Methods of Establishing Happiness and Mirth and Eliminating Sorrow and Grief in Mirror of Nahj Al-balagheh

Azam Moradi¹, Seyed Mohammad Ghalamkarian²

¹- Professor assistant; Educational Science and Psychology Department, Payame Noor University,
²- Coach; Educational Science and Psychology Department, Payame Noor University

Corresponding Author email: am902801@gmail.com

ABSTRACT: Nowadays various methods are suggested for establishing happiness and mirth and eliminating sorrow and grief that many of them have slightly effect on happiness, or their effect on happiness is short-terms, or in short-terms or in long-terms leave undesirable effects on human's body and on human's psyche (Argyle, 2001). On the other hand followers of divine religions believe in that only these religions have been could response to different needs of human. Especially Moslems according to saying of Quran have such a believe about Islam. aim of this article is introduction of approach of Hazrat Ali (AS), have entitled talking Quran, about methods of establishing happiness and joy and eliminating sorrow and grief in mould of studying the content of Nahj Al-balagheh, until His opinion about happiness and sorrow be cleared more than ever. Method of this research was content analysis. Methods which Hazrat Ali(AS) has advised can be divided to cognitive methods, behavior methods, and cognitive-behavior methods. From studying of collection of speeches of Hazrat Ali(AS) about happiness and sorrow is inferred that he not only don’t has prohibited happiness and mirth but also has advised a number of methods for establishing happiness and mirth and avoiding of sorrow and grief.

Keywords: Happiness, Sorrow, Methods, Nahj Al-balagheh, Hazrat Ali(AS)

INTRODUCTION

Importance of the role of happiness and mirth in human’s different dimensions of life isn’t conceal for nobody. According to Argyle (1987), author of book of "The Psychology of Happiness", the joyful person has a desirable and satisfactory attitude toward self and others, enjoys the fruits of balanced social relationships, and evaluates positive the life’s process of self and of others.

Argyle and et al (1989) know happiness as a composition of satisfaction, positive emotion(joy), and non-existence of negative emotions (depression and anxiety); According to Argyle et al (1989) positive and negative emotions are emotional part of happiness and satisfaction is cognitive part of happiness.

Nowadays various methods are suggested for establishing happiness and mirth and eliminating sorrow and grief that many of them have slightly effect on happiness (e.g. facial expression and music), or their effect on happiness in short-terms(e.g. Velten's method, receiving a present and watching a film), or in short-terms or in long-terms leave undesirable effects on human’s body and on human’s psyche(e.g. repeated sexual activity, alcohol drinking, and using psychoactive drugs)(Argyle, 2001).

On the other hand followers of divine religions believe in that only these religions have been could present a perfect program for human’s life that meanwhile response to different needs of human is completely agreeable with his nature and is his guarantor of his real prosperity in the world and in the future life. Especially Moslems according to saying of their heavenly book, Quran, have such a believe about Islam. On the other hand a number of persons have claimed that Hazrat Ali (AS), that also have entitled talking Quran, has presented a sorrowful image from the world and his speeches are propagate of sorrow and grief. With regard to what was propounded, aim of this article is introduction of approach of Hazrat Ali (AS) about methods of establishing happiness and joy.
and eliminating sorrow and grief, until through this manner also His opinion about happiness and sorrow be cleared more than ever.

**MATERIALS AND METHODS**

Method of this research was content analysis. For this research all of sermons, letters, and sayings Nahj Al-balagheh (translated by Dashti, 2000) was searched carefully and expressions related to happiness and sadness and their contributors associated with number of related sermons, letters, and sayings were extracted.

**RESULTS AND DISCUSSION**

The methods that Hazrat Ali(AS) has advised for establishing happiness and joy and eliminating sorrow and grief can be divided to three classification: cognitive methods, behavior methods, and cognitive-behavior methods, that here will be pointed to advises related to each one of these methods with present the original phrases of Hazrat Ali (AS), and by invoke to number of related sermons, letters, and sayings, and role of operating on these advises in establishing happiness and mirth and eliminating sorrow and grief will be explaining.

**Cognitive methods**

**Become happy and sad based on futurity reserve**

Hazrat Ali in a letter to Ibne Abbas bids:

"only such things should pleas you which will earn for you a reward in the next world, and you should only feel sorry for losing rewards of the next world ….if you lose any of the world `s pleasure then do not feel sorry at the lose …and try for after –life."(letter,22)

He also in letter 66 has been emphasized on this matter.

The person that has such attitude to problems, is activated for acquire or avoid from what is in domain of his authority and his control, and at the same time writs his extremity fate, and become happy or sorrow on account of it, and for transient and less important problems or for problems that aren't in his will, will not become worry. In the same time such a person because of know short-terms life of the world as valuable opportunity for provide a reserve for after-life, is purposive and try using from moments not only don’t know life of the world vain but also know it has eminent purpose. Naturally such a person as compare to others will be happier.

**Attention to mortality of world and changeability of conditions of the world**

Hazrat Ali(AS) in a letter to Salman Farsee bids:

"...Do not keep your mind fully engross with mundane affairs, because you know for certain that you will shortly leave this world."(letter 68).

Attention to mortality of world and changeability of conditions of the world causes to person don’t attachment to the world and what related to it and therefore for a thing from the world that don’t acquire or what from it that lose doesn’t become so worry;

In the same such a person know that the world has numerous aboves and bellows and after of each intensity is relief, and therefore doesn’t become emphatic for difficulties and disappointments of the world's life. Hazrat Ali(AS) in another place of Nahj Al-balagheh bids:

"After wards difficulties reach to extremity, relief appears, and then rings of disaster become narrow rest will be arrived."( saying 356).

Naturally such a person as compare to an individual that hasn't such an attitude toward the world and its problems, has less worry and is happier.

**Attention to futurity rewards of sadnesses of the world**

Hazrat Ali(AS) about sadnesses of the world bids:

sadnesses of the world is sweetness of religiously- prohibited world is sadness of futurity."(wise saying 251).

A person that believe in that reward of patience in front of the world` s sadnesses is futurity prosperity, and in construct, drown in religiously- prohibited pleasures of the world follows by divine torture, doesn't become sorrow for difficulties of and disagreeables of life, and doesn't begrudge for religiously prohibited pleasures. One of
process which can enhance the mental health of religious individuals is that they are able to interpret negative events in a positive way (Pargament and Park, 1995).

According to Argyle (2001) people when can be happier that have different and untroubled thoughts about changing of own life's conditions; He believes that happy persons have a positive view about problems and can attention to attractive part of problem. Also amongst cognitive components of program of Fordyce (1977) to "increase personal happiness " is development of positive and optimistically thoughts and reduce negative feelings.

Don't grief for future day and be happiness for daily portion fixed by providence

Hazrat Ali bids:"O child of Adam! don't add grief of future day to today, because of if unreached day be from your lifetime, God will reach your daily portion." (sayings 267).

Also in saying 376 of Nahj AlBalagheh has been pointed to this matter.

He also bids: "...A person who be happiness for God's daily portion, isn't grief for what is lost ..."( sayings 349).

A person who believes God is reaching daily bread and doesn't neglect from own slave, and is happiness from God to he, however be little, will has not mental disturbance for subsistence. Naturally such a person is happier than a person that hasn't such a believe. Amongst cognitive components of program of Fordyce (1977) to "increase personal happiness " is emphasizes on on now and low expectations and wishes.

Don't love-making to religiously prohibited world and abandon from it

Hazrat Ali(AS) about effect of worldly bids:

"...Each one maked love to the religiously prohibited world, his heart filled with grief...Abandon from the world is more delightful than have confidence on it...." (saying 367)

A attachment to the world and what is related to it, causes to the person always begrudges some tiny of the world which hasn't, or be worry for lose some thing of the world which is profit by it.

It is clear that such a person who has been exist world's love from own heart and has abandoned from it, hasn't such a worries and can enjoys from that which has, and in the same time doesn't attachment to it.

Attention to effect of grief on body

Hazrat Ali(AS) about effect of grief on body bids:

"Sorrow will make you half as decrepit as old age." (saying 143).

If person be taking notice that sorrow and grief leads to precocious elderly and accelerate its process and on the other hand person similar to many of old ages be powerless and impatient, because of doesn't love such a physical and psychical states and is running away from it, tries avoids from sorrow and grief.

Behavior methods

Speak with God

Hazrat Ali(AS) in a letter to own child, Imam Hassan(AS), BIDS:

"...Rou tell Him about all the calamities that have befallen you and misfortunes which face you and beseech His help to overcome them." (letter 31)

It is clear that speaking whit a person who is available in any time and speech with Him is unconditional and hasn't any time limitation and will not followed by any inappropriate and undesirable outcome and most important who has endless power and is interest that His slaves speaking with Him and want help from Him until use of this endless power for help to them, awayes sorrow and grief from human and make him hopeful and happy.

According to Dull & Skokan (1995) prayer can enable people to feel that they have more control, to face the future with optimism, greater self confidence, self-esteem, and sense of purpose. The most effect of religion on happiness is for the reason of intensive pray and closeness to God (Argyle, 2001).

Pray

Hazrat Ali(AS) about effect of pray on reduce sorrow and grief bids

"if I do what is unjust between I and God, and have a respite for pray until I wish me good health from God, He will not make me sad." (saying 299)

Since pray is a kind of speak with God, therefore has all benefits of speak with God and moreover because of the used words in pray has been determined by God m can say that these words are best words for speak with God and have the best outcome and the most effect. According to Dull and Skokan (1995) prayer can increase optimism and a sense of control and theses factors are routes to happiness.
**Search for lawful pleasures(e.g. exercise, excursion, eating of meals, using of perfume)**

Hazrat Ali(AS) bids:

"...wise should pursue three things: Lawful business for securing of livelihood, or taking a step for the cause of futurity, or acquiring lawful pleasures." (saying 390)

and also bids:

"... sweet smell is cure and exhilarating, honey is curative and exhilarating, riding is melioristic, and look to verdure is curative and exhilarating." (saying 400)

Divine religions never have been not prohibited lawful pleasure Y what which those have been prohibited are untruthful and transient that in short – terms or in long- terms leave undesirable effects on human's body and human psyche and on his individual and social life.

The effect of exercise, walking at nature, eating special meals, and using perfume on establishing happiness also have confirmed by today psychologists. According to Argyle(2001) sport and physical exercises if done regulatory, establish a positive mood that might continues until future day. He believes that main reasons for effect of physical exercises on happiness are release of endorphins and as result establishing positive mood, establishment social interactions, pave the way for success and reduce of depression and tension. Also Argyle (2001) believes that excerrion can help to "self- actualization" and perfect to self and establishing internal quiescence. Moreover Argyle(2001) knows eating meals one of the most current sources of establishing happiness.

**Observation of relationships (kinsman relationships)**

Hazrat Ali(AS) about positive effect of relationship with kinsmans bids:

"...The relatives of a man are his best friends in misfortunes and calamities, and good protection against defamation and slander..." (sermons 23)

Help to others in perturbation situations, establishes altruism experience that is a source for positive emotion (Batson, 1987). According to Argyle (2001) sociability is worthful, because of leads to cooperation and interactional help and this condition is delightful.

**search for wise speeches**

Hazrat Ali(AS) bids: "like your body your mind also gets tired and fagged; in such case find educational diversion for it." (saying 91)

Also in saying 197 of Nahj Al-balagheh has emphasized on such a method.

Hazrat Ali(AS) also bids:

"speeches of wises if be true, [is] cure..."(saying 265)

With regard to this matter that wise speeches often are satisfier for feel of aesthetic and rememberer of forgotten truths, and human always seeks beauty and is inquire about truth, therefore naturally with earring beauty wise speeches feels pleasure and happiness. It is clear that Quran and traditions that contain speeches of God and of Hasrat Mohammad(AS) and of Imams(AS), are the best and the most beauty of wise speeches.

**being inhabitant of putting in practice**

Hazrat Ali(AS) bids:"Whoever is not diligent in his work will suffer sorrow and loss..." (saying 127).

Since reach to any aim whether this aim be mundane or otherworldly, whether be material or spiritual, requires correct planning and operate based on it, therefore being inhabitant of putting in practice is guarantor of acquiring happiness and be not diligent in operate based on own worthies and believes and own programs establishes regret and sorrow and grief.

**Seize the opportunities**

Hazrat Ali(AS) in a letter to own child, Imam Hassan(AS), bids: ...Take advantage of opportunities before they turn their backs upon you (make hay while sun shines)." (letter 31)

He also in saying 118 has emphasized on be losing of opportunities.

Since necessary to operate based on own programs and as result reach to mundane and other worldly aims and material and spiritual aims is best using of opportunities, therefore only by correct using of
time can feel happiness, and in contrast, losing of opportunities because of causes to frustration in reach to aims, leads to sorrow and grief.

**Cognitive- Behavior Methods**

Give up content for divine destiny: Hazrat Ali(AS) bids: "whoever be sad for the world, is angry for divine destiny ...." (saying 228).

It is inferred from this speech of Hazrat Ali(AS) that whoever would give up content for divine destiny and is and is not complainant from it, is away from world sorrow and grief. The reason of this matter is clear, because of whoever give up content for divine destiny, believes that whatever occurs for he, will and desire of God contribute to it is a philosophy in it and extremely has benefit for him, therefore each problem and occurrence as much as be unpleasantly apearantly, will not make him distressed.

**Abstemiousness and be sure of divine promises**

Hazrat Ali(AS) in a letter to Mohammad Ibne Abi Bakr bids:

"Pious persons enjoyed the fruits of their labors, and had more gratifying, sober of life than the rich and wealthy hay. They regaled and enjoined the joys….While living in this world they enjoyed the happiness of relinquishing its evil in the life to come they will be recipient of his grace and blessings, their requests will not be turned down, and the favors destined for them in the Heaven will not be lessened or reduced."(letter 27).

Doing religiously prohibited of the world although might establish a instantaneous happiness and a false pleasure, but since is incompatible with nature of human and short- terms or in long- terms leaves undesirable and sometimes irreparable effects on human's body and psyche and on his individual and social life, leads to sorrow and grief and regret. Therefore whoever avoid from religiously prohibited actions wouldn't suffering from this sorrow and grief and regret, and in the same time benefits more and better from lawful pleasures and whatever has. In addition be sure of divine promises about futurity rewards of abstemiousness and imagine of these rewards, result in happiness of abstemious person.

**Patience and certainty**

Hazrat Ali(AS) in a letter to own child, Imam Hassan(AS), bids:

"...Overcome your sorrows, your worries and your misfortunes with patience and faith in the Merciful Lord and your hard work,..." (letter 31).

Whoever as result of be sure of divine promises wouldn't losing of self and wouldn't become distressed in front of disasters and problems, will less suffering from sorrow and grief.

Among religious factors, believes are the most important source of happiness.According to Dull and Skokan (1995) religious believes through increasing sense of control, self- enhancement, and optimism establish happiness. Hallahmi and Argyle(1997)believe that the slightly religious are the least happy because of are the least certain.

**Resistance in front of hardships and sufferings**

Hazrat Ali(AS) bids: "Bear sorrows and calamities patiently otherwise you will never be happy."( saying 213).

A person who has high level of hardiness and knows problems as challenge and a opportunity for growth and doesn't know it as threaten, can resistance in front of difficulties and sufferings and confronts with them in the best manner and as result will less suffering from sadness and grief.

According to Argyle(2001) the rate of person's psychological satisfactory dependents on manner of his thought about problems; in addition instantaneous emotional states effect on satisfactory, when the person would obliges adjusts to difficulties situation and look to them in a different manner, increases his satisfactory. According to Taylor and Brown(1988) believe in that the events are not by chance and also after negative events it is possible personal growth, can give to events a meaning.

**Remembrance of death**

Hazrat Ali(AS) bids: “Whoever remembrance of death frequently, in the world become satisfactory from a little thing.”(saying 349).

Remembrance of death result in human attentions to this matter that life of the world is transient, and therefore doesn't regret for whatever hasn't and avoids from great wishes and desires, and know the value of the affluences which has; Remembrance of death also causes to the person doesn't magnificate the problems and hardships and therefore has high level of tolerance in front of them. These factors result in the person has less
mental disturbance for problems of the world and be more satisfactory than wholes remembers the death. According to Argyle(2000) believe in after-life is useful for mental health, specially for those persons who are elderly and patient or who are expose to war.

It is worthy of mention that many of above methods have a close relationships with together and in other words are interdependent, for example attention to futurity rewards of sadnesses of the world or remembrance of death facilitate to resistance in front of hardships and sufferings, attention to mortality of the world and changeability of conditions of the world helps to don’t love- making to religiously prohibited world and abandon from it.

From studying of collection of speeches of Hazrat Ali(AS) about happiness and sorrow is inferred that he not only don’t has prohibited happiness and mirth but also has advised a number of methods for establishing happiness and mirth and avoiding of sorrow and grief, and intention of “pious’s grief “ in quoted narratives from Him, is mental disturbance of pious about problems of Moslems, grief for sins or regret for negligting in doing good actions.

The relation between advised methods by Hazrat Ali (AS) and happiness has been supported in numerous research. For example relationship between prayer and happiness in Poloma and Pendleton’s survey(1991) and research of Elison et al (1989), relationship between go to mosque and happiness in Kaldor’s study(1994), relationship between closeness to God and happiness in Pollner’s research(1989) and research Elison et al (1989), relationship between exercise and happiness in Hills and Argyle’s study(1998), relationship between walking at nature and happiness in Rubenstein's research(1980), relationship between social support and happiness in Bolger and Eckenrode’s study(1992) and Culter's study(1976) relationship between, firm beliefs(certainty) and happiness in Ellison’s research(1991), research of Elison et al (1989), and survey of Shaver et al (1980), relationship between optimism and happiness in Hills and Argyle’s study(2001), and relationship between belief in future- life and happiness in Steinitz’s research (1980), have been supported.

REFERENCES


