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Analysis of the Relationship between the Perfection of Perceived Object and the Perception of Pleasure in the Thought of Ibn Sina

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Abstract

Among the complicated issue of the soul in the works of Ibn Sina, texts of pleasure in his works are very less but considerable. In his view, the pleasure is one of the mental qualities of the human soul and an evident issue. Therefore, he did not try to define it but explained this concept. He considers pleasure as the perception of the appropriate thing with the faculty of knower, and defines the appropriate thing as the perfection and goodness of the power of knower or its specific action. On the other hand, in some of Ibn Sina's sayings about pleasure, it is stated that the perfection of known leads to the perception of pleasure. Now the question is what is the place of these two perfections (perfection of known and perfection of the power of knower) in Ibn Sina's perception of pleasure and in general what is the relationship between these two perfections in his thought. In this research for the accurate understanding of pleasure in the thought of Ibn Sina the issue of pleasure in

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his books is interpreted and analyzed. After that for getting accurately explanation of the pleasure, all his texts of pleasure by the analytical-philosophical method are analyzed. The analysis of them demonstrates that these two perfections are two conditions for the achieving or perception of pleasure but the achieving of the second perfection, the perfection of a perceptive faculty, is a pleasure perception.

KEYWORDS: Ibn Sina, Pleasure, Perception, Appropriate, Perfection and Goodness.

Problem statement

Although Ibn Sina did not raise the issue of pleasure in a separate issue; However, considering the inclusion of pleasure in some issues, including aesthetics, addressing this issue can have significant results in his philosophy. It seems that the study of pleasure and accurate description of perfection and goodness can open new horizons in the issue of aesthetics. The importance of this research increases when the results of this research can be the basis for distinguishing the perception of beauty from other perceptions of the soul.

Ibn Sina has stated that perfection and goodness bring about the realization of pleasure. Examination of his views shows that in the process of perceiving pleasure, two perfections and goodness are desired. The main question of this research is what are these two perfections and goodness and what is the relationship between them in the process of realizing pleasure? In other words, what is the process of perceiving the pleasure of perfection and goodness of known in Ibn Sina's thought? How does the perfection and goodness of the degree lead to the perception of pleasure?

Despite the importance of pleasure as a one of soul action, this issue has not been considered by researchers in the philosophy of Ibn Sina and totally in the Islamic philosophy. The lack of books about pleasure can prove this claim. There are just a few articles and theses about the pleasure in none of them the main question of this research is not considerable. Also, in some of them, all text of Ibn Sina about pleasure is not considered and perused.

Method

In this article, I try to describe the comprehensive theory of pleasure in Ibn Sina's view by the descriptive-analytical method.

Findings and results

According to Ibn Sina's text, "perfection and goodness" are the basis and root of perception of pleasure. But as it is mentioned in the paper, these words have not one concept or meaning. It means that they have two different meanings from two different aspects or sides in the process of pleasure's perception.

One of the meanings or one aspect of "perfection and goodness" belong to what is perceived and the other one belongs to a perceiver. Belonging these words to each of them has changed the meaning and concept of them. It is very clear that the "perfection and goodness" of what is perceived is very different from the "perfection and goodness" of the perceiver.

In fact, the "perfection and goodness" of the perceiver is absolutely an act of the soul. The human soul has different faculties for the perception that each of them have their specific purpose and way for perception and also concept and meaning. Therefore, their perfection and goodness are totally different from each other. Ibn Sina called this aspect of them "Molaem".

As I mention, each of faculties has its purpose and the "perfection and goodness" is a specific act of that faculty. It implies that when the complete act of a faculty of perception is achieved, for example; a complete act of taste's faculty or smell's faculty, the perfection and goodness of that faculty would be perceived. In other words, in this time the "Molaem" is perceived.

"Molaem" is not a definition or the main point of the "perfection and goodness" in all perception faculties, it is just a name of all. In fact, there are not any common points or properties between them that we can define all of them in one concept.

On the contrary, the perfection and goodness in the aspect of what is perceived or the things that are perceived by the soul faculties is not complicated like the "Molaem". In fact, those are features of things or what is perceived, so probably it can be demonstrated more than previous meaning. While Ibn Sina has not had any specific explanation about this but there are some texts that can be related. In some parts of his texts, he mentioned some features of things like good regularity, balanced, and creation that can be the perfection and goodness in the tangible perception.

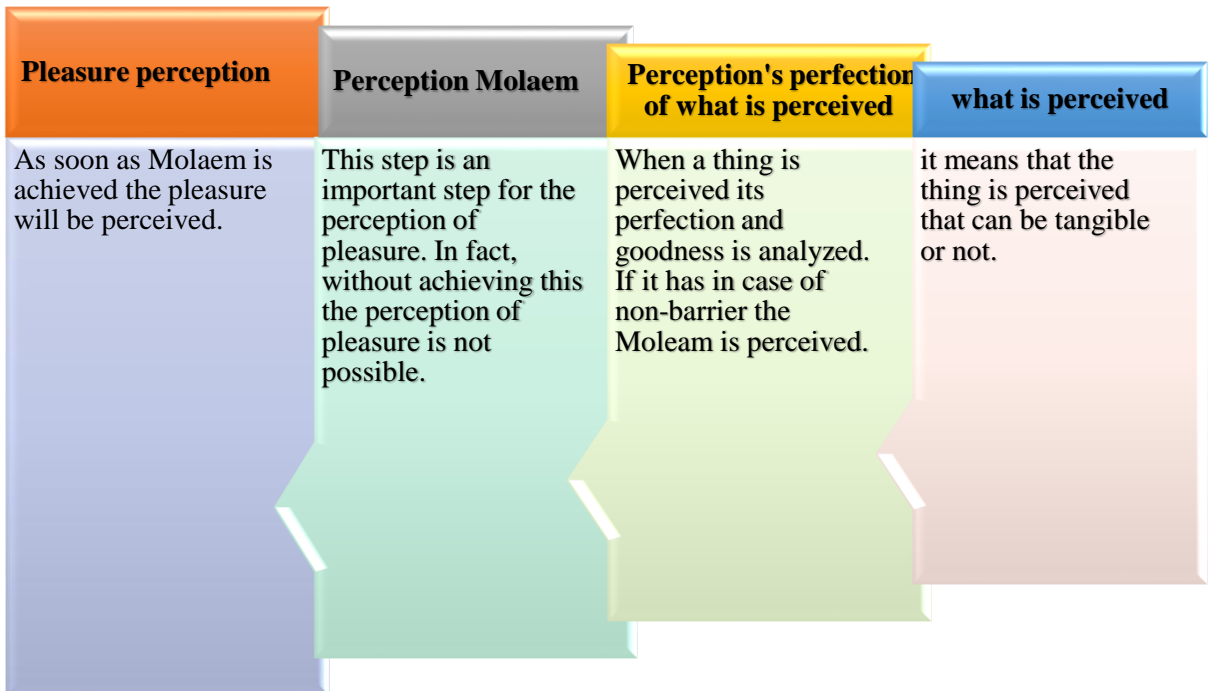
But the considerable issue in this is that there is not any necessary relationship between two aspects of perfection and goodness. It means that although perfection and goodness of what is perceived and perceiver make perception of pleasure, if one aspect is achieved the second aspect would not be achieved necessarily.

However, according to texts of Ibn Sina, it can be concluded those aspects of perfection and goodness are conditions of pleasure perception. This implies

that even though achieving two conditions for pleasure perception is necessary but it does not mean if both conditions are not achieved, necessarily pleasure wouldn't be perceived. Sometimes the human soul perceives pleasure by faking perfection. The perfection is fake but the pleasure is real. The first condition or the first step of pleasure perception is perfection and goodness's perception of tangible things. It implies that as long as this condition did not achieve in the form of real or fake, we cannot talk about pleasure perception. That's why Ibn Sina has told in some of his texts achieving this condition causes pleasure perception.

He has mentioned that sometimes it is possible that a human soul perceives perfection and goodness of some things but he could not perceive the pleaser of it or the Molaem of it because his soul is busy in other things. For example, a winner in a war or even competition can understand the perfection and goodness of wining but his worry or exhaustion does not allow him to perceive pleasure.

Achieving Molaem is a second and also necessary condition. In other words, there is a necessary relation between achieving perfection and goodness of perceiver and pleasure perception. It implies that as soon as Molaem is achieved the pleasure will be perceived. Ibn Sina in his texts give some example for Molaem or perfection and goodness's of perceiver. In his mind Achieving Molaem is a second and also necessary condition. In other words, there is a necessary relation between achieving perfection and goodness of perceiver and pleasure perception. It implies that as soon as Molaem is achieved the pleasure will be perceived. Ibn Sina in his texts gave some examples for Molaem or perfection and goodness of perceiver. In his mind, sweetness is the perfection and goodness of taste's faculty. Also, the regularity and balanced sound is Molaem of auditive faculty.



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