

An Exposition of Resilience from the Perspective of Islamic Teachings and Its Effectiveness in Happiness

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ABSTRACT

Resilience is one of the most fundamental factors in human adaptation to the needs and threats of life. Some individuals can face life's problems and crises calmly, logically, patiently, and confidently, demonstrating the best possible response. In contrast, others are highly vulnerable and quickly break down. Where does this difference come from, and what is its cause? What is resilience, and what role does it play in happiness? This research seeks to address these questions using a descriptive-analytical method and emphasizing verses from the Quran and narrations from the Infallible Imams (AS). After examining theoretical concepts, this research has found that resilience has a very special role, including social acceptance and gaining popular support, creating a peaceful life and extinguishing the flames of sedition, becoming qualified for management and leadership, increasing and strengthening the power to empower others, strengthening social relationships, increasing honor and pride, and peaceful coexistence. Each of these results can play a significant role in individual happiness.

Keywords: Resilience, Happiness, Patience, Social Relationships

Introduction

Resilient individuals effectively utilize their existing resources to achieve happiness even in the face of adversity and risk factors. They perceive these challenges and trials as opportunities for personal empowerment. Resilient individuals possess a greater capacity to overcome stress. They are those who can attain high levels of happiness due to their inherent abilities, including internal control, hope, optimism, and flexibility. Human happiness is often threatened by various circumstances and events. Resilience encompasses a set of individual and psychological capacities that enable individuals to withstand difficult conditions without succumbing to harm. They may even emerge from these challenging or crisis-ridden experiences with enhanced personal growth. In simpler terms, resilience can be understood as a psychological concept that seeks to explain how individuals cope with unexpected situations. Therefore, resilience not only enhances an individual's tolerance and adaptability in the face of challenges but, more importantly, preserves and promotes mental health and happiness. Resilience empowers individuals to confront life's and professional hardships and adversities without being negatively affected. They may even utilize these situations for personal flourishing and character development.

Fortunately, and contrary to common perception, Islam offers a wealth of teachings on resilience; teachings that have either been overlooked or misunderstood. Recognizing the crucial role of happiness in spiritual development, religious leaders have imparted numerous teachings on this subject to their followers. One such teaching is resilience, which plays a pivotal role in achieving happiness. This concept has been conveyed to adherents through various terms, including patience, forbearance, tolerance, and others, as reflected in the Quran, the Prophet Muhammad's (PBUH) teachings, and the narrations of the Imams (AS).

While happiness and resilience have been individually studied, their interconnectedness from the perspective of verses and narrations has not yet received adequate attention. The primary research question of this study is: "What is resilience from the perspective of Islamic teachings, and how does it contribute to happiness?"

Conceptual Framework

A. Resilience Conceptualization

Resilience, as a dynamic process of successful coping with adverse conditions, has been extensively studied within the realm of developmental psychology. Through research, it has become evident that there exists a wide range of discussions regarding the definition and operationalization of resilience. In longitudinal studies conducted within this framework on high-risk populations, a percentage of individuals experienced problems and vulnerabilities, while a larger proportion remained resilient. Researchers have employed various terms, such as invulnerable, stress-resistant, and hardy, to describe those individuals who did not exhibit detrimental outcomes in the face of adversity and high-risk conditions. Luthar, Cicchetti, and Becker (2000) conceptualize resilience as a positive emotional, affective, and cognitive outcome (Mohammadi, 1384). Compfr (1991) believed that resilience entails a return to initial equilibrium while achieving a higher level of equilibrium in the face of threatening circumstances, thereby leading to successful life adaptation. Simultaneously, Compfr highlights that positive life adaptation can both be an outcome of resilience and act as a precursor to a higher level of resilience.

Resilience is characterized by successful adaptation in the face of debilitating and debilitating stress and adversity. This definition reflects a dynamic construct that necessitates a complex interplay between risk and protective factors. Steucoeur (2006) further defines resilience as a method for measuring individual coping with stressors and factors that threaten one's mental health (Rastami et al., 1388).

Block and Kremen (1996) assert that resilience is a personality trait that enables individuals to overcome internal and external stressors. This state is brought about by defense mechanisms, such as external support. Resilience can manifest throughout an individual's life. The construct of resilience relates to the ability of individuals to successfully adapt in the face of acute stressors, traumatic events, chronic adverse conditions, and to maintain or rapidly regain psychological well-being and vital equilibrium. Researchers conceptualize resilience as a process or force that enhances an individual's tolerance in adverse circumstances and during times of distress. McAlister and McCauley (2009) describe resilience as an ability to recover from adversity and overcome life's challenges. They further posit that individuals who demonstrate resilience tend to acquire a set of characteristics and traits that equip them to surmount life's difficulties. Resilience encompasses the interplay between stressor, environment, and personal characteristics (Jokar, 1386).

Garmezzy and Masten (1991) define resilience as "a process, a capacity, or an outcome of successful coping with threatening conditions." In other words, resilience is a positive response to adversity. However, resilience is not merely about enduring harm or threatening conditions; it is not a passive state in the face of danger. Rather, it is an active and constructive engagement with one's environment. Resilience can be understood as an individual's ability to maintain biological-psychological equilibrium in the face of danger (Beshart, 1387).

In Islamic sources, resilience is often associated with concepts such as patience, forbearance, and tolerance. Patience (*hilm*) is translated as forbearance and endurance. It refers to the ability to control one's emotions and refrain from anger and agitation in the face of adversity (Raghib, 1404, p. 253). This state of composure, tranquility, and patience in the face of difficulties prevents one from acting impulsively, foolishly, recklessly, or angrily. Since this state stems from reason and intellect, some have referred to it as intellect (*aql*). However, its primary meaning is not intellect; rather, intellect is one of its causes. In other words, intellect arises from forbearance. This is supported by verse 101 of Surah Saffat, which speaks of Ismail and is followed by verses describing the story of the sacrifice of Ismail, in which he tells his father, "You will surely find me, if Allah wills, among the patient ones" (verse 102 of Surah Saffat). It is then that it becomes clear that Ismail is truly patient and forbearing. Therefore, Imam Ali (as) described the true nature of patience as follows: "Patience is nothing but suppressing anger and controlling oneself." (Ri-Shahri, 1375, Vol. 3, Bab al-Hilm)

Of course, given the above definition, it could be said that there is some leniency in translating *hilm* as patience; because *hilm* does not mean tolerating the burdens of others, but rather refers to a strong and heroic self-restraint that is a firm foundation for upholding Islamic morals and values. Since self-restraint includes controlling the tongue, nerves, will, and other organs and limbs, it seems inaccurate to use the term "patience" as the translation of *hilm*, as it is commonly understood. This is because *hilm* does not mean tolerating burdens in an absolute sense; for tolerating burdens can sometimes lead to oppression and injustice, which is antithetical to values. Therefore, the line between *hilm* and oppression is close and narrow, and one must recognize the boundaries of each to prevent oppression from taking the place of *hilm* and for one not to commit an anti-value act instead of a valuable one. This is why Imam Ali (as) said: "One who attacks when weak and takes revenge when strong is not patient. The patient one is the one who has the power but forgives, and patience prevails over all his affairs" (Ri-Shahri, 1375, Vol. 3, Bab al-Hilm). The interpretation of Imam Ali (as) as patience and silence supports this point: "There is no patience like perseverance and silence" (Kulaini, 1372, Vol. 8, p. 120).

In the Quran, God praises and extols the great prophet Abraham (peace be upon him) for his esteemed quality of patience, stating: "Indeed, Abraham was forbearing, much enduring, and returner [to Us]" (Surah Hud, 11:75). This verse offers a profound commendation of Abraham (peace be upon him), highlighting his forbearance and patience in dealing with the people. He did not hasten to inflict punishment upon the wrongdoers, hoping instead that divine grace would encompass them, leading to their rectification and adherence to the path of righteousness. He lamented the people's misguidedness and the impending doom upon them, fervently seeking their salvation and turning to God Almighty in supplication. Therefore, no one should presume that he was averse to punishing the oppressors or that he sided with them due to their wickedness. Perish the thought that a resolute prophet like Abraham would ever support the oppressors. (Tabatabai, 1363, Vol. 10, p. 487)

Patience and self-restraint are commended in numerous verses, including verse 34 of Surah Fussilat, which states: "Repel evil with good, and behold! he whom there is enmity between thee and him will become as if he were a warm friend" (Fussilat, 41:34). It is befitting for all believers in an Islamic society to respond to the wrongdoings of others with a benevolent approach. Instead of ostracizing evildoers, they should eradicate evil and adopt a virtuous method in eliminating harmful traits. In essence, they should engage in enjoining good and forbidding evil in a manner that conforms to Islamic principles, not in a manner that reflects evil itself. (Javadi Amoli, 1391, Vol. 5, p. 382)

B. Conceptualizing Happiness

Happiness, as defined in Persian dictionaries, encompasses various facets of contentment, fulfillment, and joy. According to the Dehkhoda Dictionary, happiness is synonymous with "khormi" (delight), "kamroyi" (success), and "khoshhali" (cheerfulness) (Dehkhoda, 1325, Vol. 13, p. 198714). Similarly, the Saba Dictionary equates happiness with "shadmân" (joyous), "kamroâ" (prosperous), and "kamrân" (fortunate) (Beheshti, 1387, p. 630). The Amid Dictionary further elaborates on the concept of happiness, defining it as "kamrâni" (achievement), "khoshhali" (joy), and "shadmâni" (happiness) (Amid, 1377, p. 777).

In a study by Argyle and colleagues (1990) exploring the definition of happiness, it was revealed that when individuals were asked "What is happiness?", they provided two types of responses. Firstly, they may mention positive emotional states (such as pleasure), and secondly, they may define it as overall life satisfaction or satisfaction with most aspects of life. Hence, happiness appears to encompass two fundamental components: an emotional dimension and a cognitive dimension.

The emotional dimension of happiness manifests in an individual's appearance as cheerful and lively, enabling them to engage more easily with others in social settings. From a cognitive perspective, a happy individual maintains a positive outlook on the world around them, viewing events and occurrences with an optimistic lens. (Argyle, 1383, p. 14)

Michael Eysenck (1992) defines happiness as "the sum of pleasures without pain." (Eysenck, 1384, p. 42)

Martin Seligman (2003) conceptualizes happiness as an inherent and natural right of every individual, emphasizing the importance of planning and effort to achieve it. He views genuine happiness as attainable and examines it as a reality that sweetens life and enriches human relationships. Seligman's perspective on happiness encompasses three dimensions: the past (in the form of satisfaction and well-being), the present (in the form of flow, joy, enjoyment, and contentment), and the future (in the form of constructive cognitions, hope, optimism, and faith).

At the individual level, Seligman emphasizes positive human capacities such as love, work, interpersonal skills, aesthetic sense, the ability to forgive, authenticity and originality, a future-oriented mind, intelligence, and wisdom. On a group level, the positive psychology perspective also highlights positive civic, organizational, and institutional characteristics that guide individuals towards becoming better citizens, fostering responsibility, kindness, moderation, strong character, patience, and professional and civic ethics. (Seligman, 1389, p. 336)

According to Muslim scholars, happiness is encapsulated by a range of valuable emotions, including *surur* (joy), *shadi* (happiness), *nash'at* (cheerfulness), *farah* (delight), and *shadmâni* (gladness), which God has instilled in humanity for their preservation.

Happiness is a behavior that leads to the expansion of one's heart and reflects a vital need that contributes to one's emotional well-being. In Islam, happiness is a state of exultation and cheerfulness that arises from various factors, bringing the human spirit to a level of contentment and openness. From an Islamic perspective, happiness frees individuals from laziness and makes them lively and spirited. (Kashfi, 1383, pp. 75-78)

The contemporary scholar, Martyr Murtada Mutahhari, offers a psychological and Islamic perspective on happiness and sorrow, stating: "Surur (joy) is a pleasant and pleasurable state that arises from the knowledge that one of one's goals or aspirations has been or will be achieved, while grief and sorrow are unpleasant and painful states that arise from the knowledge that one of one's goals or aspirations has not been or will not be achieved." (Mutahhari, 1389, Vol. 2, p. 66)

In the content and essence of Islam, not only is there no room for sorrow, but the entire religion is joy-bringing and joy-giving. In the culture of religion, happiness is the same as *surur*, reaching the hidden and heartfelt qualities, and attaining a benefit that guarantees the well-being of one's religion and the world.

In his book, "The Islamic Model of Happiness," Abbas Pasandida concludes that happiness in Islam has a two-component structure: "nash'at" (vitality) and "reza" (contentment). Contentment refers to a feeling of

satisfaction with one's entire life, while vitality refers to a sense of liveliness, cheerfulness, and dynamism in life as a whole.

To explain this concept further, it is essential to consider the relationship between happiness and both the definition of felicity and the realities of life. The equivalent of happiness in Islamic literature is felicity (sa'adat). In the essence of felicity, there are two fundamental concepts: "khair" (goodness) and "surur" (joy). Therefore, felicity can be defined as a combination of goodness and joy. Accordingly, felicity is achieved when, on the one hand, the course of life is based on goodness, and on the other hand, it is accompanied by joy and contentment. Thus, felicity is a stable state of good (khair) and joyful (surur) living. (Felicity = good life + joyful life).

To fully grasp the concept of a good life and the goodness of life in its objectivity, we must examine the various dimensions of life. From one perspective, life can be divided into two parts: "events" and "obligations." Events refer to the pleasant and unpleasant occurrences and incidents in life, while obligations refer to the laws and duties of what should and should not be done. Therefore, a good life is one in which all these four dimensions are based on goodness, whether it is a blessing that should be utilized (pleasant things) or a misfortune that should be endured (unpleasant things), and whether it is a pleasurable thing that should be abandoned (should not) or a laborious task that should be performed (shoulds). The totality of these four positions is referred to in religious literature as "qada" (divine decree).

According to religious texts, the response that a human being should have to divine decree is contentment, and this is because divine decree is based on goodness. Therefore, all four aforementioned positions in life are good, and on this basis, a human being should be content with them. Contentment in each of these dimensions has a specific name. Thus, contentment is analyzed as "shukr" (gratitude) in pleasant things, "sabr" (patience) in unpleasant things, "anjam" (doing) what should be done (obedience), and "tark" (abandoning) what should not be done (avoiding sin).

The component of vitality is also consistent with joy in definition. Joy and pleasure are the factors that lead to vitality. An analysis of various types of religious texts shows that vitality is divided into two dimensions: material and spiritual. A human being is a two-dimensional being, and therefore, his or her vitality also has two dimensions. This is why it is observed in the narrations that the realm of vitality is addressed with every keyword that addresses this issue, both the material and spiritual dimensions of human beings.

As discussed above, happiness in Islam has two fundamental components: "reza" (contentment) and "nash'at" (vitality). Contentment is analyzed into four parts (gratitude, patience, obedience, and avoiding sin), and vitality is analyzed into two parts (material pleasure and spiritual pleasure). Therefore, happiness has six dimensions.

Ultimately, happiness is a cognition that arises from the levels of human perfection and is accompanied by an infinite joy that is characterized by stability and permanence. (Pasandida, 1392, p. 59)

The Effects of Resilience and Its Role in Happiness:

A) Social Acceptance and Gaining Public Support

Social acceptance is a crucial indicator of happiness. If individuals' lifestyles are understood, accepted, and agreeable to the public, it plays a significant role in their spiritual well-being. The Prophet Muhammad (PBUH) and the Ahlul Bayt (AS) attracted people to Islam and the Almighty God through appropriate interactions and correct behavioral patterns. The reason behind this attraction was nothing but the acceptability and agreeableness of their lifestyle among the people. This very acceptance has kept the love of the Prophet Muhammad (PBUH) and the Ahlul Bayt (AS) alive in the hearts of people to this day.

When a crisis arises, resilient individuals can use problem-solving techniques to find safe and secure solutions. On the other hand, other individuals in these difficult situations experience excessive stress and are unable to choose an appropriate and useful solution. One of the effects of resilience is that it leads to a life that is acceptable and agreeable in the eyes of the people. Imam Ali (AS) said: "One who exercises patience does not neglect or fall short in his work and will live among the people in an acceptable manner." (Kulaini, 1372, Vol. 2, p. 50)

During the conquest of Mecca, numerous Meccans were taken captive by the Muslim army. They had no doubt that the Prophet (PBUH) would eradicate them and their lives. One of the flag-bearers of the Muslim army named Saad exclaimed, "This is the day of vengeance, the day of disregarding the lives and property of the enemies, and the day of humiliation and disgrace for the Quraysh."

The Prophet Muhammad (PBUH) transformed this harsh slogan into a compassionate one, declaring, "This is the day of mercy and the day of honor for the Quraysh." He then instructed Imam Ali (AS), "Take the flag and enter Mecca." (Halabi, 1426, Vol. 3, p. 22)

Another incident from the Prophet's life exemplifies his patience and forgiveness. Once, a man insulted Qanbar, the Prophet's servant, in his presence. Qanbar was about to retaliate when Imam Ali (AS) called him over and advised, "O Qanbar, be calm. Ignore the insulter and you will please your Lord, anger the devil, and punish your enemy (for there is no punishment worse than indifference). By God, who split the seed and created man, there is nothing that pleases a believer more than patience, and nothing angers the devil more than self-control and tolerance. The foolish and ignorant also find no punishment like silence." (Shaykh al-Mufid, 1403, p. 119)

Gaining public support is crucial for effective leadership. To achieve this, a leader must cultivate a reputation for wisdom, sound morals, and admirable character. Such traits foster admiration and trust among the populace, leading to unwavering support and protection from external threats.

Imam Ali (AS) eloquently highlights the importance of public support for leadership, stating, "The first outcome that a patient person receives from his patience is the support of the people against the ignorant." (Shaykh Hur al-Amili, 1387, Vol. 11, p. 212)

B) Fostering a Peaceful Life and Quenching the Flames of Discord

Resilient individuals possess an analytical-critical mindset regarding their capabilities and the prevailing circumstances. They demonstrate flexibility in the face of diverse situations and exhibit an uncanny ability to devise multiple solutions to a particular predicament or issue. Moreover, they possess a remarkable capacity for realistically analyzing personal problems and identifying both immediate solutions and long-term strategies to address challenges that are not easily or quickly resolved.

Resilient individuals take responsibility for their circumstances and refrain from blaming external sources for every problem, failure, or issue. They embrace their share of responsibility in life's affairs and firmly believe that every action they take has repercussions on their lives. Of course, it is evident that some factors are beyond our control, such as natural disasters. While recognizing the root causes of problems, these individuals are capable of positively impacting their situation and future by identifying effective solutions.

For instance, Surah Al-Furqan (25:63) highlights this virtuous quality: "Those who, when they are accosted with ignorance, reply with 'Peace.'" (Al-Furqan, 63)

The essence and interpretation of this verse imply that the servants of the Rahman (All-Merciful) do not counter ignorance with ignorance. (Tabatabai, 1363, Vol. 15, p. 331)

They respond with greetings and magnanimity, avoiding confrontation with the ignorant. In other words, they embody the virtue of patience, mastering their nerves and emotions. To preserve their happiness and inner peace, they exercise self-control and restraint in the face of uncivil behavior, ensuring that their interactions remain within the bounds of Islamic ethics. They maintain their dignity and nobility, refusing to be enslaved or intimidated by their own anger and wrath. Possessing unwavering resolve, revolutionary patience, and mountain-like tranquility, they embody the essence of resilience.

Allamah Tabrisi states, "The best and most deserving servants of God are those who walk on the earth with dignity, refraining from arrogance, corruption, and sin." (Tabrisi, 1415, Vol. 17, p. 223)

The use of the phrase "servants of God" serves as a form of honorific. It implies that nothing less is expected of God's servants. Similarly, a father might say, "My child is one with whom I am pleased and who obeys me." This serves as a reproach to disobedient children.

Imam Sadiq (AS) elucidates the qualities of resilient individuals, stating, "It refers to one who acts in accordance with his nature and refrains from arrogance."

Some scholars interpret this as embodying patience and wisdom in one's actions. Resilient individuals do not succumb to the ignorance or recklessness of others. When confronted with ill-mannered or disrespectful behavior, they refrain from responding in kind. They maintain their composure, avoiding defiling their tongues with foul language or committing sins in retaliation.

An alternative interpretation suggests that resilient individuals greet the ignorant with civility. As stated in another verse of the Quran, "And when they hear vain talk, they turn away from it and say, 'Our deeds are for us and your deeds are for you.' Peace be upon you." (Surah Al-Qasas: 55)

Qatadah, a renowned Quranic scholar, remarks that it was the character of the Muslims to avoid engaging in idle arguments with the ignorant.

Ibn Abbas, a companion of the Prophet Muhammad (PBUH), further emphasizes this principle by stating that they did not counter ignorance with ignorance. (Tabrisi, 1415, Vol. 17, p. 223)

C) Cultivating Leadership Qualities

Personal success and worldly achievements significantly contribute to one's happiness and that of others. Such accomplishments enable individuals to alleviate their own burdens and those of others. Among the many facets of success, securing a suitable and high-ranking position holds immense value. Attaining this goal is intrinsically linked to the cultivation of virtuous qualities. One such crucial virtue in leadership and management is resilience. Consequently, one of the outcomes of resilience is the development of leadership potential.

Imam Ali (AS) asserts, "Patience is the foundation of leadership." (Tamimi Amodi, 1410, p. 342) This statement highlights the inherent connection between patience and effective leadership. A leader who reacts impulsively to minor inconveniences or disrespectful remarks risks losing composure and rational decision-making abilities. Such a leader's effectiveness is severely compromised.

Imam Sadiq (AS), through his noble lineage, narrates from the Prophet Muhammad (PBUH), "The most worthy of pardon and forgiveness is the one who has the greatest power to punish, and the most farsighted is the one who restrains his anger most." (Majlisi, 1403, Vol. 71, p. 420)

This profound hadith underscores the significance of self-control and emotional regulation in leadership. A leader who possesses the ability to forgive and exercise restraint, despite holding the power to punish, exemplifies true wisdom and leadership potential.

Resilient leaders possess an unwavering ability to withstand stress and derive valuable lessons from life's adversities. In the face of stressful and challenging situations, they maintain a firm belief in their capacity to find effective solutions. Their adaptability and creativity enable them to swiftly adjust to evolving circumstances. They possess the know-how to confront and overcome obstacles, while individuals with low resilience tend to adopt a blaming or victimized stance in such situations. (Jazayeri, Dehghani, 2008)

D) Cultivating Forgiveness: A Pathway to Well-being and Personal Growth

The ability to forgive others is not a universal trait; it is a hallmark of individuals who possess exceptional patience and self-control. Research has consistently demonstrated that individuals with a forgiving nature tend to experience greater levels of mental well-being and happiness compared to those who hold onto grudges.

As social beings, our sense of peace and contentment is often intertwined with maintaining harmonious relationships with those around us. Unresolved conflicts and lingering resentments can breed tension, anxiety, and even depression. Harboring anger and bitterness towards others, over time, can take a toll on our physical health and emotional well-being. In this light, forgiveness can be viewed as a powerful tool for stress reduction and emotional healing.

By releasing ourselves from the shackles of anger and resentment, we open ourselves up to the present moment, allowing us to fully engage with life's opportunities. We reclaim our energy, diverting it from unproductive rumination on past grievances to pursuing positive endeavors and personal growth.

In the face of his sons' grave transgression, Prophet Jacob (AS) exhibited remarkable patience and refrained from cursing them. This act of forbearance and resilience paved the way for his errant sons to repent and ultimately thrive. Their survival ensured the continuity of a righteous lineage, giving rise to subsequent prophets, including the illustrious line of Israelite prophets extending until Prophet Jesus (AS). All of these blessings stemmed from the divine patience and forbearance demonstrated by both Allah (SWT) and Prophet Jacob (AS) towards these sinners.

How fitting it is for us to emulate this noble virtue, emulating the divine patience and forbearance of Allah (SWT), His prophets, and the immaculate Imams (AS). We should exercise patience in our interactions with our parents, spouses, children, relatives, friends, and all those we encounter, whether in the streets, amidst traffic, in bustling markets, schools, or any other setting. Just as the Almighty, His prophets, and the Imams (AS) have shown us, we must strive to control our anger, wrath, and emotions. For the benefits of patience and resilience are immeasurable, while the consequences of anger and wrath are incalculable.

Those who embody patience, resilience, and forbearance carry within them a radiant light of security and tranquility. Their hearts are filled with serenity and composure, enabling them to navigate life's challenges, whether earthly, celestial, social, or familial, with ease and grace. Their unwavering patience grants them immense rewards and boundless divine blessings, making them beloved by Allah (SWT), His prophets, and the revered Imams.

The virtue of forgiveness is a hallmark of noble character, fostering strong bonds of friendship, love, and affection. An individual devoid of patience is unlikely to exhibit the capacity for forgiveness. Just as Allah's (SWT) infinite patience manifests in His forgiveness, so too does patience empower individuals to forgive others.

In the opening lines of one of his sermons, Imam Ali (AS) proclaims, "Praise be to Allah, whose immense patience grants His forgiveness. Patience and composure [in the face of adversity] are twins that give birth to lofty aspirations." (Nahj al-Balaghah, Sermon 191)

E) Strengthening Social Relationships: A Pillar of Resilience

Resilient individuals possess a keen awareness of their surroundings, their own emotions, and the underlying causes of those emotions. They effectively manage their emotions in a healthy manner and demonstrate empathy towards the feelings and behaviors of others. This combination of self-awareness and empathy enables them to exert a positive influence on themselves, their environment, and those around them.

Resilient individuals typically cultivate strong support networks. These connections provide a safe space for them to discuss their concerns and challenges, seek advice, receive emotional support, explore new solutions, and ultimately feel empowered and at ease. They have mastered the art of interpersonal communication, maintaining their sense of humor even in difficult situations. They can form deep connections with others, rely on social support during crises, and serve as empathetic listeners. They actively listen to others' perspectives, putting themselves in their shoes, and possess a wide range of social skills and strategies, including effective communication, active listening, and respect for others' feelings and opinions, all of which are crucial for harmonious social interactions.

Resilience, in its essence, promotes reconciliation, dispels discord, and strengthens national cohesion and unity. The seeds of many conflicts and clashes can be traced back to undue sensitivities and the absence of a

spirit of tolerance and forbearance within society. The endurance and survival of a community hinge upon factors such as the degree of individuals' tolerance towards the transgressions and errors of others, as well as a spirit of cooperation.

Imam Ali (AS) poignantly states, "Exercise forbearance with people so that you may be safe from their cunning and treachery." (Tamimi Amidi, 1410, Vol. 4, p. 15)

G: Fostering Honor and Dignity

Resilience, in its essence, cultivates honor and self-esteem, the very honor that Allah (SWT) has decreed for the faithful. A true believer should never willingly engage in actions that diminish their faith-based honor, exposing themselves to contempt and disdain from others. As Imam Ali (AS) proclaimed, "There is no honor like patience." (Nahj al-Balaghah, p. 488) Patience and self-restraint elevate one's status in the eyes of both Allah (SWT) and humanity.

The Prophet Muhammad (SAW) further emphasized this principle, stating, "Allah (SWT) never grants honor to those who are ignorant and foolish, nor does He humiliate those who embody patience and forbearance." (Kulayni, 1372, Vol. 2, p. 112)

In numerous sayings, Amir al-Mu'minin Ali (AS) reiterated, "There is no greater honor for a believer than patience and its like." (Kulayni, 1372, Vol. 8, p. 18) Through this noble attribute, an individual is adorned with the crown of dignity. (Kulayni, 1372, Vol. 8, p. 18)

Echoing this sentiment, he further advised, "Exercise patience and you will be honored." (Tamimi Amidi, p. 287)

Among the most significant determinants of honor and dignity is the attainment of success in one's endeavors. Numerous narrations underscore the connection between resilience and victory. Patience serves as the commander of the intellect's soldiers, confronting the forces of ignorance and folly. If such victories can be achieved through patience, the virtue of forbearance, representing the pinnacle of patience, can effortlessly lead to triumph over adversaries. Amir al-Mu'minin Ali (AS) proclaimed, "Whoever exercises patience in the face of an enemy shall emerge victorious." (Kanzu al-Fawa'id, p. 147)

The pursuit of victory and success has been an enduring aspiration for humankind. Some, lacking in realism, attribute their achievements solely to chance and luck. Others overlook their own strengths and solely attribute their success to external factors. However, individuals must not underestimate their own potential and the power of resilience. Patience serves as a pivotal catalyst for success. (Motahhari, p. 212)

Imam Ali (AS) poignantly affirms, "A patient individual never relinquishes victory, even when its attainment seems delayed." (Nahj al-Balaghah, Maxim 153)

In a society where individuals cultivate patience, coupled with faith and perseverance, the sweetness of this harmonious blend becomes evident. Imam Ali (AS) further emphasizes, "In patience lies victory." (Amidi, 1410, Vol. 2, p. 415)

Honor, a source of immense joy and self-esteem, paves the way for true happiness. Thus, the pursuit of honor and dignity becomes imperative, with resilience serving as a cornerstone in this endeavor.

H: Fostering Peaceful Coexistence

Among the joys and pleasures of life is the companionship of true friends. Resilience plays a pivotal role in one's success in cultivating and maintaining friendships. It is resilience that binds friends together, fostering joy and camaraderie, shielding them from the clutches of loneliness, isolation, and depression.

Another consequence of resilience is the expansion of one's circle of friends and companions. Imam Ali (AS) poignantly states, "Exercising forbearance towards the foolish increases one's allies." (Nahj al-Balaghah, Maxim 224) He further emphasizes, "Forbearance serves as a clan or tribe (a source of support) for a person." (Nahj al-Balaghah, Maxim 418)

Human existence is inherently intertwined with social interactions. From the very outset of creation, humans have been fashioned as social beings, incapable of enduring in isolation and obscurity. In the context of family and societal life, individuals must recognize that not all those around them possess complete knowledge, understanding, honesty, sincerity, capacity, truthfulness, faith, Islamic adherence, admirable ethics, and noble attributes. Due to these shortcomings, others may commit errors in their dealings with us. If, in response to these incidents stemming from others' ignorance, lack of understanding, and limited capacity, we succumb to anger, rage, and fury, we inevitably fall into sin, transgression, and disobedience, thereby depriving ourselves of Allah's (SWT) vast mercy.

However, if we cultivate patience, forbearance, and resilience, we can achieve two significant outcomes. Firstly, we impart lessons of truth and righteousness to those who have wronged us. Secondly, we induce them to regret their actions and guide them towards the path of virtue. Resilience serves as a magnetic force within an individual, attracting others towards them. This reality is evident in the lives of the Prophets (AS) and the Immaculate Imams (AS), who, through their resilience, drew countless individuals towards them, inspiring them to embrace faith and righteous deeds.

A believer's adornment with resilience is attained through the practice of patience in the face of adversity. Abstaining from anger and wrath is among the essential virtues of Islamic ethics.

I: Attaining a Happy End

Resilience, in essence, serves as a tool for cultivating tranquility and joy. Empirical evidence and experience have established that resilience in the face of all adversities, events, and unpleasant phenomena, whether small or significant, yields a soothing effect on one's life. This tranquility becomes palpable, leading the individual to the realization that if they had not exercised resilience in a particular situation and had reacted differently, the outcome would undoubtedly have been detrimental.

The Qur'an proclaims, "[And it is said to them], 'Peace be upon you for what you have endured.' Indeed, the outcome of this abode is fair." (Ra'd: 24)

Humans are constantly subjected to divine trials and tribulations, one of which is the test of resilience in the face of misfortunes: "And undoubtedly We shall try you with a little of fear and hunger and loss of wealth and lives and fruits, but give glad tidings to the patient ones." (al-Baqarah: 155)

J: The Birth of Ambition

Another characteristic of resilient individuals is their understanding that life is replete with challenges. They acknowledge that numerous problems are unavoidable, yet they possess the flexibility to adapt to these challenges and maintain their enthusiasm for embracing change.

Among the motivations and outcomes of resilience is the birth of ambition, which safeguards one's honor. Imam Ali (AS) poignantly states, "Patience and composure (in the face of bitter incidents) are twin children from whom lofty ambition is born." (Majlesi, 1403, Vol. 68, p. 428)

Many shortcomings and anxieties stem from the absence of ambition. An individual devoid of ambition, effort, and diligence cannot live a life of honor and dignity. It is ambition that sets the wheels of life in motion, imbuing an individual with vitality, cheerfulness, and happiness.

Conclusion

Happiness is an innate characteristic of a healthy human being, and various principles have been proposed for its attainment. In this regard, both religious teachings and psychological research confidently assert that resilience is a significant factor in enhancing individuals' levels of happiness throughout their lives. Resilience yields profound consequences in the pursuit of happiness, including: "Social Acceptance and Public Support; Peaceful Existence and Quelling Discord; Leadership Potential and Forgiveness; Strengthened Social Bonds and Self-Esteem; Peaceful Coexistence and Ambitious Spirit.

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