



The Behavioral Pattern of Taghāful in the Social Lifestyle and Its Role in Happiness from the Perspective of the Quran and Hadith

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ABSTRACT

Lifestyle, as an intertwined set of individual and social behavioral patterns, arises from a distinct meaning system that a culture creates in a human society. Since no human society can be imagined to be devoid of culture, it can be said that all human societies, from the beginning of history to the present, have had their own unique lifestyle and have had behavioral patterns in line with their cultural indicators. One of the important patterns of social behavior that has received less attention is taghāful, which has a significant impact on individual and societal happiness. Numerous factors influence happiness; however, according to scientific psychological research, one of the most important is taghāful and overlooking. In Islamic sources, especially the Quran and hadiths, the use of taghāful in social interactions, family, upbringing, and management affairs is emphasized, and this commendable characteristic is considered one of the traits of the pious and believers. Among its important roles are dignity and self-esteem, good reputation, happiness and a pleasant life, preserving honor, increasing positive attitudes, making interactions easier, and making interactions healthier, all of which play a significant role in happiness.

Keywords: Pattern, Taghāful, Society, Happiness, Quran, Hadith

Introduction

In today's world, individuals are interconnected more than ever before, spending a significant portion of their time engaging with others to exchange thoughts, aspirations, emotions, and experiences, pursue their goals and desires, and fulfill their needs. Despite advancements in science and technology and the expansion of societies, not only has the frequency of communication between individuals increased, but the nature of establishing connections with others has also become more complex, and the quality of one's life has become directly linked to the quality of interaction with others. Many individuals face significant challenges in their interactions, even with their closest ones, due to a lack of the necessary skills and talents for effective communication, leading to suffering and hardship rather than enjoying life.

Given the significance of communication in individuals' and societies' lives, scholars from various disciplines, particularly social sciences and psychology, have examined it from multiple angles and proposed strategies for effective communication. They assert that communication behaviors, like other social behaviors, are learnable, and individuals must enhance their communication skills through personal experiences, theoretical knowledge, and appropriate models to succeed in interacting with others.

Taghāful, a crucial and intricate social skill, can significantly impact individual and societal happiness when properly defined and taught. Islamic narratives regard taghāful as a sign of nobility and self-esteem. For instance, Imam Ali (AS) states: "Feigning ignorance is among the noblest deeds of the high-souled (individuals with self-esteem)." (Nahjul-Balaghah, 1379, Hikmat 222). He also emphasizes the amiable function of taghāful in winning people's hearts: "Overlook people's shortcomings, and your actions will be praised." (Tamimi Amodi, 1410 AH, p. 451)

Overlooking the faults and shortcomings of others is a prominent ethical and practical trait exemplified by the Prophet Muhammad (PBUH) and the Infallible Imams (AS), playing a pivotal role in reforming people's morals and behavior and nurturing their spiritual growth. Imam Reza (AS), shedding light on the Prophet's (PBUH)

practice of taghāful, states: "The Prophet (PBUH) was always cheerful, gentle, and kind-hearted. He was not harsh or foul-mouthed; he neither criticized nor praised excessively. When confronted with something he disliked, he would feign ignorance and overlook it. No one ever despaired of him. He refrained from three things in his dealings with people: he never reproached or condemned anyone, he never delved into people's hidden faults and transgressions, and he only spoke when there was hope of reward." (Akbari, 1382, p. 28)

While it may seem that extensive research on this topic has been conducted by both Islamic scholars and psychologists, the reality is that despite efforts in both fields, many facets of the issue, particularly regarding the impact of taghāful skills on individuals' happiness, have been overlooked. Even social psychology and sociology textbooks do not comprehensively address this topic.

On the other hand, while numerous verses and hadiths in the primary religious sources, the Quran and Sunnah, are dedicated to this topic, there appears to be no work that specifically focuses on the psychological effects of employing taghāful skills by compiling these verses and hadiths. In light of the aforementioned, the author seeks to answer the fundamental question of how employing taghāful skills can impact individuals' and, consequently, society's happiness.

Before delving into this topic, it is pertinent to address the following questions:

- a) What is happiness?
- b) What is the concept of taghāful skills?
- c) What is the role of taghāful skills in happiness from the perspective of the Quran and hadith?

To address these questions, the study will first define the model, happiness, and taghāful skills. Subsequently, the significant roles of this skill in happiness, including dignity and self-esteem, good reputation, a happy and enjoyable life, preserving honor, enhancing positive attitudes, making interactions easier, and creating a healthier interaction environment, will be discussed.

Conceptual Clarification

1. Model:

The term "model" has various definitions, including pattern, exemplar, standard, paragon, example, and prototype. (Dekhoda, 1325, p. 2779) Among the mentioned meanings, paragon, standard, and exemplar are specific to humans, and their shared meaning refers to an individual who, due to their characteristics and qualities, has gained the qualification to be followed and emulated by others. (Sho'ari Nezhad, 1375, p. 244)

Some have defined a model as a part that represents the overall shape or quality, while others have introduced it as a draft or diagram that displays the common course of an action or behavior and a cognitive structure. (Homan, 1373, p. 65)

From a functional and psychosocial perspective, it can be said: "Models are those lifestyles that arise from cultural forms. Individuals naturally deal with these models when they act, and their actions are aligned with them. Through education and assimilation (identification) in a particular culture, humans acquire a network of habits and responses that lead them to conform to the general behavioral patterns of the group." (Autocline Berg, 1342, p. 245)

2. Happiness

According to Dekhoda's dictionary, happiness means "joy, success, and joy" (Vol. 13, p. 19871). In Saba's dictionary, it means "happy, successful, and fortunate" (p. 630), and in Amidi's dictionary, it means "success, happiness, and joy" (p. 777).

While the scientific study of happiness and well-being is a relatively new field, theories of happiness are quite ancient. Ancient Greek philosophers believed that a wise life is always accompanied by happiness. A happy person is free from foolishness, and an unhappy person lacks wisdom and intelligence.

Among Greek thinkers, figures like Socrates, Plato, and Aristotle addressed this topic. Socrates (470-399 BC) considered happiness to be the ultimate goal of human existence, defining it as the greatest possible predominance of pleasure over pain and suffering. He also deemed virtue sufficient for attaining happiness, defining it as the proper use of all conventional goods such as health, wealth, power, and so on (Hadad Adel et al., 1384 CE, p. 1187)

Plato (430-347 BC) also addressed the topic of happiness, proposing that the human soul has three dimensions: appetite, spirit, and reason. He attributed a specific pleasure to each dimension:

Appetite: The pleasure of pursuing desires and wealth is associated with those who prioritize self-interest.

Spirit: The pleasure of achieving power and fame is associated with the ambitious.

Reason: The pleasure of acquiring knowledge and wisdom is associated with the wise, and this is considered the highest form of pleasure and happiness. (Hadad Adel et al., 1384 CE, p. 974)

Following Plato, Aristotle (384-322 BC) also believed in the existence of at least three types of happiness:

A: **Pleasure:** The lowest level of happiness, derived from the gratification of basic desires.

B: **Success:** A higher level of happiness, achieved through accomplishments and achievements.

C: **Spiritual Happiness:** The highest level of happiness, stemming from a life aligned with virtue and spirituality.

Aristotle argued that true happiness does not arise from fulfilling mere desires but rather from living a life guided by virtue. (Hadad Adel et al., 1384 CE, p. 54)

Edward Diener (2002) concluded that happiness and well-being are a combination of positive emotions or pleasant experiences, the absence of negative emotions or unpleasant experiences, a highly satisfying life, and an individual's perception of their life as fulfilling. (Schultz, 1996, p. 49)

Veenhoven (1988) provides the most comprehensive and operational definition of happiness. According to him, happiness refers to an individual's judgment of the degree or level of subjective quality of their overall life. In other words, happiness means how much an individual likes their life. Veenhoven's definition of happiness includes several elements, which are briefly explained below:

1. **Degree or Level:** The word happiness does not express an absolute judgment of the perfection of life but rather indicates a degree or level, similar to the concepts of length and weight, where something can be more or less. In other words, the word happiness indicates the level of pleasantness in life.
2. **Person:** The word happiness is only used to describe the state of an individual and cannot be extended to societies, objects, or events. Therefore, if we want to discuss the happiness of a nation, it is better to say that most citizens of that country consider themselves happy.
3. **Judgment:** The word happiness is used when an individual makes an overall judgment about their life. Judgment refers to a rational activity. Overall judgment means evaluating past experiences and predicting future experiences. In other words, happiness is not a simple sum of pleasures but rather a cognition that an individual gains from examining various experiences. The word happiness is not used to refer to a specific aspect of life but rather encompasses the individual's entire life.
4. **Desirability:** In the definition of happiness, desirability refers to the individual's judgment of their life as pleasant, valuable, and lovable. (Osgood, 1971) In this regard, he says: "In all cultures, there are examples of good and bad that individuals in those societies use to judge the pleasantness or unpleasantness of their own lives." (Mirshah Jafari, 1381 CE, Vol. 3, No. 3, p. 45)

3. *Taghāful*

In Persian, "negligence" has various meanings, including forgetting, inadvertent error, unawareness, ignorance, carelessness, negligence, lack of attention, and laziness. ([Dehkhoda, 1325 CE, Vol. 10, p. 14774]) However, in Islamic terminology and Quranic culture, negligence refers to an inadvertent mistake that occurs due to a lack of attention and vigilance. ([Raghib Isfahani, 1404 CE, p. 609]) In Quranic culture, those who are negligent are those who have neglected the purpose and philosophy of creation, have not paid attention to it, have become engrossed in worldly affairs, and do not pay attention to God and the path of guidance.

While the term "negligence" is used in Quranic verses, the term "Taghāful" is not explicitly employed. However, other terms that convey a similar meaning are found in the Quran. One such example is the word "صفح" (An-Nur: 22) which is used in the Quranic context to refer to the act of intentionally overlooking the transgressions of others. In contrast, in hadiths, the term "Taghāful" is used to refer to the act of forgiving and overlooking the shortcomings of others.

The Arabic word "Taghāful" is derived from the root "negligence" but has acquired a distinct meaning in the context of Islamic ethics. It refers to the deliberate act of overlooking or turning a blind eye to something, even when one is fully aware of it. This behavior is similar to "ignorance", where an individual pretends to be unaware of something they know about.

"Taghāful" is often employed as a strategy to maintain social harmony and avoid conflict. It involves intentionally ignoring the shortcomings or transgressions of others, often out of a sense of empathy, compassion, or a desire to preserve relationships. This act of forgiveness and overlooking is considered a virtue in Islamic teachings, promoting tolerance, understanding, and mutual respect within communities.

The significance of "Taghāful" is highlighted in the words of Imam Ali (a.s.), who stated: "There is no patience like overlooking, and there is no wisdom like pretending to be ignorant." (Mizan al-Hikmah, 1375 CE, Vol. 9, p. 4374)

In Islamic ethics, "Taghāful" refers to the conscious act of overlooking or turning a blind eye to the mistakes or shortcomings of others, particularly when those mistakes are unintentional or do not rise to the level of serious sin or offense. (Makārim Shīrāzī, 1377 CE, Vol. 2, p. 332)

Human beings, being fallible by nature, make mistakes throughout their lives, both intentionally and unintentionally. It is rare to find someone who has never made a mistake or claims to be immune to them. On the other hand, constantly criticizing or reprimanding others for their minor mistakes or transgressions is not considered wise or commendable. In such situations, both reason and Islamic law advocate for overlooking and forgiving. This is where the concept of "Taghāful" comes into play. In these instances, practicing "Taghāful" and deliberately overlooking or pretending to be unaware of such mistakes is considered more gracious and constructive than explicit forgiveness.

The value of "Taghāful" is so immense that prominent hadiths have been narrated in its favor. Imam Zayn al-Abidin (a.s.) stated: "Indeed, the order of all worldly affairs lies in two phrases: rectifying worldly matters and the state of life. A full measure is two-thirds attention and awareness, and one-third overlooking." ([Mīzān al-Hikmah, 1375 CE, Vol. 9, p. 4374])

This narration emphasizes the importance of positive "Taghāful" while simultaneously warning against negative forms of "Taghāful." It initially emphasizes alertness, vigilance, and the avoidance of "negligence," assigning it two-thirds of the importance. This implies that individuals should not remain oblivious to significant life matters but rather exercise utmost diligence in safeguarding their well-being.

On the other hand, for matters that require indifference and disregard, the narration instructs the practice of "Taghāful." This includes excessive attention to trivial life matters that hinder reflection on crucial issues. Additionally, in cases where it is deemed beneficial, concealing the hidden flaws of others is considered a commendable act. (Makārim Shirāzī, 1377 CE, Vol. 2, p. 365)

Sayings of Imam Ali (a.s.) on Taghāful: "There is no wisdom like pretending to be ignorant." (Tamīmī Āmadī, 1410 AH, p. 769) & "There is no forbearance like overlooking." (Tamīmī Āmodī, 1410 AH, p. 769)

The Necessity and Methods of Taghāful

Humans are social beings, and by their very nature, they depend on each other to fulfill their material and spiritual needs and lead an ideal life. This inherent need for interdependence necessitates their coexistence within a society. However, as God has created all beings distinct from one another, including the vast diversity of individuals inhabiting the Earth, no two individuals share identical physical and mental characteristics. God has bestowed upon humanity diverse physical forms, varied temperaments, and unique personalities. Consequently, it is inevitable that individuals with such diverse traits will encounter differences when interacting with one another. Their responses to a given situation will vary. One individual's reaction to aggression may be reciprocal aggression, while another's response may be silence, another may resort to physical assault, and yet another may choose to overlook and disregard the offense.

Humans, as social creatures, inherently seek comfort, peace of mind, and freedom from disturbances. However, despite this shared desire for tranquility, why do individuals often encounter conflicts and disruptions in their interactions with others? Several factors contribute to this phenomenon, including: Lack of Awareness and Communication Skills; Inability to Make Sound Decisions & Insufficient Motivation and Willpower.

In response to interactions with individuals exhibiting inappropriate or disruptive behavior, individuals face three potential choices: Retaliation or Confrontation; Silence & Taghāful. While silence and "Taghāful" are generally preferable over confrontation, it is important to recognize that silence alone may not always be sufficient to address the underlying issue. "Taghāful," on the other hand, represents a more proactive approach that aims to de-escalate tensions and promote a more peaceful environment.

Distinguishing Silence from Taghāful

While maintaining silence in the face of unpleasantness may seem like a viable approach, it often carries the potential for unresolved tension and lingering emotions. Silence, whether accompanied by anger or simply devoid of expression, can further exacerbate conflict, leaving both parties unsettled and potentially escalating the situation. While silence may be preferable to impulsive reactions, it often falls short of an ideal response. In contrast to silence, "Taghāful" offers a more refined and effective approach. It involves consciously overlooking or turning a blind eye to the unpleasantness, transcending the limitations of silence by actively creating a space of tranquility and fostering a sense of calm.

Factors Influencing the Practice of Taghāful

1. Anger Management:

Effective anger management is a crucial prerequisite for practicing "Taghāful." As the Prophet Muhammad (p.b.u.h.) stated, "Whoever suppresses their anger when they have the power to act upon it, Allah will fill their heart with peace and faith." ([Nahj al-Fasahah, Hadith 2778])

When confronted with unpleasant behavior or remarks, individuals often experience a surge of anger, prompting them to react impulsively. However, for "Taghāful" to be effective, individuals must first gain control over their anger, consciously choosing to overlook the offense rather than reacting in a way that could escalate the situation.

Uncontrolled anger can have devastating consequences, both for the individual and those around them. It can lead to impulsive reactions, verbal or physical aggression, and the deterioration of relationships. Such destructive behavior can disrupt peace and harmony, creating an atmosphere of tension and resentment.

In contrast, the practice of "Taghāful" offers a constructive approach to dealing with unpleasant situations. By consciously choosing to overlook minor offenses, individuals can prevent conflicts from escalating, promote forgiveness, and foster a more peaceful and harmonious environment. This, in turn, contributes to increased happiness and well-being for both the individual and those around them.

2. Overcoming the Self

While anger management is crucial for practicing "Taghāful," there are instances where individuals may experience the urge to respond to unpleasant behavior, even if they are not overtly angry. This desire to "get back" at the offender or assert their dominance can stem from a sense of pride or a need to feel in control.

In such situations, individuals who aspire to practice "Taghāful" face a significant challenge: overcoming their ego and choosing to overlook the offense rather than engaging in a verbal exchange or displaying stubbornness. The Prophet Muhammad (p.b.u.h.) emphasized the importance of controlling the tongue, stating, "Guard your tongue, for indeed guarding your tongue is a form of self-preservation." ([Kāfī, Vol. 2, p. 114, Chapter on Silence and Preserving the Tongue, Hadith 7; Mishkāt al-Anwār, p. 175, Chapter 20; Bahār al-Anwār, Vol. 68, p. 298, Chapter 78, Hadith 71])

Methods of Taghāful

The principle of "Taghāful", the conscious act of overlooking or turning a blind eye to the mistakes or shortcomings of others, can be implemented through various methods, all of which share the common element of "indifference or disregard for the issue." Here are a few examples:

1. Changing the Subject:

One effective method of practicing "Taghāful" is to skillfully change the subject of the conversation. This can be done in a way that is both intelligent and respectful of the other person, ensuring that they do not feel belittled or offended. By introducing a new topic and engaging in its analysis, the individual can effectively divert attention away from the potentially unpleasant issue.

2. Leaving the Situation:

Another method of practicing "Taghāful" is to remove oneself from the situation altogether. When confronted with an unexpected or upsetting event, it may be beneficial to simply walk away from the scene. This act of disengagement can provide the individual with the necessary space and time to calm down and make rational decisions.

3. Engaging in a New Activity:

Another effective method of practicing "Taghāful" is to engage in a new activity. When faced with an unpleasant or uncomfortable situation, individuals can choose to divert their attention and energy towards a different task. This can be particularly helpful in situations where staying in the current environment might lead to further conflict or escalation of negative emotions.

4. Ignoring Sights and Sounds

Ignoring sights and sounds can also be an effective method of practicing "Taghāful." An illustrative example of this approach is found in the life of Imam Hasan (a.s.), the second grandson of the Prophet Muhammad (p.b.u.h.). As he was walking through the streets of Medina, he encountered an elderly man from Damascus who had been influenced by Muawiyah's propaganda and held negative views towards the Prophet's family. Upon seeing Imam Hasan (a.s.), the man began to hurl insults at him.

Instead of reacting angrily or retaliating, Imam Hasan (a.s.) calmly approached the man and with a smile, said, "Old man, I believe you are a stranger here. It seems you have been mistaken about us. If you seek our forgiveness, we will gladly forgive you. If you need anything from us, we will provide it. If you seek guidance, we will guide you. If you need someone to carry your burdens, we will carry them for you. If you are hungry, we will feed you. If you are naked, we will clothe you. If you are in need, we will fulfill your needs. If you are seeking refuge, we will provide it. If you have any requests, we will fulfill them. It would be better for you to turn your mount towards our house and be our guest for as long as you wish, for we have a spacious and well-provisioned home and abundant wealth."

The old man was deeply moved by Imam Hasan's (a.s.) kindness and compassion. He began to weep and confessed, "I bear witness that you are the Caliph of God on Earth. God knows best in whom to place the mantle of Prophethood. You and your father were the most despised people in my eyes, but now you are the most beloved person to me."

The old man then accompanied Imam Hasan (a.s.) to his home and became his guest for a while. After some time, the old man departed, his heart filled with love and respect for the Prophet's family. ([Bahar al-Anwar, Vol. 43, p. 344; Kashf al-Ghammah, Vol. 2, p. 135])

5. Strategically Changing the Atmosphere

One of the most important methods of practicing "Taghāful" is to skillfully and intelligently change the atmosphere or environment. This involves diverting attention away from a potentially unpleasant or conflict-laden situation and creating a more positive and conducive space for interaction.

In one of the stories from Saadi's *Gulistan*, a king is about to execute a prisoner. In despair, the prisoner begins to curse and insult the king. The king asks one of his benevolent ministers, "What is he saying?"

The minister replies, "He is saying, 'And those who restrain anger and forgive people.'" (Qur'an 42:37)

Moved by this, the king shows mercy and spares the prisoner's life. However, another minister, who is hostile towards the first minister, interjects, "Our people should not speak anything but the truth in the presence of kings."

He then proceeds to insult and curse the king. The king turns away from him in disgust and says, "His lie was more pleasing to me than your so-called truth, for his intention was to bring about reconciliation, while yours was based on malice."

As wise men have said, "A lie that brings harmony is better than a truth that causes strife." ([*Gulistan of Saadi*, Story 1])

The Role of Taghāful in Individual and Social Happiness

1. Dignity and Self-Esteem

Individuals who practice Taghāful by overlooking the shortcomings of others reap significant benefits, primarily in terms of their own dignity and self-esteem. By choosing to forgive and not hold grudges, they elevate their standing in the eyes of others and enhance their own worth. This heightened sense of respect and social acceptance has a profound impact on individual and communal happiness.

As Imam Ali (a.s.) stated, "By overlooking minor transgressions, you elevate your own status and increase your dignity." ([Ibn Shu'bah al-Harrani, 1404 H, p. 224])

Another consequence of Taghāful is the preservation of self-esteem for both the individual practicing it and the one whose transgression is overlooked. Since God has bestowed a unique value and position upon all His creations, particularly humans, by designating them as His vicegerents (khalifah) on Earth ([Al-Baqarah:30]) and declaring that He has breathed of His spirit into them ([Al-Hijr:29]), it follows that humans hold a lofty position among all created beings and in the presence of the Almighty. Therefore, individuals should not readily diminish their own or another person's dignity through inappropriate or reprehensible behavior. Instead, when confronted with such actions, by practicing Taghāful, individuals can uphold the self-esteem of both themselves and the other person. As the Qur'an emphasizes, "Strength and power belong to Allah, His Messenger, and the believers." ([Al-Munafiqun:8])

2. A Good Reputation

Naturally, everyone desires a good reputation and fears being ill-spoken of or criticized by others. A good reputation can bring positive aspects to one's life in all spheres, and these positive aspects play a significant role in individual happiness.

One of the positive outcomes of practicing Taghāful is the achievement of a good reputation. Imam Ali (a.s.) stated, "Practice Taghāful so that your actions are praised." ([Tamimi Amidi, 1410 H, p. 324])

3. A Joyful and Pleasant Life

Taghāful, beyond being a noble human virtue, plays a fundamental and vital role in human well-being. If one can incorporate the principle of Taghāful into their daily lives, many life's problems will be resolved on their own, many bitterness will turn into sweetness, and many nervous illnesses will be cured without the need for medication. This is because what causes human suffering is not the harsh events or problems themselves, but rather the perception and mindset one has towards these difficulties. This state, which manifests as a pretense of negligence and disregard, diminishes or even erases the mental image of life's problems and hardships. In this way, individuals experience less suffering and bitterness from difficulties. Considering that the nature of life in this world is intertwined with pain and suffering, if the remedy of Taghāful is not utilized, life will generally not be pleasant.

If individuals were to adopt a hypercritical lens and scrutinize the actions of others in every social setting they belong to, such as their family, neighborhood, workplace, or educational institution, they would consume their entire lives with this endeavor, never reaching their own goals and objectives. Moreover, they would constantly be at odds with their family members, neighbors, colleagues, and others, ruining their own lives in the process. In contrast, practicing judicious and appropriate Taghāful can liberate individuals from the bitterness and anxiety of life, leading them towards happiness and tranquility. As Imam Ali (a.s.) wisely stated, "Whoever does not practice Taghāful and overlooks many [transgressions of others], his life will become bitter." ([Tamimi Amidi, 1410 H, p. 664])

4. Preserving Dignity

Criticizing, finding fault, lashing out, and sometimes punishing or fining for ordinary and minor mistakes and negligence can shatter the dignity and respect of the person making the criticism. To avoid such harm, one should resort to the principle of Taghāful. As Imam Sadiq (a.s.) said, "Elevate your status and dignity through Taghāful." ([Muhaddith Nuri, 1408 H, Vol. 9, p. 159]) When the skill of Taghāful is used correctly, reprimands, punishments, and fines give way to encouragement, affection, peace, and harmony, all of which are key indicators of happiness.

Consistent with religious teachings and ethical principles that emphasize mutual respect, upholding the dignity of the audience is another crucial aspect of Taghāful. A harmonious and ideal life is predicated on respecting human rights and treating others with dignity. Therefore, one of the most important moments to consider this principle is during the practice of Taghāful.

When confronted with an unpleasant behavior, it is natural to feel the urge to respond in a similar manner. However, by practicing Taghāful, one can refrain from reacting impulsively and potentially damaging the other person's dignity and respect.

As Imam Ali (a.s.) stated, "If you honor someone, you have indeed honored yourself and adorned your own dignity. Therefore, do not expect gratitude from others for your kindness and respect." ([Mizan al-Hikmah, Vol. 10, p. 103])

5. Enriching Positive Outlook

The story of Prophet Joseph in the Quran serves as a captivating example of a positive mindset among God's faithful servants. Enduring years of separation from his family due to the betrayal of his brothers, Prophet Joseph suffered the hardships of imprisonment and the pangs of exile. Yet, upon reuniting with his father after

twenty-five years, he uttered not a word of the sorrow, grief, and injustice he had endured. Instead, he expressed his gratitude in these words:

"Allah has indeed been gracious to me in that He has taken me out of prison and restored me to my family. After Satan had sown discord between me and my brothers and kept us apart for a while, my Lord is gracious to whom He wills. He is indeed the Knowing, the Wise." ([Quran 12:100])

Prophet Joseph's masterful application of Taghāful fostered goodwill among his brothers and others. Upon reuniting with his family, he expressed his gratitude in these words: "Allah has indeed been gracious to me in that He has taken me out of prison." ([Quran 12:100])

He refrained from mentioning the ordeal of being thrown into the well, sparing his brothers from shame. Instead, he alluded to the incident with the utmost sensitivity, stating: "Satan had sown discord between me and my brothers and kept us apart for a while." ([Quran 12:100])

This exemplifies the epitome of human dignity, as the exemplary Prophet Joseph solely acknowledged God's blessings. He made no mention of the well or the hardships of imprisonment, and attributed the brothers' mistreatment to Satan. Such a perspective is essential for establishing harmonious relationships and achieving happiness. ([Javadi Amili, 1387 H, Vol. 7, p. 61])

6. Leniency and Fostering a Healthy Interaction Environment

Islam is a religion of ease, leniency, mercy, and compassion. It emphasizes simplicity and facilitation in its teachings and directives. As individuals interact with each other, they practice leniency in their dealings, which prevents them from taking unnecessary measures against each other, reducing tension and minimizing disputes. Consequently, positive emotions are amplified, and relationships become more intimate, vibrant, and joyful. Taghāful helps prevent unnecessary, time-consuming, and nerve-wracking conflicts, providing individuals with the opportunity to focus on essential tasks by fostering a healthy interaction environment.

Imam Sadiq (a.s.) stated, "A healthy and wholesome living environment is one that is filled with two-thirds astuteness and one-third Taghāful." ([Ibn Sha'bah al-Haranī, 1404 H, p. 264])

Individuals cannot address all the shortcomings of others, nor can they completely ignore them. If one were to confront every minor and major flaw, they would be left without companions or friends, as only God is without blemish. Conversely, if one were to overlook all transgressions and weaknesses, life would become untenable. Therefore, reason and prudence dictate that individuals should learn to balance astuteness and Taghāful, with astuteness taking precedence while not neglecting Taghāful. As Imam Sadiq (a.s.) advised, two-thirds of interactions should be guided by astuteness, and one-third by Taghāful, for Taghāful itself is a form of astuteness in its own right.

Conclusion

The Holy Quran and the hadiths of the Ahlul Bayt (a.s.) emphasize the positive role of Taghāful and its impact on happiness, advocating for its adoption as a behavioral norm. By employing judicious Taghāful, a society free from violence and harshness in behavior can be established, paving the way for the correction of deviant behaviors within the community. Viewing certain lapses and mistakes with an eye of Taghāful with the intention of rectification can foster happiness among community members. This is because Taghāful carries numerous and highly positive effects, such as dignity and self-esteem, good reputation, happiness in life and a pleasant life, preservation of respect, increased positive outlook, leniency in interactions, and creating a healthy environment for interactions, all of which play a significant role in bringing about and strengthening happiness.

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