

Ways to Achieve “Mutual Consent” in Social Interactions According to Qur’anic Teachings

Mohammad Kazem Shaker  * Professor of Quran and Hadith Sciences,
Allameh Tabataba’i University, Tehran, Iran

Abstract

The level of satisfaction of individuals with life is one of the important criteria in the ideal lifestyle, and "mutual satisfaction" is one of the crucial manifestations of "satisfaction with life." Speaking of "satisfaction" in bilateral relationships implies the presence of both "Rāḍī" (well- pleased) and "Marḍīyy" (pleasing) aspects for both sides of these relationships. Considering the presence or absence of these two qualities in interpersonal relationships, three conceivable assumptions are possible: 1) Both parties are "Rāḍī" with each other, hence each party is also "Marḍīyy" with the other; 2) Only one of the parties is pleased with the other, therefore one is "Rāḍī" and the other is "Marḍīyy"; 3) Both parties are not "Rāḍī" with each other, hence neither is "Marḍīyy" with the other. The best case is the first assumption, and the worst case is the third assumption. When we find ourselves in the third situation, we must strive to at least transform it into the second assumption and then elevate the second assumption to the first assumption. But how is this transformation possible? The present study suggests that in one's interactions with others, instead of expecting to find oneself "Rāḍī," one should try to "Rāḍī" the other and let oneself become "Marḍīyy" with the other; because in order to be "Rāḍī" with the other, we do not have control over all the factors

* Corresponding Author: mk_shaker@yahoo.com

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that lead to satisfaction, as we cannot determine or change the behaviors of the other party according to our desires. However, everyone has the choice and actions are up to them and can act according to the desires of the other party. If both parties in all bilateral relationships follow this recommendation, they will reach the ideal situation (the first assumption), which means being "Rāḍī and Marḍīyy at the same time."

Keywords: Lifestyle, Satisfaction, Life Satisfaction, Interpersonal Satisfaction, Rāḍī" (well- pleased), Marḍīyy (pleasing).

1. Introduction

Life satisfaction is one of the key terms in both Eastern and Western literature.¹ This is because life satisfaction is the best indicator that can measure individual and social happiness and success. In the balance of life, no weight can equal the weight of "Life Satisfaction" on the scale of happiness. To clarify the problem statement, two necessary introductions need to be explained.

1.1. First Introduction: The Importance of Interpersonal Satisfaction in Bilateral Relationships

Humans are beings intertwined with the description of being "Social." Therefore, the statement "Human is a social being" is a point of agreement among intellectuals in the field of human sciences, even though some consider it "Innate" and others consider it "Necessarily" social. Human social life is full of "Bilateral Relationships" between individuals. In the home and family, the bilateral relationship between spouses is at the core of these interpersonal relationships, with the bilateral relationships between "Parents and Children" and "Children

1. Life Satisfaction is defined as follow: Life satisfaction is the way persons evaluate their lives and how they feel about where they are going in the future. It is a measure of well-being and may be assessed in terms of mood, satisfaction with relations with others and with achieved goals, self-concepts, and self-perceived ability to cope with daily life.

It is also said in the measure of life satisfaction for happiness: Happiness or subjective well-being can be measured in terms of life satisfaction.

with Each Other" branching out from it. In total, the institution of the family consists of important and intertwined relationships of mutual and bilateral nature.

Warmth and coldness in the home and family, and happiness and bliss in family life, depend on the nature of these relationships; sometimes violent encounters in family relationships can turn the home and family into a burning hell, and sometimes the pleasantness of these relationships can create a paradise that can only be described as "Īshatun Rāḏīyah: a well-pleased life." When children reach the age of formal education and step into their second home, school, the nature of bilateral relationships between "Student and Teacher," "Parents and Educators," and "Students with Each Other" can determine a good or bad fate for them. As they grow up and want to enter the work environment, other connections lie ahead of them; the quality of interpersonal relationships between "Worker and Employer," "Employee and Manager," and "Colleagues with Each Other" in the workplace can determine the high or low productivity of material and spiritual products and outputs of executive, economic, scientific, and cultural institutions. At a broader level, the relationships between people and rulers are a bilateral relationship where satisfaction or dissatisfaction with each other can affect national power. Most importantly, in a religious and monotheistic community, a good relationship between a person and their God can bring peace, spirituality, and purity, and the descent of divine material and spiritual blessings, while an undesirable relationship between a person and the essence of existence can turn them into a runaway slave and create an environment of anxiety, disturbance, mental insecurity, and identity crisis, leading to worldly and otherworldly punishment and torment for the individual and society.

In all the mentioned cases, "Mutual Satisfaction" plays an unparalleled role in leading a person to the highest peaks of happiness and well-being. Mutual satisfaction can create a soft bed of mental tranquility and psychological security, placing the individual and society on the path of excellence and all-round elevation. Conversely, mutual dissatisfaction can create a bed of difficulties and discord,

breaking all existing connections, even natural and innate bonds between people, one after the other, and with a negative force and escape from the center, hurl the bond into a "Burning Life" desert, turning a person who should find divine identity¹ with a calm heart and a secure soul with the two qualities of well-pleased and pleasing (Rādī and Marḍīyy), and settle next to the "Malīkin Muqtadir²: a Sovereign, Perfect in Ability", from an identity perspective, turn into a being "Without a Place" and settle in his "Nowhere Land."

1.2. Introduction to the Second: Different States of Satisfaction in Bilateral Relationships

Mutual satisfaction in bilateral relationships gives rise to two important and key concepts, Rādī and Marḍīyy. When one party is satisfied with the other, naturally the other party can be considered as "Marḍīyy." It means someone or a party that is the subject of satisfaction for the other person or party. With this statement, it can be said that in every bilateral relationship, depending on the extent to which the parties are satisfied or dissatisfied with each other, three conceivable situations arise:

- 1) Both parties are satisfied with each other;
- 2) Only one of the parties is satisfied;
- 3) Neither of them is satisfied with the other.

The second situation, depending on which of the two parties (for example, A and B) is satisfied with the other, can be transformed into two states. Therefore, a total of four conceivable situations exist. To better understand these four different situations, let's take the example of the relationship between a teacher and a student. In a school, a teacher can have one of the following situations with each of his students:

A) Both the teacher and the student are satisfied with each other. For example, the teacher's desire is for the student to be respectful,

1 . [To the righteous it will be said], "O reassured soul-Return to your Lord, well-pleased and pleasing [to Him] (al-Fajr/27-28)

2 . Indeed, the righteous will be among gardens and rivers, In a seat of honor near a Sovereign, Perfect in Ability (al-Qamar/54-55)

organized, and diligent in studies, and in this assumption, the teacher deals with such a student. The student's desire is for the teacher to be kind, ethical, and teach well. In this scenario, the student also has such a teacher. Therefore, when both the teacher and the student are "Well-pleased" with each other, each party is naturally "Pleasing" to the other. This is the best state of a bilateral relationship. In this example, both the teacher and the student can be considered to possess the two qualities of being "Well-pleased and pleased."

B) The student is satisfied with the teacher, but the teacher is not satisfied with the student. For example, the student has a teacher who is ethical, kind, hardworking, and knowledgeable, meeting all the expectations the student has of a good teacher, so the student is fully satisfied with the teacher. However, when asked about the student, the teacher expresses dissatisfaction with the student because "He does not study as expected" or "Does not complete his assignments properly." In this case, the student is "Satisfied," and the teacher is "Dissatisfied," and as a result, the teacher is "Pleasing" but the student is not "Pleased."

C) In contrast to the previous case, the teacher is satisfied with the student – regarding their being polite and diligent in studying - but the student says that he is dissatisfied with the teacher because he does not teach clearly and explicitly. In this case, the student is pleased to the teacher but the teacher is not pleased to the student.

D) In the third scenario, neither the teacher nor the students are satisfied with each other. The teacher says he is not satisfied with the student because "The student does not study as he wants," and the student says he "Does not like the teacher's teaching method," so he is not satisfied with the teacher. It is obvious that in this scenario, neither party is well-pleased and nor pleased.

Table No. 1: Various states of the teacher-student relationship in satisfaction or dissatisfaction

Traits of the student	Traits of the teacher	Conditions of the teacher and student (four situations)
Well-pleased well-pleased	Well-pleased well-pleased	First situation
Well-pleased non-pleasing	dissatisfied well-pleased	Second situation
Dissatisfied well-pleased	Well-pleased non-pleasing	Third situation
Dissatisfied non-pleasing	Dissatisfied non-pleasing	Fourth situation

Considering the four situations in Table 1, we can clearly understand that the best case in a bilateral relationship, including the relationship between a teacher and a student is the first situation (green situation) in which mutual consent has been reached. Working in such an environment for both parties is pleasing and delightful and not only is it not boring, but also it leads to the positive energy which regularly comes from both of them and enters the soul of the parties. The fourth position (grey) is the worst situation in which living and working are very exhausting and stressful. The second and third situations (yellow) are intermediate situations in which there is mutual consent. This is a portrayal of the four situations using the relationship between teacher and student. Consider that everyone in her/his life has several bilateral relationships with others, and to what extent can be the type of situation for his/her mind, pleasing, energizing, or disastrous and fatal? Explaining these two points, the question is how to improve the quality of a bilateral relationship by creating satisfaction in the parties towards each other. How can we lead the second and third situations to the first one or promote the fourth situation to the third or second situations even to the first situation? No doubt, satisfaction is one of the dreams of anyone in life and it is associated with the peace of mind and soul. However, in many cases, personal satisfaction requires mutual consent. The important question here is what is the best and

closest way to achieve satisfaction in bilateral relationships? Despite the topics discussed by Islamic scientists and mystics in important books on ethics such as Akhlāq Nāsirī, Jāmi’ al-Sa‘ādāt and Mi‘rāj al-Sa‘ādah on “Submission” (Taslīm) and “Satisfaction” (Riḍā’) and also some researchers on life satisfaction – which typically general topics have been discussed – the mutual consent is rarely discussed. The present study will answer the question according to the Holy Quran and Islamic hadiths and by the answer, will provide with the people a practical and relatively simple way to enjoy the individual and social results and benefits of “Satisfaction”.

2. The Position of Satisfaction in Islamic Ethics

Undoubtedly, satisfaction is an attribute that is obtained from the human mind and provides confidence and calmness for the spirit and soul. Hence, it is expected that this issue has been discussed widely in the books of Ethics. In Ethics, various human attributes are discussed; four attributes including “Justice, wisdom, chastity, and bravery” are counted as the main moral attributes. So, the question is arised: What is the position of “Satisfaction” as a moral and human trait in the moral system? Therefore, discussion about “mutual satisfaction” can be an important social-ethical discussion on which the mental health of society is dependent. Although the Islamic morality books contain some social virtues, such as optimism in people, courtesy and obeisance, modesty, generosity, honesty, and truth, and some social moral vices such as envy, pride, ambition and principal-ship, hypocrisy, lying, evanescence and captious, they have not pointed to “mutual satisfaction” as one of the most important topics in social ethics.

Ethics books look at “Satisfaction” topics, only from the viewpoint of submission to divine destinies. Khāji Naṣīr al-Dīn Ṭūsī, in his book, explained about a dozen moral traits as the subset of “justice”, and one of them is “submission”. He said, “Twelve characteristics are in the subset of justice: first honesty, second affection, third loyalty, fourth compassion, fifth devotion to relatives, sixth Punishment, seventh Good partnership, eighth good judgment,

ninth Intimacy, tenth submission, eleventh trusting, and twelfth worship (Ṭūsī, 1954, p 115). Then, he explains a few lines about each of these characteristics. Mullā Muḥammad Mahdī Narāqī, in his book, which is a classical Islamic ethics course, provides the following discussion of “Sakhaṭ” about the meaning of satisfaction, the virtue of contentment, satisfaction of God, denial of disapproved consent, agreement of consent and prayer, the way of obtaining consent and submission for divine decree (cf. Narāqī, 1988, V. 3, pp. 202-213). Following him, his son, Mullā Aḥmad Narāqī, also recounted these debates to be shorter and took advantage of Persian poets in his book (cf. Narāqī, 2013, pp. 651-658); although all discussions of Islamic morality scholars are devoted to the satisfaction of a servant to divine actions and decree. Hence, theorists and scholars of Islamic morality never paid attention to talk of "Consent" as an argument that is attributed to "Social morality." Thus, all researchers of social ethics issues should pay more attention to this issue and review the ways to achieve social and mutual consent and its obstacles.

3. Mutual Satisfaction and Its Importance in the Qur'an

Holy Quran, in closing verses of surah al-Fajr, which is in the eschatological climax, addresses the humans having a safe soul, and says, [To the righteous it will be said], "O reassured soul, Return to your Lord, well-pleased (yourself) and pleasing [to Him],

And enter among My [righteous] servants
And enter My Paradise." (Q 89:27-30)

Muḥammad Ḥusayn Ṭabāṭabā'ī, a prominent Shi'a commentator, writes about the relationship between confidence and satisfaction, “When the soul of a God’s servant is satisfied with his Lord, this satisfaction will require servant’s consent to divine fate. When a person is satisfied with his Lord’s sentence, also God will be pleased with him. That is the cause why the term “Marḍīyyah” (pleasing) followed after “Rāḍīyah” (well-pleased). The "confidence" and then obtaining "consent" causes the man to be insured against corruption and deviation so that neither material benevolence leads him to corruption, nor does his poverty bring him into blasphemy and

superiority and arrogance (Ṭabāṭabā’ī, 1991, V. 20, P. 285)

In four chapters in the Quran, when speaking about the bilateral relationship with faithful servants of God and the good deeds, this phrase runs, “Allah be pleased with him and they will be pleased with Allah” (Q 5:119; 9:100; 58:22; 98:8). The Quran refers to this satisfactory relationship as “massive redemption” (Q 5:119) and this belongs to those who are modest to God (Q 98: 8). The Quran has stated elsewhere that only those of Allah’s servants having knowledge fear Him (Q 35: 28).

Another verse that is brought in the Holy Qur’an concerning consent is in a chapter called Maryam, where Zechariah wants God to give him a son that will be “Rāḍī”: O! my Lord, grant me, from Yourself, an heir. To inherit me, and inherit from the House of Jacob, and make him, my Lord, well-pleased (Rāḍī)” (Q 19:5-6). According to the Qur’an commentators the word “Rāḍī” means “Marḍīyy” (pleasing) (cf. Ṭabarsī, 1992, V. 3, p. 503; Ṭabāṭabā’ī, 1991, V. 14, p. 9).

In this verse, we see that being “Marḍīyy (pleasing)” has priority to being “Rāḍī (well-pleased)”. Human beings should try to satisfy people and God in the mutual relation between himself and others and also between him and God. Everyone should see what reasonable and legitimate expectations others have of him, and then he should try to be someone they expect. Also, he should avoid doing things that make the other party upset. This relationship includes relationships between family members, relations with neighbors, fellow citizens, fellow countrymen, their counterparts, and fellow human beings. In all of these cases, each person must see how it should be to become pleasing to others.

These relationships include all types of relationships such as relationships between family members, neighbors, fellow citizens, countrymen, fellow religions, and fellowmen. In all these cases, each person must see how he can please others. Therefore, we should not mean "Satisfactory" only as God's satisfactory, but we should mean it in a general meaning. Even if we say that the meaning of the word "Pleasing" in this verse of the Qur'an (Q 19: 6), only means to be

pleased with God, in this case, we also say that someone who is not pleased with God's people is not pleasing with God! It is stated in a tradition: "Whoever is not grateful to God's creature, is not grateful to the Creator" (Şadūq,1983, vol. 2, p. 24; Kulaynī, 1981, vol. 2, p. 66; Hurr 'Āmilī, 1985, V. 15, P. 315), so we can say "Whoever is not pleased with God's people is not pleased with God either"; likewise the words of Imam Husayn (AS), during his trip to Karbala and even in the last moments of his worldly life show that he always tried to please God. When he left Mecca, he said in a sermon: "The pleasure of God is the satisfaction of our Ahl al-Bayt; therefore, we are patient with his calamity" (Amīn 'Āmilī, 1982, V. 1, p. 563). This speech of Imam Ḥusayn (AS) reminds us of a verse by Mawlana that says: I taste his pleasures even in trouble;

I am surprised by him, I am surprised by him, I am surprised by him¹.

Also, in the last moments of his life, Imam Ḥusayn (AS), said in the pit of the slaughterhouse: Oh my God! I am satisfied with your satisfaction, I wait for your calamity, and there is no God but You" (al-Makkī, 2002, p. 353; al-Qundūzī, 1995, p. 413). This saying of Imam Ḥusayn (AS) shows that inner satisfaction with life is one of the vital factors of success. Inner consent makes a person live in the best mental and spiritual conditions despite the most difficult conditions and having many problems. This satisfaction reaches the highest stage of effectiveness when it coincides with divine satisfaction. A clear example of this is the manifestation of this human-divine quality in a person like Imam Husayn on the day of 'Āshūrā, who with the phrase "O! God, I am satisfied with your satisfaction," showed that if someone seeks to obtain divine satisfaction, he can Pass all internal and external obstacles and make himself and his way eternal.

1 . In original Persian: "Dar Bala Ham Michasham Lazzat-e Ou – Māt-e Ouyam Māt-e Ouyam Māt-e Ou"

4. Fields and Important Factors to Achieve Desirable Mutual Satisfaction

There is no doubt that no man likes to be unhappy in his life. All people are seeking satisfaction in their personal and social lives, but it is not always so. Here the question is: How can we change the second, third, and fourth situations to the first situation that is mentioned in the second point of this paper (Table 1)? To achieve a compromise on mutual relations, it is necessary for all people in every relation, to pay attention to what follows; by considering these points, they can move on the road of life with full confidence and reach the higher goal. In contrast, lack of attention to them can cause one to drive with anxiety on a road that is full of tension and roughness that results in collision and finally death.

4.1. Trust-building as a Basis for Making Mutual Satisfaction

Confidence and trust between people is the cornerstone of social satisfaction. The Holy Quran after addressing “al-Nafs al-Muṭma’inna” (the reassured soul), says: “Come back thou to thy Lord, well-pleased (thyself), and well-pleased Unto Him!” The juxtaposition of “al-Muṭma’inna” and “Rāḍī and Marḍīyy” indicates that satisfaction originates from confidence. If we compare social life to a trading market, confidence is the most important capital (asset) of this market. On the contrary, mistrust is like a fire that destroys all properties of the market. So in all social relationships, the first important task that should be considered is trust-building. Trust-building is a good platform for the wheels of social life. You might have a road that is as clear as a mirror, and in this case, you could drive at high speed confidently, and reach the goal by spending the least possible time and without any trouble; by contrast, you may have a rocky road that could happen at any moment it stop you from moving. So, to have a satisfying social relationship, all of the people who are involved in such a relationship should use different trust-building methods to provide the best basis for the movement of wheels of their relationship (cf. Vali zade, 1983).

In the absence of trust, people play roles for each other and as a

result, their effectiveness is reduced and finally, lack of confidence affects their satisfaction and morale. Some researchers summarized hidden key aspects of the concept of “Trust” in five dimensions that are as follows: 1. Integrity; 2. Competence; 3. Sustainability; 4. Loyalty; 5. Being honest (Panahi, 2009, p. 91). Even the believer’s satisfaction with God’s decree is based on God's traits that make full confidence in servant. Imam Sajjad in prayer thirty-fifth of *Ṣaḥīfah al-Sajjādiyyah* that is called “Prayer in satisfaction with fate” says: Servant’s satisfaction with God’s verdict and judgment is because of the servant’s confidence in God’s justice and grace.

4.2. Being “Well-pleased to Others”, the Best Facilitator in Bilateral Consent

In a bilateral relationship, it is better to start with being “Well-pleased to others” than being well-pleased. We cannot always expect to be well-pleased in daily interactions with people. To be satisfied with available situations that we are interacting with, in many cases, we face obstacles that we are not able to overcome. So, if all of the people who go out in the morning expect to go home at night happily, this expectation can be an ideal and unrealistic one. If people always expect to be "Well-pleased", in the sense that others will please them, then perhaps, in most cases, people will go home "Dissatisfied" rather than satisfied by their counterparts. So what should we do to obtain the quality of “Satisfaction” at a high level?

A practical solution to this point is that everyone should try to please others instead of trying to be well-pleased. In other words, instead of being well-pleased, accept the role of being pleasing to others in life. This is a role that its performance is in our hands, and there is no obstacle in it. So every individual should know about others' expectations. After finding their reasonable expectations, s/he should think of a practical way to fulfill them. For example, a student should know about the administrator or teacher’s expectations of himself and try to meet them. Also, a teacher should find out what the student’s expectations are to select him as a good or excellent teacher. *Khājī Naṣīruddīn Ṭūsī* in his book called “*Nāṣirī Ethics*” elaborates on

one of the good tempers that a good woman should consider in her relationship with her husband: A good woman bears the sufferings for the love of his husband. (Ṭūsī, 1954, p. 220). Also, we should expect such a good temper from the man, and he should behave so that he bears suffering for the sake of his wife. If anyone in their daily interaction with others behaves in such a way that satisfies the others, he feels the satisfaction and will be "well-pleased". In other words, is well-pleased “Marḍīyy” can solely satisfy people? It is the best feeling that a person knows the others are satisfied with him. Moving from Mecca toward Kūfa, Imam Ḥusayn (AS), said to his companions: "God’s satisfaction is our satisfaction”. Also, he said in his last speech just before his martyrdom: O God, I am satisfied with Thy satisfaction (Makkī, 2002, P. 357). We can observe that the approach of the family of the Prophet Mohammad has been based on being “Pleasing” (Marḍīyy) to their Lord. They always see their satisfaction in God’s satisfaction.

4.3. Recognizing that Social Relations Are Two-sided

Life is full of roads that we believe are two-sided, not one-sided. Not believing in them makes us consider the entire width of the road of life as our own and sometimes we use the left side and sometimes the right side of the road. We should know that driving down the two-sided road with the illusion of being one-sided not only reduces the hope of reaching but is dangerous as well. One of the requirements of this recognition is, as we expect others to respect us, we should respect them. Whatever we like for ourselves, we should also like it for others and whatever we do not like for ourselves, we should also not like for others. In short, the rights we hold for ourselves should be considered for others as well.

4.4. Recognizing the Rights of the Parties; Being Convinced of Our Rights and Acknowledging the Others’

The acquaintance of parties to the rights of each other is important in creating mutual satisfaction. The cause for a lot of dissatisfaction is that sometimes, firstly, people do not have enough information about

their mutual rights, and secondly, either both sides and one side is not convinced of their rights and wants something more than it. We may have some disagreements about legislation and legal systems, but we must admit them as long as they are legal. For example, despite the lack of equality for male and female inheritance, for legal reasons, someone, who has accepted the Islamic inheritance law in the legal system, should accept its implementation. Thus, one of the things regarding mutual relations to which more attention should be paid is the transparency of the legal rights of any of the parties.

4.5. Awareness of the Expectations of the Other Party

The fifth issue in achieving mutual satisfaction is that people should be aware of the expectations of the other party. For example, a man should know his wife's expectations, and vice versa, the woman also should know about her husband's expectations accurately. If we want to make clear a more concrete example, the two-sided road is a good example for this case as well. Someone who drives on a two-sided road should see all vehicles that are moving near his vehicle and should be careful about them. He should consider the distance from them, their speed, and his speed to move smoothly and to avoid accidents, especially at night when he should be more careful and move with bright lights and enough light. Every driver should know that car lights are not for decorating the car, but to see the road and the opposite cars better and more accurately. In this case, when he intends to overtake, he adjusts the speed of his car according to the distance and speed of the opposite car.

4.6. Saying the Expectation to the Other Party

Apart from the fact that each party should know the expectations of the other party, each party should announce their expectations to the other party. In many cases, we may experience self-censorship and hide our expectations from the other party. This makes the other party not aware of our expectations. Then, over time, we are left with a pile of expectations that the other person ignores, and we usually blame the other person for not meeting our expectations. This is while we are

guilty of hiding them. Here again, we refer to the example of a two-way road. Every driver must be aware of the other party's vehicles and their position and keep an eye on them, but this does not prevent them from announcing the presence of the other party's vehicles. For example, by turning on the lights during the day or changing the light of the car lights (high beam and low beam) at night, we inform the driver on the other side to be careful lest his high speed causes a fatal accident.

4.7. The Role of Love in Creating and Deepening Satisfaction

The last but not least factor to create mutual satisfaction and its continuance in life is “Mutual Love”. Cases such as trust-building, recognizing “Mutual Social Relations”, the awareness of the other party’s rights in mutual relations, understanding the other party’s expectations, and announcing our expectations to the others are necessary but not enough to create perfect satisfaction. All these things are like building materials that can be made into a strong building only with the help of sticky mortar and their correct arrangement. What plays such a role in mutual relations is “Love”. Mullā Muḥammad Mahdī Narāqī, in his book called “Jāmi‘ al-Sa‘ādāt”, writes: satisfaction is the fruit of love; because a lover loves everything about his beloved and consents to it (Narāqī, 1988, p. 202). The great scholar of ethics, Mullā Aḥmad Narāqī, has also dedicated a chapter in his precious book “Mi‘rāj al-Sa‘ādah” (The Ascendant of Happiness) with the title “Satisfaction is one of the fruits of love”. He writes: You should know that 'the office of satisfaction' is one of the fruits of love and the result of that attribute, because loving someone requires satisfaction with the actions of the beloved, and finding pleasure in it (Narāqī, 2013, p. 654). Anyone in a mutual relationship should know the other party as his lovely friend and would be a lovely friend to the other. We should always remember this speech of Hāfiz:

Plant the tree of friendship, that, the fruit, the heart’s desire brings
Up-pluck the bush of enmity that countless troubles bring
(Hāfiz, Ghazal no. 151).

We end the last part of this paper by Mawlana poem that said:

Through Love, all that is bitter will sweet
Through Love, all that is copper will be gold.
Through Love, all dregs will turn to the purest wine
Through Love, all pain will turn to medicine.
Through Love, the dead will all become alive.
Through Love, the king will turn into a slave
Through Love, He will be God's popular man
Though he was a "Seeker" (Arabic: Ṭālib), by love became the
"Sought" (Arabic: Maṭlūb) (Rumi, Mathnavi, verses No. 1529-1532).

Maybe we can say the parallel of "Seeker (Ṭālib) and the sought (Maṭlūb)" in Rumi poem is like the topic of "Well-pleased (Rāḍī) and pleasing (Marḍīyy)" in our paper.

5. Conclusion

According to what we said, the following points could be emphasized as a result of this essay:

1. Happiness (Sa'ādat) cannot be measured by anything except "Life Satisfaction", and "Bilateral Satisfaction" is one of the most important foundations to achieve comprehensive satisfaction.
2. Mutual consent in social relations is one of the topics that have been less paid attention to in classical ethics, and it should be examined from the moral aspect in addition to the psychological and sociological aspects.
3. Vital point that should be considered in mutual satisfaction is that every person should attempt as far as he can and the law and Shari'ah allow, setting his behavior and action to satisfy the others. It means that he should try to be pleasing (Marḍīyy) rather than be well-pleased (Rāḍī).
4. Building trust is the most important platform for the flow of "Satisfaction" of the parties. Without building trust, one can never expect the parties or even one of the parties to achieve the desired satisfaction.
5. According to the Qur'anic teaching about Zakaria's prayer about Yahya who asked God to make him "pleasing" (Marḍīyy) and also according to Imam Husayn (AS), we learn this principle that in a

bilateral relationship, each One of the parties should try to satisfy others more than he wants to be satisfied with "The other".

6. Believing in the reciprocity of social relations, knowing the rights of the parties, recognizing the rights of the other, being satisfied with one's rights, understanding the expectations of others, and announcing the expectations to the other are considered the most important conditions for obtaining satisfaction.

7. Ethic scholars have said that "Satisfaction" is the fruit of the tree of "Love," therefore, all the issues mentioned above are the materials needed to build a beautiful palace of consent, but it is love that can create an unbreakable bond between all of them.

ORCID

Mohammad
Kazem Shaker



<https://orcid.org/0000-0003-3451-1231>

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