

HAPPINESS AS ETERNAL BLISS ACCORDING TO IMAM GHAZZALI'S PHILOSOPHY

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PHILOSOPHY**

Happiness has always been one of the most desirable phenomena of human being. We will analyze one approach to happiness among many others, represented by Imam Ghazzali.

The purpose of the article is to clear up, according to Imam Ghazzali's view, ways of obtaining happiness and analyze basic elements of happiness. Object of the article is Imam Ghazzali's philosophy of happiness, subject of our investigation is happiness as eternal God-given bliss.

In his book "Alchemy of Eternal Bliss" or "Alchemy of Happiness", Imam Ghazzali points to numerous ways for obtaining happiness via following certain rules. The philosopher underlines the importance of getting to know oneself before starting to search happiness. There is a great number of rules to be followed: to cognize oneself and the world around; to follow the will of God and to pray; the rules how to take food and drinks; of importance to have a meal with friends and the faithful; what are the rights of parents and 'children', of slaves; how to undertake a journey; what are dangers of tongue (talking to much); how to "treat" anger, spite, jealousy; what are dangers of wealth and how to "cure" greed and temptation, etc.

The author starts his book with the claim that as well as gold, alchemy of happiness cannot be found everywhere. It is suggested that so-called "bad morals" are the quality of animals, and from animals God released the human being. Happiness can be achieved by becoming pure from all harmful things and "turn his face from the world" [1, p.19].

Imam Ghazzali considers four things to be important for achieving happiness: 1. to get to know oneself; 2. to know the power of God; 3. to know reality of the world; and 3. to know the reality of what will happen in future. The first two elements are aimed at "innerself" while the last two aimed at "outerself". Outerself elements deal with acts of worship and implementation of God's commands in life (dealings). Innerself elements are: "1. To keep the heart purified from all bad morals like anger, miserliness, arrogance, pride, self-appreciation etc. ... 2. To adorn the heart with good morals like patience, gratitude, love, hope, confiding, etc." [1, p.20]. Each of four things necessary for achieving happiness consist of ten foundations. Acts of worship consist of such ones: belief, seeking of knowledge, cleanliness, prayer etc. Element relating to the mutual dealings includes: manners of taking meals, marriage, trade, seeking for lawful, companionship, seclusion (isolation), journey, poetry, enjoining good and prohibiting evil and manners for the rulers and the ruled. The third essential element relating to destructive elements has also ten foundations: manners of self-discipline, of cure of over-

indulgence in food and sex, of cure of talkativeness, anger, arrogance and false esteem, of cure of love of the world, of love for property, esteem, loftiness (nobility), hypocrisy, pride. Element relating to saviours includes: repentance, patience, fear and hope, poverty and asceticism, sincerity, devotion, contemplation, trust and love of God, death and its remembrance [1, pp.20-22]. If one follows these rules he is open for happiness, but the most important thing on its way is to act and imply the word into life.

One of the most important things on the way to achieving happiness is to get to know oneself because nothing in the entire world is nearer to you than yourself: "For, like this, even the animals know of themselves. They too can make out such visible parts of their body as their head, their mouth, their hands, their feet and their flesh etc ... Hence, what is the difference between you and these animals? In fact what you should know is, as to what you are, from where have you come and where will you go? What is the reason of your having come here? For what purpose were you created by the Lord?" [1, pp.1-2]. In philosopher's view, human being also needs to remember that he is an animal and fill his stomach but on the other hand battles are essential for animals in the jungle and human being should seek the magnificence of God.

Heart is a "knight-rider" of the body, the "king" and rest of the body is its (invincible) force: "Since it was not possible to ask for the unseen things and pursue an unseen foe of both the body and ... (the inner self) ..., hence the need for these sensory organs of the body and the sensibilities of the ... inner self became necessary. Seeing, smelling, tasting, touching and hearing are the basic sensory organisms of the body. Each of them performs a singular duty. If any one of them goes awry, it will hamper things and the matters..." [1, p.9]. Body never acts against wishes of heart. On the other hand, author compares human body with a city: hands and feet are "workmen" in this city, desire is a prime-mover, anger is a police chief, heart is, as it was told before, "a king", who "runs" the government. Anger, as well as the chief policeman, can be reactionary and even sadistic [1, p.10]. So, in order to do good things a person must follow his heart.

Imam Ghazzali warns against the "curse" of talking too much aimlessly, that is, of dangers of the tongue on one's way to happiness. If we talk about senses, they are limited, for example, eye can only see objects and distinguish colours, ear is able to catch voices only. Tongue affects human being to greater extent: "The tongue collects the percepts from different organs of the body and sends their sifted facsimiles to the heart before it utters anything. Thus, the heart attains an attribute every time a thought process is in action. As a result, when the man in distress cries, the heart becomes sombre, doleful and affected in its perspective" [1, p.808]. Moreover, one who can limit his eating, talking and sleeping can be considered a "saint". Philosopher advises to seek the company of a silent and dignified person because it is always wise. That one who speaks much never speaks the truth and makes many mistakes possibly even without noticing it. Talking can be of four kinds: "1.Speech which is totally dangerous. 2.Speech having good and the bad, both. 3.Speech without any profit or loss. A sheer waste of time. 4.Veritable speech." [1, p. 812]. For example, asking silly questions might put a person in inconvenient position, and the person can lie in answer, so as a result he becomes a sinner, as well as the person who asked a silly question.

One more thing which makes human being happy is controlling his anger. Actually, severity and rigour were created in man to defend from anything that is harmful for him. If anger is applied in other cases, that means it is used in waste, for it provokes disbalance and self-destruction.

We can conclude the article with such items. Happiness is a complex state which is characterised by prolonged balance necessary to particular person feelings on the lower level and prolonged balance in achievement satisfaction on the higher level. Happiness, as well as love, is particularly individual but unlike love doesn't demand duality. It is always reflective because at least it reflects from parents to their children and even inclination to happiness can be genetically grounded. Imam Ghazzali suggests us the list of certain items and rules (e.g. controlling one`s temper, controlling one`s tongue) via following which it can be possible to obtain happiness or step on the way of its obtaining.

REFERENCES

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