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The role of faith in human happiness in Allamah Tabatabaei's point of view

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ABSTRACT

Human happiness is one of important philosophical and theological discussions among thinkers and is the goal of every man who seeks it consciously or not, and explains and identifies it according to his view. Thinkers have not treaded the same course in their understanding of happiness. Some have perceived it to be material pleasures, some spiritual-intellectual and some a combination of the two. Allama Tabataba'i has defined happiness of everything as its attainment to its existential good thereby enjoying it. He has defined happiness for humankind as Divine proximity and approximating the Absolute Reality, and has defined the human ultimate perfection as "wilaya". He considers faith to be of the type of knowledge and practical observance, and highlights it in attainment to happiness. This study, by a descriptive-analytic method, led to the conclusion that happiness in Allama Tabatabaei's view consists in "Divine proximity" and attainment to "wilaya", the nearset way to reach this position is soul knowledge and faith is the most important element in realization of human happiness.

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Introduction

Analyzing the Nature of the world existence is one of the ultimate purpose of philosophy; human is one of the creatures in the world that contains many theoretical and practical issues and many scientific results are dedicated to him in the spiritual, psychological and corporeal dimensions, yet more than novelty scientific problems in those, Speech of about man is obvious and tangible.

The spiritual dimension of man has characteristics, that length history thinkers tried their best to enlighten and inquiry it; Still, anthropology speaks of a special complexity. Man's perfections - whether strong or weak - depend on his spiritual and transcendental affairs such as knowledge, apprehension, perception, piety, life and happiness all rely on the spiritual and nature aspect of man.

In fact, the physical body is a tool to realize the perfections of the soul. One of the perfections of man is his happiness and salvation, which includes the most basic part of his perfections, and this part is prevail on other perfections. The ultimate and final perfections of human are ended in happiness; As there is no higher perfection for man. In essence, the subject of happiness, common people and specific have something in common; However, there is a serious difference of opinion and deed in the consture and interpretation of happiness among everyone, especially between intelligentsia. Some have summed up happiness as sensual, material and fugaciousing pleasure, and some, like the sages of Masha believes happiness as intellectual, transcendental and permanent pleasure.

There have been important researches about happiness, and what is the role of faith in the acquisition and realization of happiness based on Allameh Tabatabai's point of view, it feels place empty among the researches. Filling this void is the mission of Author's, and we will say what is the nature of happiness and the ultimate perfection of human? Does it compend to the comfort of life and the physical body? Or is it able to take a step superior it and search in a valley other than the elemental and material body? And more importantly, what role does faith

play in achieving happiness?

These are the essential questions of this paper and the forthcoming article investigates the answers to these questions in a descriptive-analytical method in Allameh Tabatabai's point of view.

a) Semantics

1. Faith

Faith is the opposite of fear, and the opposite of faith is atheism and it means to affirm, when someone believes in the affirmation of soul and tongue, he is a believer and theist (Ibn manzor,1992, vol.13, p.21). Faith has different meanings in the term; It is narrated from Imam Reza (a.s): Faith is a soul's acknowledgment(affirm) and a tongue's confession and action to the principals and self exertion (sadoq, 1956, vol.1, p. 221). Faith is also said to mean confirmation and categoricity that comes from the soul, in this case, if someone does not believe in confirmation from the soul, he is either a hypocrite or an ignorant person. And it is also used to express submission and accept the law of the Prophet (PBUH)(zobeydi, 1965, vol.9, p .73). And some believers, believe, that faith is the belief and acknowledgment of God, the prophets, the resurrection, or unseen things, and if a person has faith in these and a definite acknowledgment of the speech of the Prophet (PBUH) and is committed to them in action, he is called a "believer"(sobhani, 2006, p. 10). And faith is a knowledge that motivational and moves towards the sublime truth, as a result of which rational knowledge is found and flourishes in the light of practical experience and is manifested in a person's speech and behavior. It is also a belief that makes a person submit to a nation and saves him from the unfortunate consequences of atheism and misguidance (hamidi neya, 2017, p. 28 and 29). Allameh Tabatabaei also says: Faith is acknowledging and acknowledging something and adhering to its requirements (Tabatabaei, 1968, vol.15, p. 6).

2. Happiness

Happiness is helping people in divine affairs to reach the point of good,

and the opposite of happiness is misery, which is the greatest happiness, Paradise (Raghib, 1990, p. 410). Happiness means, good fortune, fortune, prosperity and victory, which is the opposite of misery and misfortune (moein, 2007, vol.1, p. 859).

Happiness is one of the concepts that is very difficult to define philosophically, because this problem appears when happiness is interwoven and homogenous with the concepts of pleasure, desire, success and satisfaction; Schools of thought and worldviews also lead to differences in definition (mosavi, 2011, p. 11; mahmodabadi, 2008, p.139).

What is certain is that all schools and intellectual systems do not have a dispute over the concept of happiness, because it is the accepted principle in all systems; Basically, humans seek happiness by nature, and all the schools believe that all human activities and efforts in his life depend on it; Rather, it is a difference of opinion on the example of happiness. Because, happiness is not an external existence or a special spiritual-psychological phenomenon that can be easily achieved (mesbah yazdi, 2015, vol.1, p. 91-92). From Allameh's point of view, happiness is the achievement of everything to the good of its existence by which it realizes its perfection and enjoys it. Happiness about man, who is composed of body and soul, is the achievement of his physical and spiritual blessings, which are pleasant and enjoyable, may it be good (Tabatabaei, 1968, vol.11, p.18).

b) Happiness in allameh Tabatabaei point of view

This paper tries to consolidate the problem in the first step by looking at Allameh Tabatabaei's theoretical foundations in the part of ontology and anthropology, then, -since man and the realities related to it are involved- he examines briefly the dimensions of human existence; And then the explanation and refinement of happiness from Allameh Tabatabaei's point of view and as a end the effective and efficient paradigm of faith in the achievement of happiness from Allameh Tabatabaei's point of view is

studied and researched.

1. Theoretical foundations of happiness

In order to trace the essence of happiness in Allameh's intellectual system, it is necessary to mention the search and investigation of the fundamentals of ontology and accordingly his anthropology. Because, this subject becomes important when philosophers before Allamah, such as Ibn Sina, Sheikh Ashraq and Sadr al-Muta'allihin, each of them explained the truth of happiness based on their philosophical foundations. For example, in the philosophical system of transcendental wisdom, the role of "existence" is so powerful that it establishes the basis of Sadra's philosophical system; The discussion of the reality of existence, the unity of gradational and the simplicity of being are all appurtenance of the essence of being. From Sadra's point of view, the discussion of being in all philosophical problems of transcendental wisdom is sluicied, and because of the importance of "existence" in his philosophical organism, he also considered happiness as existence (Mullah sadra, 1981, vol.9, p.121). And he considers knowledge to be same existence (Mullah sadra, 1981, vol.6. p.150). He makes the discussion of existence the basis of discussions of philosophy and divine subjects, he believes that existence is the pole around which the knowledge of monotheism and resurrection revolves (Mullah sadra, 1984, p.4).

In Allameh's philosophical system, discussion does not originate from being, but the structure and foundation of his discussion starts from "reality" and the beginning of his philosophical discussions. Allameh does not agree with Sadra about existence, and he does not accept his opinion, instead of "existence" he replaces the discussion of "reality", which is an original and new opinion (Mosavi, 2011, p. 28); Allameh says when he starts his philosophical discussions Man finds in himself, that he has truth and reality, and that there is truth and reality behind himself (Tabatabaei, 1992, p. 6).

On the other hand, unlike the philosophers of his predecessors,

Allameh divides existence into two types: one is limited and relative reality, and the other is absolute and independent reality (Mullah sadra, footnote: Tabatabaei, 1981, vol.6, p.14); While avicenna divides reality into necessary and possible, and for him, essence and being are two metaphysical things, which avicenna accepts the distinction between them, and places substance and accident as the dividing line (Akbariyan, 2007, p.110). In the previous philosophers, it was possible to discuss essence and non-essence in two steps; According to Allameh, necessary and possible are attributes of reality, all of other's God is viewed as a reflective and allegory theory (Tabatabaei, 2001, p.52; Mosavi, 2011, p. 29). Sadra has been able to overcome personal unity by designing the topics of distinction between existence and nature, originality of existence, constructive unity, independent existence and connection, while Allameh proves these topics at the beginning of his philosophy; Based on Allameh's foundations, it is not necessary for theism to be an appurtenance of ontology, and to reach the first theism we must go path of ontology; Because all beings are signs and in fact everything is God, we find eternal necessity from the ego of reality, not from existence. actual happiness, in Allameh's view, is nearing to the absolute reality (God) without intermediaries, which is the created by Sadra (Mosavi, 2011, p.30).

2. human existential levels

Tabatabaei did not explicitly use the word "precinct"; However, its similar and homogenous words such as dimension, potentialities of the soul, steps of human existence and existential affairs have been used many times in the compass of anthropology (Mosavi Moqaddam, 2011, p.57).

In Allameh's intellectual circle we can be investigatives human existence levels from several angles; Sometimes he analyzed the human being with a philosophical expression, sometimes with a mystical expression, and sometimes with religious and exegetical literature.

According to Allameh, anthropology has a high position and lofty place, so in order to grasp the perception of man and his fields, we will discuss some important indicators:

- a) **perceptual level;** One of the compass of existence is the soul, and its existence according to Allameh is natural, self-evident and parallel to all man truth (Mosavi Moqaddam, 2011, p.58); Man, because he has the force of thought, can be surrounded by events in a limited way (Tabatabaei, 1968, vol, p.71). Since the identity of man is superior the material world, his honor is also in his metaphysical character; And his intellect, as an indicator tool, has a strong relationship with the knowledge of facts, the perceptive compass, a foundational field, has a unifying role along with other fields (Mosavi Moqaddam, 2011, p.58). Tabatabaei's divides perception to knowledge and intuitive and also knowledge into four levels: sensory, imaginary, illusory and rational (theoretical and practical). and these perceptions have a longitudinal relationship with each other, and the source of all perceptions is sensory perception; According to he, the theoretical intellect is responsible for knowing the truth of everything, and the practical intellect's basic task is to call for benefit and avoid harm (Tabatabaei, 1968, vol.1, p.148; Tabatabaei, 2008A, p.65).
- b) **Divine level:** The most basic component of Allameh's anthropology is the theory of nature and the deep and precise explanation of this human existence. Meanwhile, nature is the model of human happiness and the metaphysical path and incorrigible of education and evolution; Based on Islamic beliefs, he believes that man has a divine nature, which defines good and evil in its realm, that is, it has both ontological, ethical and epistemological aspects (Mosvai Moqaddam, 2011, p.62); The role of functionalism of nature from Allameh's point of view was in districts such as: a) self-knowledge; b) Determining the correct path of life; c) regulation and management of social relations.

Therefore, by knowing ourselves and our potencies with our unique nature and collective requirements, the right law and plan based on our own inherent faculty, he should choose the most reasonable way to manage life (Tabatabaei, 2008B, vol.1, 27-106).

- c) Action level;** This realm is one of the most basic areas of human existence according to Allameh. This step is important when it is the field of realization and manifestation of the quality of perceptual and innate areas (Mosavi Moqaddam, 2011, p. 68) and the purpose of the action (movements and quiescences) in Allameh's thought is that external and objective action purposed - having the title of good and evil - which is issued by human will and consciousness to achieve the goal, not movements and The quiescences are the effects of every natural body (Tabatabaei, 1968, vol. 2, p.18; Tabatabaei, 1996, p. 142).
- d) the level of will and freedom;** Will and freedom are one of the levels of human soul and life. Allameh is confessor that man is a creature with consciousness and will according to his creation, he is the only one who can choose whatever work he wants, but in the principle of freedom, he is compelled (Tabatabaei, 2005, vol.1, p.553). On the other hand, there is a difference between consciousness and will, that is, the field of will is not necessary for the perceptive field of man, as a choice without will has no meaning and does not appear without perception (Mosavi Moqaddam, 2011, p.67).

3. the truth of happiness

The truth of happiness can be designed from Allameh's point of view in its common and proper sense; Sometimes Allameh's meaning in explaining happiness is absolute, it includes all beings, and the attribute of perfection is a correlate of happiness, and he considers the achievement of the existential good of every object as happiness, so that he can be filled with the perfection he deserves and enjoy it (Tabatabaei, 1968, vol.11,

p.18); and sometimes the meaning of happiness is the happiness of a special being called human being, this paper explores the second clause. Although in the general definition, man is one of the beings inside, but the story does not end here and the horizon of vision about man is wider than this aspect of commonality.

Allameh considers Regarding human happiness, physical and spiritual happiness; Existential good is the physical part of reaching worthy perfection according to the mechanism of development, and it can be acquired relatively in this world; And happiness which is the cause of the ultimate perfection of man, is not dependent on the body, but depends on the spiritual truth of man, and some of the effects of happiness can be seen in this world, but it will appear in a complete and true form in the hereafter. Happiness is finding anything that is good for existence (Tabatabaei, 1968, vol.1, p.183). Happiness about man, who is composed of soul and body, attaining good deeds, pumped and enjoying two aspects -whether physical faculties and or sensual faculties - leads to happiness achieve everythings was to itself existence good, in this cause, received his perfection; it that be enjoyed, the opposition between happiness and misery is also a kind of opposition the habit and lack habit(Tabatabaei, 1968, vol.11, p.18); in the perspective of Allameh tabatabaei the true happiness of man is the divine proximity or approaching the same absolute reality without intermediaries(Akbariyan, 2007, p.30).

Therefore, according to Allameh's belief, true happiness is about the spiritual dimension and the rational life of man reaching proximity to God(Tabatabaei, 1968, vo.1, p.113). Of course, the meaning of proximity is not the proximity of a place, but this proximity can be seen as the transcendence and elevation of the soul towards its own supreme origin, which Allameh interprets as absolute reality, and Aristotle reminds of it as absolute good. Such happiness is only the crown of man's honor and his upward arc; and it is freely given to man with right insight and righteous actions; Of course, such happiness is blissful and pleasureing for a human being. It is even better when such happiness is enjoyed,

which is real, permanent and stable; and true happiness is definitely like that.

In order to explain human happiness, we have mentioned some things, now we are going to examine the role of the cornerstone of faith in the realization of happiness.

3-1. the role of faith in human happiness

Faith constitutes the truth of a unitary human being, and it has a special place in the Islamic tradition, and such a paradigm plays a life-giving role in the path to happiness. Faith is the key and indicator of human perfection. Of course, every faith is not associated with happiness; Because, heathens also believes in idols in the opinion of themselves, while real happiness can never be obtained from such a channel. Rather, faith is the criterion for approaching the happiness and eternal luckiness of man, which belongs to faith, God, His Messengers, and true truths.

3-1-1. essence of faith

Faith like happiness, has not had a special identity in the expression of thinkers; In the Islamic world, thinkers have presented different approaches in the perception of faith, and the difference in their views causes the emergence of important results and fruits in the life of human life; Some people like Sadr al-Muta'allihin consider faith to be the type of knowledge(Mullah Sadra, 1995, vol.1, p. 373); And he says that true faith is the knowledge to God, His attributes and actions, property and heaven, and resurrection(Mullah Sadra, 1981, p. 2) According to Sadra, not every knowledge is faith, but a knowledge that is certain and indestructible and is the companion of the believer in this world and the hereafter(Akbariyan & others, 2011, p. 24) Sadra does not consider action along with knowledge as the main driving force in faith, but rather sees it as a effecturater cause and subordinate and even believes that someone who has not done any action can achieve the truth of faith through the acquisition of knowledge(Akbariyan & others, 2011, p. 25).

In fact, paying attention to the basics of Sadra has not been ineffective in perception some education and deep beliefs and religious topics; Because, Sadra's all intellectual prism and philosophical base revolves around "existence". Certainly, the results finding from it, will be different from those who have a essenceial (not existential) perspective in the world. Because, Sadra considers faith to be the genre of knowledge, and since he considers knowledge to be the same being; then, the result is that faith also has a kind of existence, and in fact, faith is also the same existence.

Allameh Tabatabaie, with his own philosophical foundations, unlike some previous philosophers, has a different view to faith; He doesn't consider faith to be only from perception and knowledge source, and he doesn't accept Sadra's point of view, he considers faith to be from knowledge and action genre. Allameh considers faith along with perception, to be a kind of reception and acceptance by the soul towards perceived, such acceptance causes the soul to submit to perceived and the works it requires (Tabatabaei, 1968, vol.11, p. 354).

In Allameh's view, two indicators are essential in explaining the truth of faith, one is knowledge and perception, and the other is action, which Allameh interprets as "practical observance "(Tabatabaei, 1968, vol.18, p. 158).

According to Allameh faith there is no certainty of knowledge and acknowledgment(affirm), nor intuition and heart perceptions; Rather, faith is the occupancy of belief in the heart, the interpenetration and join of the heart with the product of the mental process, And faith gives safety to a person who has a true and pure belief, and creates such encouragement and assurance for him that he never doubts his belief, because the pest and antithesis of belief is doubt, and such a belief that penetrates the heart becomes the source of good deeds(Tabatabaei, 1968, vol.1, p. 45); From Allameh's point of view, faith in something is later than knowledge of that thing. Because, knowledge for the soul is created by the connection between the three components of the theorem, subject,

predicate and copula, which is superior idea and at the limit of acknowledgment (affirm), constant and indestructible. In fact, it is a contract between the soul and the three components of the case, faith in something is actually a second contract that is created between the soul and that theorem, and the soul finds knowledge about it and accepts it, an acceptance that causes the soul to submit to it (Akbariyan & others, 2011, p.25).

Therefore, from Allameh's statement that knowledge and practical observance are the nature of faith, the invalidity of the views of two groups is revealed, one is the who considers faith to be merely knowledge and perception; because, in this case, knowledge can be combinable with denial (atheism) and Others are those who consider faith to be only action. Because, in this case, the action can be combinable with hypocrisy. Because a hypocrite person acts on the appearance but does not faith in the heart (Tabatabaei, 1968, vol.18, p. 259).

3-1-2. faith, empirical or intuitive?

In Allameh's essay on faith, the infrastructures of faith, knowledge and perception were stated; He considered faith to be tissue with knowledge and practical commitment. The question remains, what kind of perception is meant by knowledge and perception? empirical or intuitive knowledge? In answer to this question from Allameh's point of view we will say, that Allameh deduces knowledge which is part of the nature of faith, in two ways: empirical and intuitive.

In the first ascendancy, where Allameh considers faith to be the essence of knowledge, which is concomitant with knowledge and confirmation, and he considers knowledge to be the comparison of the form obtained in perception with the form preserved in the mind (Tabatabaei, without date, vol. 2, p. 35); And the empirical knowledge is defined as affair abstract from matter for another abstract thing. He considered discovery as an inherent property of knowledge (Tabatabaei, 2008A, p. 29) And he divides it into empirical and intuitive knowledge,

and he considers knowledge of essence as empirical knowledge, and knowledge of existence as intuitive knowledge (Tabatabaei, 1994, p. 236-259) And he divides knowledge into idea and confirmation (Tabatabaei, 1994, p. 250) Allameh considers the knowledge that belongs to faith to be theoretical and not self-evident (Tabatabaei, 1968, vol.18, p. 261); It is very explicit that the division of knowledge into theory and self-evident is related to the empirical knowledge that is attained from confirmation path (Tabatabaei, 1994, p. 250).

Therefore, in this passage and the primary understanding of Allameh's statement, faith is considered to be the source of empirical knowledge and logical confirmation; But Allameh is not satisfied with this and has stepped into a higher level of explanation than faith and explains it as the intuitive knowledge, which is in fact complementary to the empirical knowledge by faith. Allameh describes faith in the second paragraph with interpretations, at the end of which the interpretations of the intuitive knowledge of faith are deduced. As Allameh does not consider faith to be only perception, but rather a special kind of acceptance from the soul's side towards thing; Because mere perception can be combined with denial and ignorance (Tabatabaei, 1968, vol. 11, p. 354).

Allameh has mentioned faith in *al-Mizan* with meanings such as "heart's contract" and "indwelled in the heart" and signifies this meaning which faith can be intuitive knowledge. On the other hand, Allameh considers faith to be a combination of "knowledge-affirm" and "practical commitment" and considers faith to be beyond logical affirm and calls it "categorical affirm" (Tabatabaei, 1968, vol. 15, p.45); Tabatabaei, 1968, vol. 18, p. 262); As the word "confirmation" is a commonality verbal, it usages to both the judgment and the totality of the theorem that contain the judgment. For this reason, in Allameh's view about confirmation, which made it is a part of nature of faith, in that case distinction we should accepted difference between judgment and confirmation. and the content of this distinction makes us not consider Allameh's speech about faith to be merely empirical knowledge, but senior that, it extends to

intuitive knowledge (osoli, 2011, p.48). According to Allameh, where faith is obtained from the process of reasoning and proof, and he considers that argument as intellectual proof (Tabatabaei, 2009, p.72-73). Faith is entailed on empirical knowledge, and where Allameh considers faith to be the absolute of perception, it is entail on intuitive knowledge; Because, judgment is not only spirucial action, but it is a mental form and has the task of narrating from the outside (osoli, 2011, p. 49).

3-1-3. Steps of Faith

Allameh mentions four levels for faith, each step has its own burden meaning and action; and important results finding that. Allameh mentions four levels for faith:

first step: In this order, the goal of faith is to acknowledge (affirm) and synoptic believe in the content of the Shahadatin, which is a requirement of acting on the most accessory. This stage is actually opposite to the first stage of Islam, when someone apparently accepts God's commands and prohibits, and flowing the Shahadatin content on language (oval), whether it is in agreement with his heart or against it (Tabatabaei, 1968, vol.1, p.301).

second step: In this context, faith is a heartfelt and detailed belief in religious truths; And against that, there is Islam in the second stage, which consists of submission and resigned of the heart to the type of beliefs of the detailed truth and righteous deeds that do not conflict with some sins (Tabatabaei, 1968, vol.1, p.301).

third step: When a person has become familiar with the previous stages of faith and is acclimatized with supreme and better ethics, the animal and sensual faculties that are contrary with soul are automatically tamed and abediented for the soul, and he worships God as supposition he sees Him, and certainty and faith God sees him; Such a person does not see the power in his inner self to oppose God's commands and prohibits, or to be angry with God's predeteminition; In fact, his entire existence is a wave of submission, in the against such Islam, faith is in the third stage, which

supreme and better ethics, patience in the against of God's will, piety, asceticism in all its meaning, love and hatred are all requisiteness for this stage of faith (Tabatabaei, 1968, vol.1, p.301).

and fourth step: This stage, which is the greatest and better stage of faith, and in which a believer person does not believe in any independent existence and true owner in the world other than God, and believes that other than Him is nothing and nugatory, and his existence is independent and wealthy by in essence; And there is no cause except God's will. When someone has such belief and certainty, he will no fidgety and saddened by disagreeable events. Of course, this is when he has accepted Islam for the fourth step, so that such a meaning can be found in his heart. The fourth stage of Islam is when providencenal from side God, diffused for person and he knows that the deity is his only and the ownship belongs to God only, non he is neither his own himself, nor his own other self, unless God has owned him. This meaning is cast(diffusion) and a bounty that one's own will does not interfere in obtaining, which is better than the third stage of Islam (Tabatabaei, 1968, vol.1, p. 302).

Allameh Tabatabai considers faith to be of two types, faith before piety and faith after piety; And below the verse « Those who believed and those were pieted» (yunos: 63). In this verse, piety is precede to faith; People are invited to believe, while they were pious before. Because piety is avoiding what angers God. This piety is realized when he has faith in God and His Messenger before that; This faith is except from the faith that precedes piety (Tabatabaei, 2008C, vol. 2, p. 100). He says that the principle of faith is "acknowledgment" and compendium confession, which cannot be combined with polytheism and other sins, but this is not the complete order of faith, complete faith is not separated from the necessities of the principles of religion and its branches, and is always correlated and concomitaned with it, and its refer to obey and submit to all the commands of the grand Prophet (SAW) (Tabatabaei, 2008C, vol. 2, p. 101).

In Allameh's intellectual sy stem, faith is a gradational category,

because acknowledgment and belief, sometimes something is found in itself, and the only effect of the existence of that thing is founding the belief, and sometimes it becomes more intense, so that it belongs to some of its accessories, and sometimes it becomes more intense and belongs to all its accessories (Tabatabaei, 1968, vol. 1, p. 73).

4. the Relationship Between Faith and Happiness

Since in Allameh's view, happiness is adjacency to the truth and adduction to the absolute reality, faith with all its levels to totality form is a compatible spark to achieve happiness. Hence, happiness is not inherent to man, but acquired and optional, and faith is not inherent but optional to man. But, along with faith, righteous deeds are also considered to be valuable compeer of faith in the genesis of happiness (Tabatabaei, 1968, vol. 11, p. 19); Allameh calls this happiness "pure life" (Tabatabaei, 1968, vol. 6, p. 186). Allameh considers obedience to be one of the elements in the genesis of happiness, which is the opposite of sin and entails misery; Obedience and sin are two categories of gradational that the greater the measure of obedience, the adjacency to happiness is achieved, and the opposite is also true; The happiness, special for believer to the truth religion is considered "perfection" for obedient; However, absolute happiness is not dependent on obedient to the right religion, but if it obeys and subjugated, and does not have a bellicosity spirit, it is entitled to happiness according to the judgment of intellect (Tabatabaei, 2008C, vol. 2, p. 65); Allameh Tabatabaei considers the human ultimate life affairs to be happiness and misery, and considers these two based on the human statuses and sensual ethics, which include "obedience/righteous action" and "sin/vice action" (Tabatabaei, 1968, vol. 6, p. 166) hence, faith is the most important impeller among the different agents in human happiness in this world and the hereafter; inasmuch, faith has a formative role in the attainment of happiness, Mullah Sadra considers faith is the foundation of happiness (Mullah Sadra, 1981, p. 6).

Its apparent without saying, that faith is the criterion of getting

proximity to God and the criterion of achieving reality happiness, which is issued by human freedom and will; Not every faith, as everyone has faith whether they want it or not; optional faith is Acceptable the presence God and leads to the happiness of this world and the hereafter, and emergency faith is not like that; Because, emergency faith founds when seeing divine punishment, such faith does not cure any pain (Tabatabaei, 1968, vol. 10, p. 125). On the other hand, the relationship between faith and happiness can be explained in viewpoint logic is absolute general and specific; Because the circle of happiness is general and faith is more specific. hence, true faith decidedly consequents to happiness; So, happiness is faith and faith is happiness. With this difference, other components such as piety, asceticism, self-purification, sincerity, etc., also play a role in attaining happiness. However, the role of faith is more colorful and important than all of them.

hence, faith is not only a sufficient condition but also a necessary condition for achieving happiness in this world and the hereafter. According to Allameh's statement, faith gives for person security and pacification and creates encouragement and attraction for a believer and protects its owner from doubt and suspicion. When a person finds such a belief in the origin (first) existence (God), the intermediate of grace, angels and the doomsday, and is practically requisiteness to its observant, its output and consequent itself tales of the climax of human happiness and will inevitably output the adduction of God.

4-1. Faith, Criterion of Happiness

From Allameh's perspective, faith is a category composed of knowledge (categorical confirmation) and righteous action (practical observance to knowledge), and happiness is adduction of God and adduction to absolute perfection and absolute reality. Faith, as the axis and fundament of final perfection (happiness), plays the role of a criterion, so that if there is no faith, happiness will never be the profit of man. This category also has different levels, and how measure of the domain faith is comprehensive

and solid, it will have profit the same measure of true happiness.

Allameh tabatabaei says:

“The criterion of happiness is the reality of faith and good deeds, without claims” (Tabatabaei, 1968, vol. 1, p. 216).

In this Allameh’s statement, faith has been introduced as the criterion for achieving happiness; This expressive the importance of faith. Of course, the side that righteous action is mentioned to faith maybe for emphasis, because according to Allamah speech, faith is a combination of knowledge and action. That is, reality faith is knowledge and practical observance. According to Allameh, righteous action is under the category of inner faith.

He says:

“Happiness does not revolve around the name and there is no honor for anyone over God except through the reality of faith and servitude” (Tabatabaei, 1968, vol. 1, p. 258).

Happiness does not come on the road of name and sign; And no one has dignity in the presence of God unless he attainments faith in the divine pure domain and benefits from servitude to the one only essence(God). It seems that based on Allameh's speech, servitude as one of the examples of the practical part of the nature of faith opens its own special place in the attainment of happiness; In fact, specific mention is after common; Because the nature of faith consists of opinion and action. The opposite of the theoretical part of faith is atheism, denial and ignorance; While the practical part of faith is the opposite of polytheism, dualism, and hypocrisy. on the other hand, the criterion of human dignity in the language of the Qur'an is piety(hojarat:13). Allameh has expressed the criterion of dignity as "faith" and "servitude", in fact it is in conconancy and compatibility with this verse of the Quran. Because piety is explained under worship and worship is a practical part of the nature of faith. In fact, in theory, piety should be nourished and fattened by faith, and the start of its issuance is also faith.

He also says:

“only the criterion for the affair and the reason for dignity and happiness is the reality of faith in God and the doomsday and good deeds (Tabatabaei, 1968, vol. 1, p. 193).

Allameh, in this trinary expresses the way to enter happiness; The role of faith, insomuch its important seeming, faith in his trinitism, opens up the first place.

first position: In the first paragraph, Allameh dependent that happiness is the faith, and next to it, he expressed righteous action, we said righteous action under the part of partial observance of faith nature; seemingly he said to important and emphasis cause.

second position: In this passage, Allamah, relies the happiness and dignity of man on faith and servitude; that servitude itself is against polytheism, hypocrisy and dualism and it can be expressed under the practical commitment of faith.

third position: Here, He could happiness dependent on faith in God, the Day of Resurrection, and righteous deeds; we can be said that Allameh considered both opinion and action in this section; Because, this expression of Allameh appearances faith in the origin(God), religion(tradition) and the resurrection. Belief in God includes the affirmative and theoretic aspect, the opposite of which is atheism and denial. Righteous action is actually obedience to religious commandments, and it is more focused on the aspect of action.

Therefore, faith in the resurrection is also a theoretically correct point of view that the growth and effects of this belief have many practical consequences. The important thing here is that obeying, believing and acting on them leads to the salvation and happiness of man.

5. Conclusion

Happiness is one of the ancient lost human beings; Traces of it can be found among all nations and peoples. And we mentioned what is happiness and which components are effective in achieving it. In particular, we discussed the role of faith in happiness from Allameh's

perspective, and it is briefly mentioned.

- 1- Happiness is for all beings and they can enjoy happiness according to their existence, and there is no unique way to define the nature of happiness, Rather, everyone has provided definition of happiness inspired by their vision, worldview and worldornament.
- 2- Some summarize happiness in material, sensual and transient pleasures, they consider their perfection and happiness to be worldly comfort and welfare; While some considered happiness is to be rational life and connection to the world of nunmenon, and they consider it to be sensual, rational and everlasting. Allameh Tabatabai considers happiness to be proximity to God, ultimate perfection is the position of " wilaya", and the nearset way to reach ultimate perfection is soul knowledge.

It seems that Allamah's expression can be viewed from several dimensions, firstly, the mystical view, which we can understand from "Velayat" the mystical view of Allamah, which means the manifestation of man in relation to vicegerent-appointer(God) in the world. And when Allameh says "God's nearness", maybe he took an interpretive and religious view, because philosophy does not consider happiness as "nearness" and does not open the head of speech with nearness, but discusses about the connection to noumenon and active reason.

- 3- Some consider the container of happiness to be only in this world, while some accept the sum between this world and the hereafter. Some believe that happiness can only be achieved in the world of the doomsday(resurrection).
- 4- Allameh considers happiness to be synonymous with good and considers true happiness to be found in every object with the perfection and goodness of its existence. About man, who is composed of soul and body, happiness is considered to be the achievement of the good of existence of physical and sensaul faculties.

Allameh's speech in the definition of happiness is not very

explicit; Allameh has defined happiness in an absolute and public way, even about humans, the definition of happiness is so inconclusive; that what is objective by "existential good"? Is evolution rational? Or intellectual pleasure? It is not explicit about the soul, especially the text of "existential good", in which one of the origins and states the soul should be placed in order to achieve true happiness. Nothing can be achieved from this definition of Allameh. However, by arranging some introductions inspired from Allameh's explanatory and philosophical education, we will definitely reach the true definition of happiness.

- 5- faith from Allameh Tabatabai's point of view is a combination of knowledge and action. He does not consider mere perception to be faith, but considers the role of action to be important along with knowledge (empirical or intuitive), which Allameh reminds to as "practical obligation".

It seems that Allameh is moving his own interpretive foundation, because in the Qur'an usually, wherever a person is called (invited) to faith, alongside it or as a hidden introduction he is called to action. If we consider faith as belief, then belief is also a part (gener) of knowledge. If knowledge penetrates the heart in a real way, it will not perish no matter every hurricane. In this case, from doubt to certainty, it includes faith and is in the realm of faith; So, it can be said that faith is a gradation category, which is more congruity with the approach of transcendental wisdom. And if we do not consider faith to be of the nature of knowledge, but to consider it as something other than knowledge or superior knowledge, in this case it finds two states, either faith is pure of action, which is not this like, or faith is not knowledge itself, but is the result and fruit of knowledge; This assumption is also not true.

In the author's opinion, faith is a type of heart belief of a stable belief, which is fed from the source of knowledge, and ornamenting its owner requirement to action according to the same belief, For this reason, faith is not knowledge in the demotic mean, atheists had

knowledge of God and His attributes, but they did not have faith and did not obey God's commandment. God says in Quran: "The Bedouins said, we believe, Say, you have not believed, Faith has not entered your hearts yet" (Hojarat: 14). From this is apparent that faith is of the genre of interpenetrating and entering the heart and it is a matter (affair) of the heart, knowledge is a form of imagination and confirmation, it is related to the intellect.

- 6- According to Allameh, faith is the most central criterion in happiness, and he mentions multiple levels for it, and considers it as gradation category.
- 7- In Allameh's view, faith in the origin (God), resurrection, righteous actions are fundamental that have a special place in the genesis of happiness.
- 8- In Allameh's perspective, if faith is sheer perception, it can be combined with denial and atheism, but in addition to perception, there must be an acceptance from the soul's side.
- 9- From Allameh's vision, happiness is a sum between the body and the soul in a form of gradational; The happiness of the soul is nearness to God, but the happiness of the body is also about the goodness of existence in accordance with the device of its creation.

Of course, it should be noted that the true happiness of a person is the happiness of his soul, not the happiness of his body. The happiness of the body is a provider cause, that is, the actualization of the body's faculty is in the service of the soul, but the soul has an evolutionary process to achieve real (true) happiness. From this point of view, it may be imagery to apply (predication) the word "happiness" to physical faculties, or relative happiness can be applied (used) to it according to its proportion of existential breadth. Since, true happiness is the last (ultimate) position of ascension of man; superior to that, has not idea (imagination) the happiness of the physical faculties are "like inexistence" in proportion to the happiness of the soul.

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