

Changing Attitude toward Life as a Prevention and Treatment of Grief; a Review of Al-Kindi, Razi and Ibn Hazm's Views

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Abstract


Background and Objective: Some Muslim philosophers tried to present solutions for basic prevention and treatment of worldly grief with a focus on rational principles. This can be observed in al-Kindi's thoughts as a first Muslim philosopher. Other important philosophers like Razi and Ibn Hazm also tried to more deeply pay attention to the issue. Therefore, the purpose of the present study is to check out the solutions presented by al-Kindi, Razi and Ibn Hazm for controlling worldly grief.

Methods: This is a library-based study organized as a descriptive-analytic method and tries to investigate al-Kindi, Razi and Ibn Hazm's works on basic prevention and treatment of worldly grief. The author declared no conflict of interest.

Results: The findings of this study point to the existence of a rational solution, which is matched with religious texts in al-Kindi, Razi and Ibn Hazm's works. Accordingly, al-Kindi, Razi and Ibn Hazm consider human mistake in attitude to the world as the main cause of worldly grief. In other words, getting engaged in the material issues directs the spirit toward grief. At the time of grief, the attitude toward life needs to be reconsidered.

Conclusion: Based on the findings if a person can adopt a logical view of life in the world and act in the right way, he/she can control the worldly grief and replace it with happiness.



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Summary

Background and Objective

One of the issues significantly overlooked in the contemporary world is the origin of grief or sadness. Due to the crisis that has emerged in contemporary epistemology, the origin of grief is limited to human appearance and behavior. Current psychological knowledge attempts to limit pathology to the behavioral and physical aspects of the body and has generally forgotten the issue of the self, which can be called crisis-induced forgetfulness. What Muslim philosophers have suggested in the pathology of grief is not merely about behavior, but about its roots. No study has compared Al-Kindi, Razi and Ibn Hazm's views on the prevention and treatment of grief.

Methods

This is a library-based descriptive-analytical study; Al-Kindi's, Razi's, Ibn Hazm's books, as well as those of various commentators were reviewed. Then, different views were collected from the exponents and later commentators of these two thinkers. To better frame the discussion, Al-Kindi's perspective on the control of sadness was first discussed, followed by Razi's and Ibn Hazm's views.

Results

Al-Kindi argues that sadness sometimes arises because of one's own will and sometimes outside will. The first step is to understand its causes. Another rational solution suggested by Al-Kindi for some of the griefs is to pay attention to the time when the grief happened. As time goes on, the sadness that happens at one time will also pass, and one will feel at ease.

Al-Kindi draws attention to this fact that the sad person should not feel destined to death but to take into

account the ephemeral nature of grief. Using philosophical foundations, Razi outlined ways to control sadness. In these solutions, the same path taken by Al-Kindy and adds some further points. He believes that because sadness disturbs the thought and hurts the body and soul of the human being, it is important to change one's attitude toward the material life, which deserves attention before suffering from and paying attention to the grief.

According to Ibn Hazm, one of the most important ways of controlling sorrow is to pay attention to the God of blessings and excellence along with the righteous actions for the day of resurrection. He argues that one day any human wish will be separated or abandoned by the human. That is why living in worldly dreams is not permanent, and what lasts is the hereafter and happiness in the hereafter.

Conclusion

The root of sadness from Al-Kindy's and Razi's perspectives is the "lack of a love" and "unfulfilled wishes", which is caused by mere materialistic attitudes. Ibn Hazm also sees this as a departure from the happiness. Each of them has tried to divert man away from material issues by means of strategies and to lead or direct him beyond this world. Al-Kindy and Razi also address some psychological issues in their approaches to sadness. On the other hand, according to Ibn Hazm, the way to the liberation of the human soul from materiality has been attended to in more detail.

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Conflict of interest

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