha effect is happiness? , but from a kind of perfection.

Knowledge and authority, so-so with wisdom and practical wisdom, is done. As a result, the practice of virtuous behavior conditional upon, and not without thought and reflection.

[1] Hamid Shahriari 2006.

Mediocrity and moderation mode is something relative, the man who has virtue in every situation and in every circumstance, the choice of actions, and reactions to express that, compared to the situation and those conditions, those actions not considered extreme, and not the resort, but it fits the particular circumstances are.

Thus, fast acting and jitter where appropriate, and in accordance with specific conditions, not inconsistent with moderation. As a result, the mediocrity of the human to another human being is different. Some people more than others can, for example, be brave and some less. When Aristotle of "virtue", as mediocrity speaks, does not look to happy medium must be calculated numerically.

Aristotle prerequisite for acting, lucky to know and thus, the virtuous one who is lucky he is, in other words, in his view, the acquisition of virtues sufficient, to achieve happiness not a prerequisite, and that's lucky, it provides sufficient. Therefore, if someone wants to be brave, to luck, and conditions such as war come to him, to the virtues of "courage" is the author.

3. The component of perfection

"Perfection" and "good" from the perspective of Aristotle, achieving something, it is the totality of man. But only with nature, or just not gained strong-willed, but Single-minded with nature is obtained. As I said, the difference between perfection and good is that it inevitably leads to realization of acquisitions, and the power and talent of being naked object, the only credit this "perfection", and to the credit of the reach of desire, and choose is "good" is. As an object, sometimes, of perfection and good direction, but not the other[1]. After perfection, man's reach to all what is it properly[2]. Perfection may be additional things because of any inventory, lower than the level of the more complete and higher than the level it would be incomplete. The difference in levels of human kind, than the difference between types of animals, so much perfection and imperfection of his nature, enumerates will be increased.

Analyze and evaluate the views of Aristotle, about happiness

All moral concepts, on the ethics of Aristotle, the golden principle of "moderation", in the sense of happiness leads, the activity in accordance with virtue, and with respect, "intermediates" is. Although Aristotle, as anyone knows, he knows that absolute morality, but by accepting the moral point of view, he must accept moral relativism. Golden Aristotelian moderation table, and also knowing if virtuous, the odds bet is critically reviewed. The result has been, insufficient power and human common knowledge in diagnosing the true happiness of man.

Aristotle, truth-seeking and truth-loving human being, because with all the devotion that the Platonic have explicitly said that the truth is dearer than his master. Despite the strengths which, in the thinking of Aristotle in multiple scientific fields, manifested. He also had some weaknesses, some of which are mentioned:

1. paying too much attention to the reason: too much attention to wisdom, and the highest specificity man knowing his intellect, lack of attention to the nature of man, his soul is. Therefore, it must be said: the reason is a tool in the service of the human soul, and its domain is limited. Undoubtedly, human reason with all of its power, also has drawbacks, at least two of deficient: one that cannot understand the details of things, and that in dealing with the ugly face of breath, sometimes recessive , and even higher than that, sometimes self-employment becomes ugly face. Therefore, it must be admitted that we cannot be trusted in all matters of wisdom, and wisdom cannot be supported by reliable, in all cases and all times and conditions.

2. Lack of moderation: Aristotle virtue of the principle of "moderation" arises. The principal drawbacks: one is that it is difficult to determine the mediocrity of human traits, even though intermediates, geometric means it is not so, and it is a relative concept, and we depend on different circumstances. In some cases, it is impossible even to think. Therefore, the quantitative and qualitative attributes of the soul, and to be able to precisely determine the intermediate each trait is difficult. As a result, when unable to fully define mediocrity, it will be difficult to detect the extremes. In addition, it is not necessarily the case that, just as the attribute of the soul is good, but in some cases, not only the center, is a good trait, but the extremes of the good, such as science or faith. As well as trustworthiness and infidelity and honesty, which is no middle ground. Or the right man says or does not say the right; there is no middle ground: either has or does not have to fulfill that promise. It seems that in these traits, says Plato's view of good and bad, are absolute, seems more appropriate.

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[1] Seyed Mohammad Khaled Ghaffari, glossary works of Eshragh sheikh, publishing community cultural figures, Tehran, first edition1999, vol. 3, p. 339

[2] Seyed Mohammad Khaled Ghaffari, glossary works of Eshragh sheikh, publishing community cultural figures, Tehran, first edition2001, p. 307.

Another drawback is that, in principle, a philosophy of moderate Aristotle suggests. His view is that happiness is the result of behavior and temperate Asia. Of course this is true in some cases, but others that, just Than average behavior, good and true. The man who sentimental and romantic mood, it may be reasonable behavior and center, did not appropriate to itself. If he would have his life under control in all conditions cannot be happy. For someone with such a temperament and disposition, that is, the Aristotelian ethics are not followed, and the romantic movement in philosophy, it is critical to know the lifestyle of Aristotle.

3. involvement chance Ethics: Aristotle's virtue on the one hand, it acquired knows, on the other hand, sees opportunity in ethics involved. Principle of morality, if the base is the man, and only voluntary actions of human morality, be attributed to good or bad, in this case, we should take the chance, we intervene because the chances of outside human control.

4. opposed to moral relativism stable ethics: Aristotle on the one hand, the system tries to moral and ethical principles to be respected, including the principle of "moderation", but on the other hand, is moral relativism accepts, and, in particular, the issue of "moderation" of relativity is involved. If we accept the relativity of morality, no place to have as a principle, and as such, will not work ethics.

5. The argument is not the final goal: the claim that the ultimate goal of mankind, and happiness is rational, and reaching the mind to think, well-argued and a claim is not without reason.

Now, what is appropriate, it should be said and done in deep thought, and the first step and the most important step that should be taken, that should limit or no limit of human thought, to take a position. Is it possible to use the light of human reason, to see all the facts are related, and whether human reason is the global solar impatience, all being under one umbrella, and all the wisdom there? Or that the human mind is like a window, by a few of the universe, and it is also a way Non-deep and incomplete, in front of the human, is it located?

If the human mind, the human intellect ask, and if the human mind, the human intellect, examine and position it, for sure, be admitted that, in recognition of all the facts of the universe, as transparent and certain belief, is not strong. Thus, the theory of "limited power of human thought" and, on the theory of "non-limitation of reason" chose to accept the fact that, despite the high power of human thought, and tried thinkers in human history, to understand each The more and better the universe, the beginning and the diagnosis of human life, and achieve the prosperous life, and understand the true relationship between man and the world around him, and the exact relationship between God and human beings as well, so progress not, and if taken valuable steps and gain something from the wisdom gained, for the Lord of the intellect and rescue him by the messengers, and messengers during the life of the human being.

Undoubtedly, understanding and recognition of human happiness is based on the understanding of human nature; it is a universal truth that man, and understand the truth of man's relation to the world around him, and the human impact on the world and his influence on the world and understanding the correct starting point and people, and the world, and true understanding of the purpose of the creation of man and the universe.

Conclusion

Undoubtedly, Aristotle, happiness is not virtue, but their relationship is Precedence, or in other words, their relationship is causal or causes and effects. With virtues, man is bliss. To explain the word "happiness" of Aristotle, note:

According to Aristotle, "happiness", the ultimate goal is. He says the moves are all creatures of this world. Moving from a branch to the current state, i.e., all creatures, including humans, are in an evolutionary process, and all have natural talent worthy of their own, and each place special though. Man from this general rule, not an exception. People have various ways. Human nutrition in terms of characteristics and growth of the plant, and in terms of having the perception, common animals, but human activity and movement of the "intellectual understanding" him.

Distinctive nature is composed of things. Each of these creatures through his potential, in the state of actuality, in which your goal is achieved, move. At the top of the hierarchy, is unmoved mover is the mind that thinks constantly, all the creatures that move around. Man like any other, to move your goal, and he's extremely thoughtful just good, it can be determined that distinguishes him from others. With this insight, overall, the final result obtained, without such a perspective, the result of hard unjustified.

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