



A Comparative study of virtue and moral (Ethical) act criterion through Islamic and philosophers of ancient Greek view point

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ABSTRACT

Indeed, elucidation of any ethical system depends on human cognition and until the founder of moral system has no correct cognition about human it cannot distinguish value from its counter and cannot separate well-being propositions from the atrocious one, thus any act of moral is based on a particular ideology and any philosophical school, any heavenly and non-heavenly religion is based on its moral virtue and criterion and finally is to consolidate and defend it with its knowledge. The author of this paper attempts to examine the comparative study of the subject from the perspective of the ethical realisms (Socratest, Plato, and Aristotle) and the Islam moral system through descriptive and analytical approach, and at the end after comparing these views, concludes that the virtue and Islamic moral criterion is a comprehensive criterion which includes objective good, subjective good and ultimate good which its infra-structure is "justice", but these criteria have been ethically and clearly explained and collected in none of moral schools.

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Introduction

Long and perhaps several thousand years ago, it has always been considered among scientists, religions and faiths which what are the criteria for evaluating actions? It means to what criterion we call it a moral act and another one an immoral act? And which kind of act is virtue and which one is vice. Certainly in ancient Greek, each philosopher define human according to themselves and define limits for him that should be obeyed to reach to bliss. Sometimes, views were identical and conflicting in some cases. Of course, some of ancient Greek philosophers moral opinions may to reject or accept any Islamic comment but they are not comprehensive as Islamic view points and were not able to explain and clarify human nature and particularly nature of moral acts and his virtues (Objective Good, Subjective Good). Before surveying the principal subject and clarifying and evaluating moral act through the moral realism and Islam, it seems necessary the meaning and concept of ethic should be first defined to be clarified with open view and sufficient scrutiny in this realm.

The Concept of Ethics

Ethic in Arabic word means nature and the sensual queen derived from Joohari in Sahah-o-loqat "people and ethic means virtue and nature." (Joohari, BC 1413: People essence). In the culture dominants this sense has almost been introduced. But meaning and concept ethic can be made via Islam and the West view point:

A) Islamic Ethical Philosophers View Point

Ethics is the sensual queen which is made in repetition of an action, if the queen sought to repeat the good act it will be called "good ethic", and if it is coming from a bad habit and practice it is called "rogue ethic".

Farabi explains ethic so: "ethic is habit product and it is because that the political parties respect those who work and do habits correctly." (Sajjadi, 2000: p 354). Khwaja Tusi writes

that: "ethic is a queen which makes act easy to present from self, without thinking and vision, and in wisdom comment has been clear that in the qualities of the ego it is called present that is evanescent." (Tusi, 1408 Q: 1/143). Fakhr Razi in Tafsir Kabir has defined ethic as "ethic is a queen which makes act easy to do good things, you should know that the act of doing good is something and the ease of doing things is something else, so the mood that makes things to be done easy is called ethic." (Fakhr Razi, 81)

Muslim scholars, like many other scholars in theology considered ethics as sensual queen, it means that "sustainable groups in human nature which thwart him from doing things without pre-thinking". (Mesbah, 2001:8). In virtue ethics, the sanctity belongs to good ethics and descriptions such as, good, bad, right, trial and error are the principles of sensual queen, and therefore, well-knowing of an act belongs to it that the origin of that good practice is because of the presence of an ethic (virtue). (Lahiji, 1380: 21)

B) West Philosophy View Point

West philosophy which is rooted in Ancient Greek has a conceptually similar definition of ethic to Muslim clerics and is considered as the queen of the ego, as Aristotle believed that moral virtues are habits, we inherit talents which are neutral and impartial, and it is education and habits that make up our character, so every virtue is a habit forming. "But ethic in the new term of the West philosophy is beyond the concept that philosophers and Muslim ethical scholars and philosophers of Greece have run it, on current practices and terminology of new West philosophies, ethics, is namely that actions which are issued from human and deserves praise and admiration, or in other word, it is right and correct. From West philosophers' view point, ethic act is done after thinking and is optional and is exposed of judgment and is praised or reprimanded, if an action

be found fruitful it is ethical action unless it is immoral." (Papkin, 2001 : 114)

It is characterized by this description which ethical action in contemporary philosophy of the West, only looks at the shape and form of the action and less attention is paid to its origin and intention behind it, the queen of the action, and in explanation and the separation of moral action.

Natural and Ethical Act

Natural acts, are regular acts and human can not be praised and blamed because of them, for example, people are hungry and eat, and they are thirsty and drink water, these are called normal or natural acts which is also shared by animals, but there are some other things that are above and beyond normal working and are considered more than animal interactions, such as gratefulness and thanks-giving, if human see a boon from a person, in a suitable opportunity to thank him. Either verbally or in action, such as sending a gift to him, without any obligation to do so, this is called a moral act.

After a brief introduction to the concept of ethics in Islamic and West realm, in continue we look at some ethical schools to see how moral virtues play a role in human training.

What Is Ethical Virtues?

One of the fundamental issues in the philosophy of ethics is that what is ethical virtue criterion and how moral act can be distinguished from natural act. In other words, according to what criterion the act can be considered as a moral virtue?

In various schools there have been numerous discussions on the basis of moral virtue and distinguishing moral act from immoral one and each school has provided its intellectual foundations according to specific criteria, and has depicted specific moral virtues table. In this short speech, first we will point out some of these ideas and then Islamic view point will be discussed.

Among the schools that have commented on the diagnostic criteria of moral virtue, schools such as Affectionists, Hedonists, Conscientiousnists, fans of the originality of society, Job-oriented and in the Islamic school, schools such as Imamia and Isha'ere could be mentioned "(Mesbah, 2001: 71)

Affectionists who know the perfection of man is based on his service to the creation refer to ethical virtue as the only actions that is done for satisfying others and the actions that will be done in providing individual self-interest have no moral values.

In contrast, Hedonism know pleasure to avoid pain as a study of human duty and actions in this regard are as a moral value. People like Cunt considers virtuous actions that is made of the sense of obligation, rather than just the behavior of the natural inclinations of man. Some schools also look at the issue from a different angle and to distinguish virtues from vices it is necessary to consult to a judge.

Conscientiousnists believe that conscience is able to distinguish between good and bad actions through inspiration and socialist considers society as criteria for the separation of virtues from vices. In addition to these, Muslim scholars, Isha'ere considers criteria of God about good and evil actions, while Imamia and Mu'tazila are against them, and believe that human ethic has a capacity to understand the good and bad actions, and this not so that until it is not ordered it is deemed expedient and the Lord order will make its expediency.

In the criticism of the criteria provided by the owners of these schools it should be outlined that, firstly, the majority of them in recognizing the true perfection of man in influential role

in determining the criteria for the scholarship have gone wrong. So it's not so that serve to the creature or achieve pleasure and avoid pain or a feeling of obligation to act according to human perfection is for man, perhaps some act has practical benefits, but it is the virtue and prayer requiring suffering but ultimately leads to great joy or pleasure, look no tangible or recognizable pleasure or man be wrong in recognizing the duty, besides the fact that one can not be mentioned without monotheistic orientation that man can do an action regardless to any benefit or harm.

Secondly, it is not human consciences judgment that can be considered about the vices and virtues as the separation criterion, because in many cases examples of good and bad are not so obvious to consciences will easily recognize them, so the conscience of the education can act incorrectly in distinguishing false act. The community view point is also not acceptable, because it requires the acceptance of moral relativism and the majority of the population which by changing most moral virtues are also changed and the vices are turned into the virtues (Ibid, 86). Thirdly, about the Isha'ere should be also said that the criteria of good and evil by God interdict is not so and the ethic be not able to understand it, so the Holy Quran says: "God does not command you to prostitution, Surah Al a'raf / 28", indicating the existence of criterion of good and evil in actions before the Lord command.

"Beside the schools, the root of all the virtues are considered in the two virtues; benevolence and justice. If the sensual queen cannot be actually graduated from these two, in fact it is not Queen or moral virtue (eg, faith, hope and wisdom that are religious and intellectual virtues not moral virtues) or they are not virtue at all "(Tabatabai, 1417 Q: 1/371). But Ghazali that calls "virtue" as "good ethic", believes that there are four essential elements for virtues:

- 1 – Beauteous or obscene act
- 2 – The power on doing the two
- 3 - Knowledge of the two
- 4- State or sensual staff hurried into one of two effects: the beauteous or obscene act, and doing it easy. And meanwhile, what is the proper for ethic is the fourth meaning. Because neither the ethic requires its own creation (because incidentally act is possible), nor the lack of action requires ethic (because the ethic owner cannot do his favourite act.). Cognition and power are not ethic, because these ratios are similar to beauteous or obscene act. So ethic is composed of sensual staff and its inner face, and according to the statement virtues and vices are human internal interests of external actions.

The truth is that Ghazali in the book Ehya (revival) and Kimia (alchemy) Al-arba'ain (forty), does not refer to practical wisdom as ethical virtues (wisdom), but knows it as another branch of the virtues (justice). "(Sheidan, 1385 : 91). So, if an act is considered as virtue it should increase a perfection of human perfections and help him to achieve worthy perfection.

Ethical Act Criterion in Islamic View Point

Evaluating the behavior and actions of people in religion view point is based on three pillars; motivation of action (Subjective aspect) action essence (Objective aspect) and action results (Ultimate aspect). Regarding to these three pillars, some time an action in its intention and motivation aspect and its relation with self and spirit of actor is related to virtues but in social and individuals aspect or by relying on the subject that an action is not related to the good it is called obscene, and some cases when the objective and ultimate ethic there exist

without subjective ethics and it is done without good motivation will not be related to goodness. Hence in the study of Islam from a point of view, a kind of Holistic is seen and the ethical values refer to triple acts that we will mention them:

A) The Effect of Intention And Motivation in The Act Value

Islam values man's motive in doing that may be believed that the only condition for right and wrong action is its intention, a Hadith (tradition) from the Prophet (PBUH); "Protections for human behavior depends on their intentions." (Ameli, 1403 AH: 1/34).

Another tradition is "existence or lack of act depends on the intentions and motives of the action." (Sayedqotb, 2008: 272).

In this respect, the Quran says: "O ye who believe! Render not vain your alms giving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained...the Holy Quran, Al-Baqara Surah, Aya 264".

B) The Role of Act Results in Moral Values

The Qur'an, in addition to evaluating the impact of faith in action regards to the results of the action as an especial role so that any action involving the public and private interests is good and desirable. And if it seeks personal and social losses it is obscene, although subjective motive in doing it is good or the essence of the act is good, as if the truth brings a corruption it is obscene.

C) Regarding To The Structure And Shape of An Action In Its Morality

Efforts to the role of intentions and motivation in human interaction in the Quran does not mean ignoring the good nature of action (objective good); Qur'an, in addition to the ultimate and subjective good, regards to objective good of human actions also and it is known as descriptive condition of an act to the moral good. So those behaviours which subjectively and ultimately are good they are not known as ethical act without objective good such as "rubbery" that if it is done to help the poor and be consumed for the poor will not be an ethical and moral act because the nature of action is obscene. So if an action as truth has objective good but be done with an immoral motivation or endanger a person's life it will be an immoral act.

State of The Criteria Of Moral Values in The Quran

After clarifying the ethical elements involved in an act a question will be raised in Islam that what are the criteria in Islam and the Quran to recognize that the particular act includes importance of these three elements, and whether there is good to discover three conditions of the action and consider it as moral act and some time immoral act or anti-moral act? Evaluation the Quran moral criteria with explaining several notes is possible.

A) Referring To Self And Invocation From Ethical Intuition

Commentators interpret inspired innate wisdom and virtue as good and bad actions. "(Tusi (385-460 AD, quotes Ibn Abbas), Mujahid, Qatan, Zhak and Sufyan wrote:" The way to piety taught to a man's ego and at the end advocates the same meaning" (Tusi, 1408 AH: 10 / 358).

B) Righteous Deeds; Ethically Criterion Act

Although the Qur'an knows recognizing the good and bad deeds as a natural, but never did not to this values and has offered the external criteria to evaluate moral actions of the man.

All human beings are divided into two groups in Quran, a group that works "right" and other actions "depraved". Thereby understanding the concept of good deeds plays a key role in

moral knowledge which by knowing that, in the view of the Koran the criterion of moral action is achieved.

Commendable behavior and ethics of human in the Qur'an is often mentioned with the suffix "righteous". All of lexical and semantic interpreters of the words "good" and "corruption" have a distant definition, it is said the definition of "interest", some thing which is anti-"corruption" and it is said in the definition of "corruption", "corruption is something anti-right."

Justice as Foundation of Religious Ethic

Sages and scholars of Islam have a hard work to build on the foundation of moral and religious values to be able to logicalize moral actions in terms of religion and rationalists profession, and in this regard, "Justice" is the only concept that can be the infra-structure stone, and be a comprehensive criterion for moral actions as oppression may be considered justice as opposed point to values.

Search in religious texts and literature suggests that justice has a fundamental and pivotal role in the evaluation of human actions, the creator of the world is just and commands to justice, creation is based on the principles of justice, human relationships within the family to social realm is assessed and evaluated by justice criteria, because, dealing with family and relatives, divorce, marriage and dowry and alimony payments to spouses should be compatible with justice, such as religious and political leaders, judgement, certification in public affairs, if go far from justice will have no value and economic transactions of people if they are not based on justice will be reprehensible and immoral.

It is notable that the importance of "value" can not be only limited in ethical philosophy discuss and ethical behavior but can have a special place in the rest of psychology, political science, sociology and economics and In our opinion there is a common element in all the different definitions for the value expressed in different sciences and that element is "the desirability and profitability." For example, "Adam Smith was the first person introduced reasonably detailed discussion of economic value and divided it into two types of usage value and exchange value and for each of these values defined a specific analysis." (Robinson, 1983: 37/2).

In the field of morality, there are elements explaining the original context of moral values :

A - Desirability: Ethics certainly can not have the same economic value. Morally valuability can not be exchanged with something else. Although someone may remember the good things to go to heaven or get ride of hell fire; But this does not mean that valubility of things like justice and truth only because it is right that there is something better to change it so that if it does not compare or exchange, justice and truth will be unvaluable.

B - Option: Subject of moral values is human optional behavior and as long as it is not well selected and clearly defined in the most important element in the discussion of ethical and moral behavior and its high position is not set, the theories of ethics can not be accepted or can it be invoked. "So, the moral desirability is utility which depends on voluntary action or origins of voluntary action or is the result of voluntary action." (Mesbah, 2001: 25/1)

C - Human Desirability ; undoubtedly, desirability of optional act in order to be saturated animal instincts does not count moral values, but acts which are related to the supply and demand of human excellence have ethical values. "In other words, humans have two "I", is for "Lower I" and "heavenly I" in the sense that

each person has two stages; in a stage is an animal like other animals have instincts in common; and the other phase is ascendancy and holiness belonging to his own and man "real I" is the same as heavenly I. "(Kowsar, 2000: 207).

D – Conscious Choice: it means that any time wisdom commands which act is more desirable and then we consciously chose it, so it will have moral value.

However, the attainment of moral values requires four elements; "desirability", "human desirability" and "a conscious and rational choice" and lack of each of them is sign of lack of moral values.

However, after clarifying the concept and moral action criteria and moral virtues of Islam and some schools we are to express ethical realistic point of view, namely; Socrates, Plato and Aristotle about the issue:

Socrates Ethical Perspective;

It can be said that the moral and ethical issues have been the most central ideas of Socrates. According to Emile Burma, "he was to arise people to examine themselves to reach a place to find out who they are" (Burma, 1979: 121) He believed in survival of the soul and the hereafter life. "Socrates has introduced the spirit as eternal and communion with great strengths. Socrates believe was deeply rooted in his life. "(Werner, 1994: 50).

Socrates, unlike the theory of moral relativism, believed that moral relativism is makes us far from moral principles and protested what the relativists (Sophist) introduced in their age. He believed in a general definition of justice and said: "According to the general definition of justice, behavior of individuals and the laws and regulations of different countries can be also xamined. According to the interpretation of Aristotle, philosophers and thinkers after Socrates, are indebted to him for arising issue of "general definitions".

Socrates had a particular view about the relationship between knowledge and wisdom. He believed that these two are the same, ie, if one knows what is right and which one is right, it will do it. No one do wrong consciously and purposedly and also nobody choose the vices as the bad. "(Foroughi, 1998: 19-20)

Plato's Moral Outlook

Plato who his original name was Aristokolus is one of defenders of the ethical school. His philosophy of ethics advocates to psychology. "He gives two necessary condition for the realization of virtues:

- 1- The lascivious and usurpative powers should obey ethical powers.
- 2 - Each of the three branches (lascivious , usurpative, ethical powers) , observe moderation in practice and can not be excluded from mediocrity.

If both conditions are met, in moderation of lascivious power comes modesty or restraint, and in moderation of usurpative power comes courage, in moderation of ethical power comes wisdom or insight and combining these three qualities arise virtue, courage and wisdom, justice character as the fourth virtue. "(Sanei, 2003: 350)

Plato says that if the soul is in a condition that must be, the man is blessed and good fortune.

Pleasure itself can not be considered as a real good because in pleasurable life neither mind nor memory nor belief is shared.

"No man's life, but life would be as a pelagic or shellfish", in other side, " pure spiritual " life that is devoid of pleasure cannot be considered as the only true good for man.

Supreme good and perfection of mankind includes knowledge of God. Human who does not know God action can not be happy. Prosperity is obtained by following virtue, Which means that man possibly be likely as God. »(Mesbah, 1386: 309-306), in the legislation he says: "God is the scale and the measure of everything, much higher than that of any human, as it is said (referring to the Sophists speak of man as the measure of all things) can hope it ... And ones who loved God must be like him as far as he can. So, temperate and self-restrained man is beloved of God, because he is as him... "(Copleston 2007:1 / 251).

Aristotle's Ethical View

Although Aristotle like Plato has used ethics terms and even in some substantive issues " virtue difinition" is faithful to the principles of Plato, but his methodology and his moral purpose in mind is totally at odds with Plato. Platonism is related to morality, religious and mystical thought while Aristotle's philosophy is in developing an ethical naturalistic philosophy based on naturalistic, mundane and practical view point. "(Sanei, 2003: 22)

About ethical concepts, Aristotle has a point of view that is different from Plato's, but Aristotle's ethic, like Socrates and Plato ethics is a completely ultimate ethic. He says that a good job brings us to our real prosperity and real good and bad action is called to an act preventing us from reaching our true prosperity. "(Nikoo Makhoos, 1993: 3 2). But Plato believed that there is an example of" good " that are good things, so enjoy it.

So, goodness of any action is its ultimacy. But goodnesses and ultimacies are hierarchical which eventually leads to a supreme good and faulty ultimacy. That ultimacy which is instinctively desirable not by means of other goodnesses, this supreme good or ultimacy of all goals is the same prosperity. (Ibid., 11).

Aristotle confirms that pleasure and wealth are the components of happiness, but despite this the perfect happiness is not achieved unless the virtue of the man be flourished, but those who know happiness in pleasure must not think that they are wrong because happiness is some time includes all virtues and in the other hand the acquisition of virtues and act in accordance with virtue of the virtuous people is delicious. (Ibid, 28). Therefore, Aristotle regarding to the sensual aspects of the human divides virtue into two parts:

- 1 – Ethical virtue which is the same generosity and justice.
- 2 - Intellectual virtue which is divided into practical and theoretical wisdom. However, Aristotle does rely on one criterion for determining ethical virtues which reveals his opinion better, that is moderation.

Aristotle's Moderate Ethical Virtue Criterion

Aristotle stated that our vital interests including a desire to feed if can be able to satisfied moderately, healthy life are conserved, But leaving the moderation get human out of health.

According to Aristotle, for act or virtue, three other conditions are required:

- 1 – Complete awareness of what man does and the actual nature of the act.
- 2 – option in action selection.
- 3 - lack of uncertainty and opinion stability ” any person does his act based on the absolute certainty.

If moderation is also mentioned as the fourth condition, then we can say that the four conditions will be used to bring people to "wisdom", "justice", " purity or immaculacy " and

"courage".

Based on what was said, it can be concluded that virtue is moderation through existentialism not valuably.

In terms of value, virtue is the highest stage of human behavior. Where virtue was the action is moderate, but it is not so as any act is moderate. For example, robbery, it has not moderation but also the nature of robbery exceeds moderation and is essentially vice. Aristotle adds that in extremism and temperations that are out of mediocrity, moderation observation is meaningless unless it is applied to the sequence. "(Sanei, 2003: 29)

But Aristotle about the issue of God approach(closeness) says: "The issue of God approach, in fact, is what is the result of moral behavior. That is as we might be more moderate, more closer we get to God ". So it seems that the best explanation for the equilibrium theory is that this theory is based on the contention of human faculties(powers).

For example: "courage" as a moral virtue is a moderation between "fear" and "bold" and also "generosity" is a moderation between "lavish" and "avarice". Of course, Aristotle noted that this standard is not efficiency everywhere and it is about to be misunderstood, thus he warns that we do not mean by moderation as mathematical average and thus remove some of the possible misunderstandings . "(Ibid., 32).

Review and Monitoring (Ethical Theory of Socrates, Plato And Aristotle)

Basically, the following points of criticism that has entered into theories of moral philosophers of ancient Greece:

1 - **The Issue of The Eternal Life:** A positive point that there is in Socrates' theory stresses on the eternal life and is a weak point in Aristotle's view point. It means that regardless of our real and eternal life can we have a real happiness.

2 – **Science Is Not Ultimate Cause of Action:** As noted above, Socrates and Plato knows science as ultimate cause of action but this is not definitely true. As clearly stated in the Quran, the science can not be the ultimate cause of the action because faith is so valuable in its place.

3 – **Inefficiency of The Moderation Criterion:** in the theory of Aristotle, moderation theory is introduced on behavioral acts as it has been almost approved by all the Muslim scholar, but it can not be an ultimate criterion and this requires that we know all vices and virtues, know its ultimate goal and understand all carnal relations and know how to resolve contentions. Thus understanding all the above through practical science is not a complete and certain action.

4 -.... Theory; Plato's prosperity-orientation is based on Theory. The authenticity of this base is debated that are the theories in which Plato is believed documented with evidence? It seems that the overwhelming evidence in favor of this theory can not be invoked.

5 - **Inefficiency of Acquisitive Knowledge(Science) :** A deficiency in interjected on the theory of Socrates, Plato and Aristotle that is the true perfection of man achieved only in the light of acquisitive science. Obviously the answer is "No" and it is clear that the intellectual faculties of the human being are the tools to achieve the highest perfection which that is the personal science and is achieved in the light of relationship with God. Thus, this deficiency is pressed to this school and its followers that they do not know the reality of human perfection and happiness is achieved through worship and personal science"(Mesbah, 2004:322).

The four main virtues (wisdom, wrath, lust, justice) or virtues importances are resulted in the modification of the four forces but the modification of any faculty means that extremism and temperation must be removed and be in moderation mood. Moderation in any faculty, ie those faculties should be moderate. If human faculties(powers) be in moderate mood, the human soul will regain his health, otherwise will be patient and excluded from salvation, but diagnosing the moderate mood is so difficult, but real moderate mood is narrower than hair and it is sharper than sword. There a few people who are not interested in moderation which is the right path. For this reason, the man should be turned to God from whom he assisted(Ibid., 94). Of course were referred herein to Ghazali point of view (ethical virtues).

As noted above, according to Aristotle the principles of virtues are wisdom, modesty, courage, and and each of these principles have minuties and according to Aristotle it is meant by moderation, relative moderation not real moderation and virtues in vices coming after these principles is proportionate to the same view to the world(the universe and man are not created, not believing in the prophethood and life after death) and it is derived from the customs and traditions of Greek people and philosophical votes.

In the balance of this article, it should be acknowledged that some of the ancient Greek philosophers about ethical fields have influenced as in other fields such as philosophy, politics, and thoughts on the ethics of philosophers and scholars of Islam and invoked in their writtens, because in some cases no gap is not sensed between the views of Greek philosophers and Islamic scholars.

"For example, on Aristotle's account of virtue, Ahmad Mohammad Yaqub Miskawayh in his book Tahzib al-Akhlaq is more or less the same ideas of Aristotle. The book Nazareth Ethics written by Nasir as though his words: " this book is not as it must be, but the summary of the book Tahzib al-Akhlaq by Miskawayh... Was included. "(Tusi, 1979: 36).

Conclusion

Without doubt, the owner of ethical prosperity perspective (Socrates, Plato and Aristotle), in surveying the criterion of moral and virtue action despite some positive and intriguing ideas in this area is inadequate and contrary to what was diagnosed as explanation of human happiness and prosperity. This philosophers due to the extreme look at and acquisitives and practical knowledge and ignoring theoretical knowledge and particularly the element of faith in human health and happiness, ineffectiveness moderation argument and applying it in all behavioral actions, incompatibility of Platos theory with certain ethical conditions and lack of reasonably sufficient criteria to explain the moral virtues especially in important cases such as principled proportionality between objective, subjective and ultimate reasons could not issue moral acts for comprehensive and optimal human prosperity.

Ethical act criterion in Islam is an overall criterion which the motivation for the action, the action itself and its effects are considered. The "good action" is a comprehensive title which includes all ethical actions that can be regarded as "just action" , so "justice" should be mother of virtues and being "just" should be considered as the main criterion of moral action . But moral act in Islam is the revelation and ethic that is principally valuable in realizing ethical act and the true human happiness in the world and also the Last life is quite effective and accompanying.

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