

The Effect of Correct Decision Making on Happiness from the Perspective of Quran and Hadith

Abstract

Happiness is an inner and emotional component of quality of life that contributes to mental health, intellectual expansion, and peace of mind, as well as the development and use of abilities. Happiness is a key aspect in attaining sustainable development, which is impacted by a variety of factors such as religion, security, health, material resources, life skills, and so on. Life skills are one of the most crucial of them. Life skills are divided into several categories, with decision-making skills being one of the most unique. Making decisions is a mental process that all humans go through at some point in their life. Culture, perceptions, beliefs, attitudes, personality, knowledge, and insights of the individual all play a role in the decision-making process, and these aspects interact. This study aims to express the importance of decision-making abilities on happiness by evaluating the perspective of the Qur'an and Hadith. Studies have demonstrated that the use of decision-making skills leads to the effects such as inner peace, creating a quiet life and extinguishing the flames of sedition, preventing mistakes and slipping and immunity from remorse, becoming qualified for management and leadership, increasing productivity, confronting threats, assertiveness and steadfastness towards the goal, increasing dignity and pleasant and refreshing life, all of which play an important role in promoting the level of happiness of individuals and society.

Keywords: *happiness, foresight, skill, Quran, hadith*

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Introduction

All humans experience a variety of issues in their lives, and they must make good judgments and act wisely to address them. Some problems are not extremely tough or complicated and can be addressed with little practice, while others are so complex and difficult that individuals cannot handle them on their own, necessitating the acquisition of unique skills and talents. In the face of complex problems, some people, sometimes without thinking or reflecting and without employing scientific or intelligent methods, take actions that not only do not solve their problem but also add new knots and obstacles to their existing problems, leaving no choice but to feel regret, loss, and helplessness. Learning "decision-making skills" is a must, especially in this day and age when we are constantly confronted with new difficulties and challenges. People will be more successful in life if they are taught this crucial skill. People gain more self-confidence as a result of learning this skill, and they will feel more initiative, creativity, cooperation, and independence in their interactions with the environment, as well as the ability to communicate effectively with friends and ask for help when needed, and finally, they will solve their problems easily and calmly, and the combination of these results has a significant impact on happiness.

The life-giving school of Islam describes man's introduction to the world as follows: "Verily, We have created man in toil," "We made man in agony," and "We created man in suffering." However, Islam has established progressive and transcending norms and directions for overcoming challenges and rationally and intelligently resolving them. One of the most crucial is

decision-making abilities, which we shall discuss briefly in this post. People must use personal experiences, theoretical knowledge, and proper role models to enhance their abilities in life skills and attain satisfaction. Using decision-making abilities, which is one of the primary components of happiness, may help individuals get rid of these issues, especially in the present societal atmosphere, which leads to significant problems. As a result, the subject of decision-making abilities must be thoroughly studied and introduced as a viable means of achieving and promoting pleasure.

It may appear that both Islamic scholars and psychologists have written extensively on this issue; nevertheless, this is not the case. However, many facets of the problem have been missed, particularly concerning the impact that decision-making abilities have on individual satisfaction; despite the efforts made in both areas, this topic has not been adequately addressed even in social psychology and sociology textbooks. On the other hand, even though several verses and hadiths from first-hand religious sources, such as the Qur'an and Sunnah, have been included in this topic; however, it appears that, despite current efforts to reconcile psychological difficulties with these sources, no study has combined verses and hadiths focused on the psychological repercussions of practicing decision-making abilities. Following the issues mentioned, the author attempts to address the central question: what impact can the use of decision-making skills have on individual happiness and, as a result, society? It is necessary first to address the following questions before proceeding with this discussion:

A. What does happiness entail? B. What does it mean to have good decision-making skills? What role does decision-making play in happiness according to the Quran and Hadith? To answer the questions, first, happiness is defined, and then the notion of decision-making abilities is articulated. Finally, the important roles of this skill will be introduced and explained, which include inner peace, creating a quiet life and extinguishing the flames of sedition, preventing mistakes and slipping and immunity from regret, finding competence for management and leadership, increasing productivity, dealing with threats, determination and steadfastness in the goal, increasing dignity and pride and creating a pleasant and refreshing life.

1. Lexicology

A: Happiness

Happiness is defined as pleasure, fellowship, and happiness in the Dehkhoda dictionary (Dehkhoda, 1346, vol. 13, p. 1987), happiness and success in the Saba dictionary (Beheshti, 2018, p. 630), and success, happiness, and contentment in the Amid dictionary (Amid, 1998, p. 777).

Although the scientific study of happiness and well-being is a relatively recent field, happiness theories have a long history. A happy existence, according to ancient Greek philosophers, is usually related to happiness. A happy person is unaffected by ignorance, and an unhappy one is unaffected by tact and intellect. Greek intellectuals such as Socrates, Plato, and Aristotle have addressed this subject. Socrates (470-399 BC) believes that pleasure is man's ultimate purpose. It is described as the greatest triumph of pleasure over misery. He also believes that virtue is sufficient to assure happiness and defines it as the proper use of all traditional gifts like health, riches, and power (Haddad Adel et al., 2005, p. 1187). Plato (430-347 BC) also addresses this topic, believing that "the human soul has three dimensions: desire, rage, and wisdom." He takes unique delight in each of them and believes that the followers' happiness comes from fulfilling their wishes and wealth. The joy of ambitious individuals in earning positions and reputation, as well as the pleasure of knowledgeable people in acquiring knowledge and science, is the ultimate sort of pleasure and happiness. 974) (Haddad Adel et al., 2005). Aristotle (384-322 BC) followed him in believing that there are at least three levels of happiness, the lowest of which is pleasure, then success is the next level, and spirituality is the third. True happiness, he says, comes from doing what is right rather than what is wrong (Haddad Adel et al., 2005, p. 54). The method used by psychologists to address this problem has had its vicissitudes. Hedonism was the first approach to a happy life and happiness, according to Yourgensno Nefstad, Alan Karr, and other positivist psychologists. Happiness and a happy life are defined by the pursuit of pleasure and the

avoidance of misery in the hedonistic approach. This method has its origins in Greek philosophy.

Epicurus (270-340 BC) thought that everyone's objective is to get the maximum pleasure and respite from misery possible. This idea persisted in the minds of European philosophers until Jeremy Bentham, an English philosopher, accepted utilitarianism in the nineteenth century, following which John Stuart described and interpreted it with some changes (Jean Bern, 1978, p. 135). The hedonistic approach was abundantly obvious in psychologists' writings after the separation of psychology from philosophy. James, Thrandick, and Wentworth Freud are referred known as Vitreso. Pleasure and the pleasure principle hold a prominent position in Freud's philosophy. Hedonism's flaws were discovered over time, and observations and experimental research revealed that hedonism could not produce happiness. As a result, criticism of this strategy grew gradually. This finding prompted the development of the second strategy. The joyful method is the second way of looking at a good life and happiness. In the New Millennium, a Positive Psychological Approach is built on a happy mindset instead of taking a hedonistic attitude. This viewpoint is likewise based on Aristotle's ideas. Man's pleasure, according to Aristotle's idea and subsequent commentators, is the realization of one's potential skills and latent virtues during one's lifetime, resulting in progress and perfection. (P. 26 in Mohammadi Rey Shahri, 2014). According to John Marshall Reeve (1992), a well-known psychologist, "happiness is a pleasant sensation that arises from a sense of pleasure and triumph." (Reeve, 1989, p. 367). Veenhoven provides the most thorough and practical definition of happiness (1988). Happiness, in his opinion, is a person's assessment of the degree of desirability of his or her overall quality of life. That is, happiness refers to how much one enjoys one's life. Veenhoven's concept of happiness has various aspects that are simply explained:

1. Degree or amount: Happiness does not refer to an assessment of life's ideal perfection, but rather to a degree or amount, similar to the ideas of length and weight, more or less. Happiness, in other terms, denotes the enjoyment of life.
2. Person: Happiness is exclusively used to describe a person's state and cannot be applied to groups, items, or events in general. As a result, if we wish to talk about a country's happiness, we should remark that the majority of its population considers themselves happy.
3. Judgment: When a person takes a broad assessment of their life, the word happiness is utilized. A sensible activity is referred to as judgment. General judgment entails assessing previous events and forecasting future events. In other words, happiness is not only the sum of one's joys but the knowledge gained through the study of many events. Happiness does not

relate to a single component of one's life but rather to one's entire existence.

4. **Desirability:** Happiness is defined as a state of being pleasant, valued, and beloved on its own. "There are instances of good and evil in all civilizations," writes Osgood (1971), "according to which the inhabitants of those nations measure the joy or discomfort of their existence." (Mirshah Jafari, 2002, vol. 3, p. 45).

B: Decision-making skills

Individuals' intellectual, emotional, social, and psychological growth is all measured by their ability to make decisions. Those who have not achieved this level of development are more prone to let others make decisions for them. Every day, humans make several decisions, some of which are critical and others that are minor. Making decisions on some subjects is difficult since such decisions have far-reaching implications for people's future lives.

The character of the soul is formed by the relationship between the decision-maker and the decision-maker, and the person has the effort and sincerity to carry out such a choice. In other words, the decision is a carnal feature that reveals an inseparable relationship between the decided man and action, and a person will not lessen his effort until that action and choice are achieved overseas. The process of choosing the most desired or logical solution to solve a problem or achieve a goal is known as decision-making (Vol. I, p. 194, Ghasemi, 2003).

A: Influential factors in decision-making

Information: It encompasses the knowledge, awareness, and information about the issue that we get from a variety of sources.

Social pressures: It covers the society's culture, conventions, and legislation in which we make judgments.

Social status: The decision maker's function, position, and social standing (administrative, educational, professional, etc.) are all included.

Peer and group pressure: The pressures we face from the groups to which we belong can affect our decisions.

Personal characteristics: Inner beliefs, values, sentiments, and beliefs all influence a person's decisions.

Age of individuals: Individuals' decisions are influenced by characteristics associated with each age group, such as adolescence, youth, maturity, and old age.

Spatial and temporal setting: A person's decision might be influenced by their location and time.

Mass Media: Advertisements and messages in the media can have an impact on people's decisions.

D: Correct and logical decision-making strategies

1. It is preferable to consult with an informed, expert, and experienced person while making judgments.

2. When making group or family choices, it is preferable to solicit the input of all members of the group.

3. Try to improve your self-awareness to make better decisions.

4. Maintain and improve our self-confidence while not allowing others to make personal decisions for us.

5. Accept personal accountability for the outcomes of our decisions.

6. Manage and manage our emotions to make judgments that are more sensible.

7. When making judgments, consider all elements of the problem.

8. Examine the good and negative repercussions of our decision before adopting it and assign points.

9. When we combine an optimistic view with thinking and cognition, we can make better and more rational judgments.

10. Do not deny others, particularly our children, and the ability to make decisions and enable them to experience making judgments on their behalf.

11. Instill in others and ourselves the courage to make decisions.

12. Factors impacting decision-making, such as accurate information, peer pressure, norms (society, culture, religion), and the media, should all be examined.

13. Talk to your children about some of the most dangerous adolescent decisions to help them understand the ramifications of each choice.

14. Goal-setting is the precursor of decision-making in life. In other words, people who have set short- and long-term goals in all aspects of their lives make better judgments.

15. Reading biographies of outstanding persons in fields such as science, literature, and economics might help an individual make better judgments.

Part 2: The impacts of correct decision-making and its role in happiness

A: Inner peace, creating a quiet life, and extinguishing the flames of sedition

The proper decision provides peace of mind and prevents numerous behavioral and mental diseases, as well as worry. "Remorse makes up for the failure; repay the work with a resolute choice," says Imam Hadi (AS) (Majlisi, 1403 AH, vol. 75, p. 370), implying that sorrow leads to the loss of tranquility. As a result, Imam Hadi (AS) advises against being despondent before making a final decision. According to Imam Ali (AS) (Think before making a decision, before acting, consult, and ponder before entering [in work]). Inner serenity will result if all of these stages are followed diligently. (Majlisi, vol. 55, p. 340, 1403 AH).

For example, it is stated in Surah Al-Furqan "The servants of the All-beneficent are those who walk humbly on the earth, and when the ignorant address them, say, 'Peace!' The essence of this remark is that the Most Merciful's servants do not

challenge the ignorant's ignorance with ignorance. (Tabatabai, vol. 15, p. 331, 1984). That is, they are patient with the proper decision and manage their nerves and emotions, and they do not go beyond the confines of Islamic morality with discipline and self-restraint in the face of unworthy treatment to maintain happiness and peace of mind. They are not captivated and frightened by their fury and rage, and they have the strength, patience, and tranquillity of a mountain, and they do so with dignity and magnanimity.

"The noblest and most honorable servants of God are those who walk the earth with dignity and refrain from arrogance, corruption, and sin," Allama Tabarsi remarked. It is for honor, say the servants of God. That is, nothing more is demanded of God's slaves. As a parent would say, "My child is the one with whom I am content, and he obeys me." He chastises the delinquent youngsters in this manner. It implies "one who operates on his nature and avoids arrogance," according to Imam Sadegh (AS). Some say they walk with patience and wisdom, not losing their cool in the face of others' stupidity and intransigence.

In addition, when the ignorant address them, say, 'Peace!' When the ignorant utter ugly and filthy things to them, they do not answer with ugliness or confuse their tongues with ugly and disgusting words, and they do not sin as a result, or they greet the ignorant. As he says: and when they hear vain talk, they avoid it and say, 'Our deeds belong to us, and your deeds belong to you. Peace be to you. We do not court the ignorant.' (Al-Qasas, 55). "They complain whenever a word is canceled, stating, "Our deeds are for us, and your deeds are for you." God's blessings on you," According to Qatadah, the Muslims' morality was that they did not ignore the uneducated. "They did not disregard anyone uneducated," Ibn Abbas adds (Allama Tabarsi, vol. 17, p. 223, 1415 AH).

B: Avoiding mistakes and slip and immunity from regret

One of the most significant advantages of making the proper decision is that it protects you and others from stumbling and making mistakes that may lead to a variety of problems and anxiety. There is no harm in consulting experts and professionals before making judgments and then leaving the rest to God. In Surah Al-Imran, verse 159, God says: "consult them in the affairs, and once you are resolved, put your trust in Allah." "Avoid doing something that you are obliged to deny or apologize for," states Imam Ali (AS) in Shiite management (Wisdom 321 Nahj al-Balaghah).

C: Being competent in management and leadership

People's success and attaining possessions are highly efficient in bringing happiness to themselves and others because it solves their issues and worries, and one of the achievements of each individual in his life is having decent work at a high level. The use of decision-making abilities is required to achieve this aim. Finding competence for management and leadership is

one of the consequences of decision-making abilities, which is one of the major moral qualities in leadership and management. A person who is the leader and leader of a group will lose the power of reason and choice if he wants to change his mood and kindle the fire of wrath in him with the least incorrect treatment or hearing unsuitable remarks. Imam Sadegh (AS) referenced the Prophet Muhammad (PBUH) via his noble forebears, saying, "The most deserving of pardon is the one who is most capable of punishing them, and the most foresighted among them is the one who controls his wrath more than them." (Majlisi, vol. 71, p. 420, 1403 AH)

D: Increasing productivity

People are always attempting to make the most use of their resources and facilities. The need for this effort is amplified by the lack of resources and facilities, which calls people's attention to the fact that they should always endeavor to make the best use of what they have. Optimal use and efficiency of facilities is possible when people make accurate and consistent decisions about the proper use of resources and facilities to avoid wasting existing resources and services. Moreover, it is only in the shadow of effective and efficient decision-making that one can attempt to make proper use of one's own and others' actual and potential abilities and capabilities. Happiness will rise as productivity rises.

"There would be no poverty (or lack of amenities) with sound planning (right decision making)," the Commander of the Faithful (PBUH) remarked in one of his speeches. (Tamimi Amadi, vol. 6, p. 437, 1410 AH). In addition, he says: "Avoid flaws by being far-sighted" (Sermon 93 of the Nahj al-Balaghah). It is said that planning and decision-making, as well as not ignoring work, not only minimizes the waste of available resources and facilities but also causes people to absorb other resources and facilities.

E: Dealing with threats

Dealing with dangers and responding effectively, as well as avoiding unpleasant repercussions and consequences such as stress, despair, anxiety, and concern, are all good impacts of making the right option. This crucial benefit was emphasized in Imam Ali's (AS) statement: "By looking at the repercussions (and adopting the right decision), safety is attained from the fatalities" (Tamimi Amadi, vol. 3, p. 239, 1410 AH).

F. Determination and resolution towards the goal

To be successful in anything, one must first make the appropriate decision and then act decisively on it. Decision and determination are required for success in every activity. If we consider all human beings to be participants in the race of life, we can confidently state that they fall into one of two categories: one group observes the events and occurring of life but cannot influence them. As a result, they lose this match and are unable to complete it in their favor, which is the loser group. The second group, however, consists of the

competition winners. They make the best decisions for their lives. They benefit themselves and others while also bringing delight to others. A decision-maker who is indecisive is as worthless as a bad decision. "God Almighty created His prophets and messengers strong and resolute in their decisions," declares the Commander of the Faithful (PBUH).

Here are some successful men:

Albert Einstein failed the college admission exam, but with the proper judgment and perseverance in practice, he rose to the top of his profession. Galileo moved from the sewing shop to the historical stage as well. Imam Ali's (PBUH) pious master was one of the greatest demonstrations of resolve and willpower. In a letter to one of the governors, he claimed, "I promise to God, if all the Arabs organize against me, I would never turn my back on them." Despite being hounded by tyrants and exiled from his homeland for numerous years, Imam Khomeini stood firm in his beliefs and decisions. He returned to Iran with an iron determination after year's away, saying to a big gathering in Behesht Zahra: (I will appoint the government; I will appoint the government with the support of this nation). He put his decision into action with zeal and founded the Islamic Republic's administration.

Belief in God is the source of all happiness and prosperity. Belief in God is a powerful motivation for positive action and effort in life. If faith is reinforced and enters deep into the human heart, it will make man resolute in his choice, regardless of how tortured and pushed he is. Imam Sadegh (AS) says: The believer is taken down from the high peak, yet his or her religion is not lessened (Majlisi, vol. 67, p. 362, 1403 AH). In addition, He says: "when the features of situations are obvious, decide immediately and firmly and take action." Determination leads to success in human activities, and success leads to satisfaction and joy.

G: Increasing dignity and pride

Honor is one of the gifts that everyone desires. Everyone wishes to be loved and admired by others. Even persons who participate in harmful activities believe that they gain rank, respect, happiness, dignity, and pride because of their actions. Indeed, they believe pleasant action to be humiliating; otherwise, they would not crave humiliation. Reforming such persons requires changing their thinking and viewpoint to act differently. For such people, providing insight and cognitive growth is critical. Those who are familiar with the behaviors that result from religious injunctions seek dignity in making the best judgments possible. Wrong judgments can not only cause dishonor, but they also place him in a position of shame. "The most humiliated persons are those who insult people and spew insults," says Imam Sadegh (PBUH) (Saduq, vol. 4, p. 396, 1413 AH). As a result, one cannot pursue dignity, pride, or happiness by insults, but rather through appropriate language and respect.

H: The emergence of a pleasant and refreshing life in front of the people

One of the benefits and side effects of decision-making abilities is that it leads to a positive and refreshing existence in front of others. The Islamic Corps seized many pagans during the invasion of Mecca. They were certain that the Prophet (PBUH) would uproot them and their whole lifestyles. Saad, one of the Islamic Corps' flag bearers, exclaimed, "Today is the day of vengeance, the day of losing the population's respect and the adversaries' possessions, and the day of the Quraysh's humiliation." "Today is the day of kindness, the day of Quraysh," the Holy Prophet (PBUH) stated, turning a harsh phrase into a loving slogan. "Today is the Quraysh's day of kindness and respect. "Take the flag and enter Mecca," he told Imam Ali (AS) (Halabi, vol. 3, p. 22; 1426 AH).

It is also recorded in the biography of that Imam that someone insulted "Qanbar," the nobleman's servant, one day in his presence. Ghanbar was eager to respond. Then Imam Ali continued, "Imam Ali (AS) called Qanbar and said: "O Qanbar, be calm. Do not take your blasphemers for granted to please the Lord, anger the devil, and punish your enemy (for punishment is worse for her than disregard). Nothing will irritate the devil more than restraint and tolerance; I vow by the God who divided the seed and formed human beings. Silence is not penalized in the eyes of the fool and the uninformed. (Sheikh Mofid, p. 119, 1403 AH). This attitude and reaction of the Holy Prophet (PBUH) demonstrate the importance of having a good decision-making talent since it was the highly skilled decisions that attracted a large number of people and gained societal approval. One of the most significant aspects of pleasure is social acceptance. People's style of life has a crucial part in spiritual health if it is understood, liked, and attractive to them. The Holy Prophet (PBUH) and the Ahl al-Bayt (AS) employed proper attitudes and right actions to draw people to Islam and God Almighty, the reason for this was nothing more than a way of life that is appealing to the people, and this is permissible. So far, it has maintained the people's affection for the Prophet Muhammad (PBUH) and the Ahl al-Bayt (AS) alive.

Conclusion:

One of the features of a healthy person is the ability to enjoy happiness, and there are several methods for reaching it. Meanwhile, both religious teachings and psychological research affirm that they are key elements in promoting people's pleasure throughout their lives. Creating inner peace, a quiet life and extinguishes the flames of chaos, prevents mistakes and escapes regret, qualifies for management and leadership, increases productivity, copes with threats, and determination and resolution towards goals. In addition, the increase in dignity and pride, and create a lively and refreshing life in front of people are all benefits of appropriate decision-making skills.

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