

Causes Of Misery

What were explained are the conducts, which cause salvation of humanity. There is some behavior, which is against the felicity and should be avoided to receive salvation.

Polytheism (Shirk)

The Qur'an says,

“Whoever invokes besides God another god of which he has no proof, his reckoning will indeed rest with his Lord. Indeed the faithless will not be felicitous.” (Qur'an; 23:117)

Polytheism is the worship of (or belief in) multiple deities usually assembled into a pantheon of gods and goddesses, along with their own religions and rituals. In most religions, which accept polytheism, the different gods and goddesses are representations of forces of nature or ancestral principles.

Polytheism still represents much of the world. Except for the monotheistic religions of Christianity, Islam and Judaism, most of the world's religions are overwhelmingly polytheistic. Polytheism characterizes the beliefs of Hinduism, Mahayana Buddhism, Confucianism, Taoism, and Shintoism in the East, and also contemporary tribal religions in Africa and the Americas. These religions are widely practiced throughout the world.

Unlike Christian, Jewish, and Islamic doctrine, there is rarely an absolute truth associated with polytheistic thinking: Ideas of morality (notions of right and wrong) are relative to the individual or culture; each believer is free to worship the god of his or her choice in the manner of his or her liking. As a result, each person is free to behave as he or she sees fit. Although polytheistic systems provide flexibility and a relativistic lack of accountability, they often leave followers with no sense of ultimate purpose and no prospect for eternal hope. According to the Qur'an, polytheism is a great injustice,

“When Luqman said to his son, as he advised him, “O my son! Do not ascribe any partners to God. Polytheism is indeed a great injustice.” (Qur'an; 31:13)

Almighty God describes in the Qur'an that whoever sets up partner with God in worship, he has forged a

lie, which is the gravest and unforgivable sin and has strayed far away from the Right Path,

“Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Moreover, whoever ascribes partners to God has indeed fabricated [a lie] in great sinfulness.” (Qur’an; 4:48)

“Indeed God does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. Moreover, whoever ascribes partners to God has certainly strayed into far error.” (Qur’an; 4:116)

However, monotheistic faiths (such as Islam) teach that there is absolute truth; humankind is on earth for a purpose; and eternal salvation is possible for those seeking a romantic and mystical relationship with the One true God.

The Qur’an mentions that monotheism is an important condition for meeting the Lord in the Day of Resurrection,

“Say [O, Messenger!], “I am just a human being like you. It has been revealed to me that your God is the One God. Therefore, whoever expects to encounter his Lord let him act righteously, and not associate anyone with the worship of his Lord.” (Qur’an; 18:110)

The Qur’an introduces worshipping the One God as a divine testament, and forbids the worship of Satan,

“Did I not pledge to you, O Children of Adam that you should not serve Satan, for he is your most ardent enemy and [that you should] worship Me [alone]. That is a straight path.” (Qur’an; 36:60–61)

According to the Qur’anic teachings, it is just the One God, who must be worshiped,

“Your Lord has decreed that you shall not worship anyone except Him, and [He has enjoined] kindness to parents.” (Qur’an; 17:23)

“Do not invoke another god besides Almighty God; there is no god except Him. Everything is to perish except His Face. All judgment belongs to Him, and to Him you will be brought back.” (Qur’an; 28:88)

The best way to achieve monotheism is thinking about the creation. The Qur’an says,

“Had there been gods in them (the heaven and the earth) other than Almighty God, they would surely have fallen apart. Glory be to God, the Lord of the Throne, of what they allege concerning Him.” (Qur’an; 21:22)

“Your god is the One God, there is no god except Him, the All-beneficent, the All-merciful. Indeed in the creation of the heavens and the earth, and the alternation of night and day, and the

ships that sail at sea with profit to men, and the water that God sends down from the sky with which He revives the earth after its death, and scatters therein every kind of animal and the changing of the winds, and the clouds disposed between the sky and the earth, are surely signs for a people who apply reason.” (Qur’an; 2: 163–164)

Monotheism is the declaration of all prophets¹ and they have invited to it. The Qur’an says,

“When the apostles came to them, before them and in their own time, saying, “Worship no one except God...” (Qur’an; 41: 14)

As a conclusion, we can say that unity is the most important way of salvation, so to get rid of entanglement, Jonah (the man of the fish) wholeheartedly cried out in the darkness of the belly of the whale,

“There is no god except You! You are immaculate! I have indeed been among the wrongdoers.” (Qur’an; 21:87)

Greed

The Qur’an says,

“Therefore, you shall reverence God as much as you can, and listen, and obey, and give for your own good. Anyone who is protected from his own stinginess (and greed), these are the successful ones.” (Qur’an; 64: 16)

The sources of every sin are three matters: arrogance,² which caused Satan to behave the way he did, greed,³ which caused Adam to be expelled from the garden, and envy,⁴ which emboldened one of the sons of Adam against his brother. He who protects himself from these three matters will be protected from evils. Unbelief comes from arrogance, disobedience comes from greed, and transgression and injustice come from envy.

Greed is the tendency to selfish craving, grasping, and hoarding. It is defined as “a selfish or excessive desire for more than is needed or deserved, especially of money, wealth, food, or other possessions.”

Greed is the reason why one finds no satisfaction even after he acquires it. A greedy person is preoccupied with his greed from the moment he wakes up until he goes to bed at night.

If someone wants to eradicate his greed, instead of giving his attention to things he wants but does not have, he should be mindful to take real pleasure in what he does have. One of the factors in greed is a disappointment even in great success because of the background thought that there is always more to be had. To avoid that, one should immerse himself in the sensory and visceral pleasures of what he does have.

Contentment, which is the opposite of greed, comes from an inner understanding carried over from the past life. This understanding, which is the knowledge of the relative world, results in his being content and not running just after this worldly life. The believer knows that this worldly life is temporary and the real life will begin after this worldly life.⁵ He also knows that God Almighty comprehends all things.⁶ Therefore, the one who wants to attain salvation should not cling to the earth⁷ and follow his base and vain desires. He must try his best to be among those who are concerned with the Hereafter. The Qur'an states,

“Among the people there are those who say, “Our Lord, give us in this world,” but for such there is no share in the Hereafter. Moreover, among them there are those who say, “Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.” Such shall partake of what they have earned, and God is swift at reckoning.” (Qur'an; 2: 200-202)

The conscious people, who believe in death and the Hereafter and in these verses of the Qur'an, are not greedy:

“Every soul shall taste death, and you will indeed be paid your full rewards on the Day of Resurrection. Whoever is delivered from the Fire and admitted to paradise has certainly succeeded. The life of this world is nothing but the wares of delusion.” (Qur'an; 3: 185)

“O people, God's promise is the truth; therefore, do not be overwhelmed by this worldly life, and do not let Satan overwhelm you from God.” (Qur'an; 35:5)

This conscious and content people are felicitous because they know the reality of this life and they choose the eternal life instead of this temporary life.⁸ They are not like those who preferred the worldly life to the Hereafter. As the Qur'an says about them,

“The ones who have preferred the worldly life to the Hereafter, and they repel away from the path of God, and they seek to make it crooked. Those are the ones who are in misguidance.” (Qur'an; 14:3)

“The one who opens his heart to rejection, then they will have a wrath from God and they will have a great retribution. That is because they preferred the life of the world to the Hereafter and surely God does not guide the faithless lot. Those are the ones whom [due to their ignorance and persistence in disbelief] God has put a seal on their hearts and their hearing and their sight [as well], and it is they who are the heedless. Undoubtedly, they are the ones who will be the losers in the Hereafter.” (Qur'an; 16: 106-109)⁹

[The Reality Of Wordily Life In The Qur'an](#)

There are many verses in the Qur'an about the reality of worldly life. Some of them are as follows,

“The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth’s vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before. Thus do We elaborate the signs for a people who reflect.” (Qur’an; 10:24)

“Know that this worldly life is no more than play and games, and boasting among you, and hoarding of money and children. It is like abundant rain that produces plants and pleases the farmer. Then the plants turn into useless hay, and are blown away by the wind. In the Hereafter, there is severe retribution, and forgiveness from God and approval. This worldly life is no more than a temporary illusion.” (Qur’an; 57:20)

The Qur’an in many verses has compared this world with the Hereafter and has invited human to think about it to demonstrate the worthlessness of this short life as the ultimate goal of man.

“The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely better for those who are God wary. Do you not apply reason?” (Qur’an; 6:32)

“Whatever things you have been given are only the wares of the life of this world and its glitter, and what is with God is better and more lasting. Will you not apply reason?” (Qur’an; 28:60)

“The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known!” (Qur’an; 29:64)

“O my people! This life of the world is only a passing enjoyment, and indeed the Hereafter is the abiding home.” (Qur’an; 40:39)

“God expands the provision for whomever He wishes, and tightens it. They exult in the life of this world, but compared with the Hereafter the life of this world is but a trifling enjoyment.” (Qur’an; 13:26)

“Wealth and children are an adornment of the life of the world, but lasting righteous deeds are better with your Lord in reward and better in hope.” (Qur’an; 18:46)

“Whatever you have been given are the wares of the life of this world, but what is with God is better and more lasting for those who have faith and who put their trust in their Lord.” (Qur’an; 42:36)

“The life of the world is just play and diversion, but if you are faithful and God wary, He will give you your rewards, and will not ask your wealth [in return] from you.” (Qur’an; 47:36)

God the Glorious has informed believers about the reality of the worldly life and has warned them not to choose the life of this world instead of the Hereafter as this is the biggest obstacle to human salvation.

The Qur'an says,

“O you who have faith! What is the matter with you that when you are told, “Go forth in the way of God,” you sink heavily to the ground? Are you pleased with the life of this world instead of the Hereafter? But the wares of the life of this world compared with the Hereafter are but insignificant. If you do not go forth, He will punish you with a painful punishment, and replace you with another people, and you will not hurt Him in the least, and God has power over all things.” (Qur'an; 9:38)

Fabricating Lies Against God

The Qur'an says,

“Who is a greater wrongdoer than him who fabricates a lie against God, or denies His signs? Indeed the wrongdoers will not be felicitous.” (Qur'an; 6:21)

“Do not say, asserting falsely with your tongues, “This is lawful, and this is unlawful,” to fabricate lies against God. Indeed those who fabricate lies against God will not be felicitous.” (Qur'an; 16: 116)

“Say, “Indeed those who fabricate lies against God will not be felicitous.” (Qur'an; 10:69)

Lying is one of the mortal sins and the worst kind of falsehood is what one utters against God, His Prophets, and the Imams (peace be upon them). Attributing falsehood to God, the Prophet and his successors (peace be upon them) means that one fabricates a saying and attributes it to them. For example, saying that the Prophet has said such and such thing, while knowing that it is an absolute lie, or to say that such and such is a Qur'anic verse, when it is certain that it is not a part of the Holy Qur'an. Similarly, it is forbidden to distort the apparent and the true meanings of the Qur'anic verses and traditions to suit one's desire or to prove one's point or with any other motive. Incorrect translation of the verses and traditions is also a falsehood. The Prophet (peace be upon him and his pure progeny) said, *“Whoever fabricates a saying and attributes it to me, let him take his place in Hell.”*¹⁰

Lying is one of the most evil characteristics, of which all religions and systems of ethics warn against and which man's innate common sense (*Fitrah*) agrees that it is wrong. In a hadith, Imam Sadiq (peace be upon him) declared, *“Mortal sins are forbidden. They are associating anything with God, killing an innocent people, disobeying parents ... and lying.”*¹¹ A similar hadith has been quoted from Imam Askari (peace be upon him). He said, *“All the evils have been locked in a room, and its key is lying.”*¹² The Messenger of God in another tradition is quoted to have said, *“When a believer utters a lie without a valid excuse, he is cursed by seventy thousand angels.”*¹³ He also said, *“Beware of lie, as lying leads to wickedness and wickedness leads to Hellfire.”*¹⁴ A man came to the Prophet and asked, *“Which action makes me closer to God?”* The Prophet (peace be upon him and his pure progeny) replied, *“Do not lie.*

It causes to avoid other sins.” [15](#)

Throughout the Glorious Qur’an, God Almighty has spoken in several verses about the liars and deceivers, and has promised them Hellfire for their evil,

“Indeed God does not guide [16](#) someone who is a liar and an ingrate.” (Qur’an; 39:3)

“Do not mix the truth with falsehood, nor conceal the truth while you know.” (Qur’an; 2:42)

“Should I inform you, on whom the devils descend? They descend on every sinful liar. Those who lend their ears to the devils, and most of them are liars.” (Qur’an; 26: 221–223)

The Qur’an condemns lying and describes its evil consequences. According to the Qur’anic verses the liar calls for divine curse and invites the anger of God,

“.. and pray for the curse of God on the liars.” (Qur’an; 3:61)

“.. The curse of God be on him if he is one of the liars.” (Qur’an; 24:7)

Lying in jest is another kind of falsehood. Imam Sajjad (peace be upon him) said, *“Avoid falsehood, whether it is small or big, in solemnity or jest.”* [17](#) The commander of faithful (peace be upon him) said, *“No man can taste faith, till the time he completely forgoes lying, in solemnity and in jest.”* [18](#) He also said, *“There is no merit in falsehood, whether in seriousness or in jest. Do not even promise your child something if you do not intend to fulfill it.”* [19](#) The Holy Prophet (peace be upon him and his pure progeny) in his advice to Abu-Zar Ghaffari said, *“O Abu-Zar one who protects his private parts and his tongue shall enter Paradise. One who utters a small falsehood in company of people to make them laugh, that same lie shall take him towards Hell. O Abu Zar, woe be upon the one who speaks falsehood to make people laugh. One who remains silent will obtain salvation. Then silence is necessary for you (in place of falsehood). Not even the smallest lie should be uttered by you.”* [20](#) It is also narrated from the Messenger of God (peace be upon him and his pure progeny) that he remarked, *“I guarantee a house in the best part of Paradise for one who refrains from a dispute even when he is on the right, and a house in the medium-grade area of Heaven for one who refrains from falsehood even in jest. I guarantee a house in the garden of Paradise for a person with the best morals.”* [21](#)

Although lying in jest is not a deadly sin, but if this joke hurts the feelings of a believer, causes him physical harm, or be an insult to him, it will be a deadly sin.

However, why do people lie? The Qur’an answers to this question and says,

“Only those fabricate lies who do not believe in the signs of God, and it is they who are the liars.” (Qur’an; 16: 105)

This verse is not only applicable to disbelievers who invent falsehood in the religion and belie the word of

God,²² but it applies equally to any types of lies (howsoever small or big). Those who fabricate lies are not real believers and faith has not yet entered into their hearts.²³ Therefore, the Qur'an introduces the honesty as one of the attributes of believers,

“Those who do not give false testimony, and when they come upon vain talk, pass by nobly.”
(Qur'an; 25:72)

“O you who believe, be aware of God and be with the truthful.” (Qur'an; 9:119)

In spite of all these prohibitions on lying, there are some exemptions. Lying is permissible in three cases: war; reconciling between two disputing parties; and lying to the spouse for the sake of love and harmony.

It was narrated that the Messenger of God (peace be upon him and his pure progeny) said, *“He is not a liar who reconciles between people and narrates something good or says something good.”*²⁴ It was also narrated that he said, *“It is not permissible to tell lies except in three (cases): when a man speaks to his wife in a way to please her; lying in war; and lying in order to reconcile between people.”*²⁵

In fact, one is ordered to resort to lies if by doing so he can bring about reconciliation between two people. One who brings about such reconciliation shall not be termed a liar. Because if the message of ill will is communicated from one to other, it will only increase enmity between the two. In the same way if a husband and wife have separated and divorce is about to take place, one is allowed to speak a lie if it can bring about a reunion. For example, the husband could be told, “Your wife is very much troubled by the separation. She has such intense feelings for you that she may fall ill.” On the other hand, the wife may be told similar things so that they may reunite.

The Holy Prophet (peace be upon him and his pure progeny) has said, *“After the fulfillment of obligatory acts, the best action is to bring about peace and reconciliation among people. This is such an act that spreads goodness in the world.”*²⁶ He also stated, *“God likes a falsehood for the sake of peace and dislikes truth that spreads corruption.”*²⁷ It is in another hadith that, *“To make peace among people (and to think about reconciling people, and removing discord) is better than prayers and fastings of one year.”*²⁸

It shows the importance of peace and reconciliation in Islam. Unity among the believers is not only beneficial for them in the Hereafter, but it is also much needed from the worldly point of view. When the hearts of the believers are united for the sake of God, such a power is achieved that they can defeat their enemies both overt and covert.

Usury (Riba)

The Qur'an says,

“O, you who believe! Do not devour Usury with increasing profits; and fear from the disobedience of God so that you may receive salvation.” (Qur’an; 3: 130)

Usury (*Riba*)²⁹ is one of the mortal sins. According to the Glorious Qur’an, the punishment for usury is far more severe than the punishment for many other sins. After the Qur’an warns about usury (as stated in the previous verse), it says,

“And beware of the Fire which has been prepared for the faithless.” (Qur’an; 3: 131)

In another verse, the Qur’an confirms that the usurer will remain in Hell and there is no salvation for him. According to the Qur’an, the usurer is an ungrateful sinner, who shall be the inmate of the Hell,

“Those who exact usury will not stand but like one deranged by the Devil’s touch. That is because they say, “Trade is just like usury,” while God has allowed trade and forbidden usury. Whoever, on receiving advice from his Lord, relinquishes usury, shall keep [the gains of] what is past, and his matter shall rest with God. As for those who resume, they shall be the inmates of the Fire and they shall remain in it.” (Qur’an; 2:275)

Undoubtedly, usury is an unjust and oppressive evil and it is against human nature and human dignity. It increases the riches of the wealthy and drives the impoverished to further depravation.

According to the Islamic sharia, earning should be in return of efforts and work. Usury is an easiest form of making money and increasing wealth but Islam has forbidden it. Wealth should not be accumulated by forcing the helpless poor into further destitution; and usury does just that, causing economic imbalance and trampling upon human rights, equity, and justice. To lend on interest not only destroys the economic balance in the society, it also inflames the feelings of hatred, enmity, and selfishness. Therefore, the Qur’an introduces usury as a kind of war against God,

“O you who have faith! Be wary of God, and abandon [all claims to] what remains of usury, should you be faithful. If you do not give up, then you have involved yourselves in a war against God and His Messenger; but if you repent, you shall have your capital; neither you deal unjustly [with others] and nor will you be dealt unjustly.” (Qur’an; 2: 278–279)

The reason for such severity in the matter of interest is that Islam wants to create a society that is founded on fraternity, sympathy, selflessness, and sacrifice. If someone is in need of money, the rich should fulfill his needs for the sake of God’s pleasure or give him a loan without interest.

Unlike usury that destroys peace and hardens the hearts of the people, charity spreads peace and promotes beneficence and love in the society. Therefore, as the Qur’an declares, charity is blessed but usury is meager,

“God brings usury to naught, but He causes charitable deeds to prosper. God does not love any ungrateful sinner.” (Qur’an; 2:276)

Fornication (Zina)

The Qur'an says,

“The woman in whose house he was solicited him (Joseph). She closed the doors and said, “Come!!” He said, “God forbid! Indeed, He is my Lord; He has given me a good abode. Indeed the wrongdoers are not felicitous.” (Qur'an; 12:23)³⁰

Fornication (*Zinā*), encompasses extramarital sex (between a married Muslim man and a married Muslim woman who are not married to one another), and premarital sex (between unmarried Muslim man and unmarried Muslim woman). *Zinā* also includes homosexuality, sodomy, incest, and zoophilia.

Fornication or better to say all sexual relations outside marriage are forbidden in Islam. God Almighty even prohibited approaching fornication,

“Do not approach fornication. It is indeed an indecency and an evil way.” (Qur'an; 17:32)³¹

In the Qur'an, the statement of Prophet Lot (peace be upon him) has been pointed out about homosexual relationships,

“Do you commit an outrage none in the world ever committed before you?! You associate with men in lust, instead Of women; indeed, you are a profligate lot!” (Qur'an; 7: 80-81)

“Of all people, do you come to males, abandoning your wives your Lord has created for you? Rather you are a transgressing lot.” (Qur'an; 26: 165-166)

According to the Qur'an one of the characteristics of true servants of God is that, they do not commit fornication,

“The servants of the All-beneficent are those who ... do not commit fornication. Whoever does that shall encounter its retribution. The punishment being doubled for him on the Day of Resurrection. In it, he will abide in humiliation forever, excepting those who repent, attain faith, and act righteously. For such, God will replace their misdeeds with good deeds, and God is all-forgiving, all-merciful.” (Qur'an; 25: 63-70)

Although in today's world, it is difficult to escape from sexual immorality but we should know that God the Glorious does not task any soul beyond its capacity.³² To avoid sin we shall remember God frequently,³³ take refuge in Him from the sin, and shall reverence God as much as we can.³⁴ This is the way of salvation. The Qur'an says,

“So be wary of God, O you who possess intellect, so that you may be felicitous!” (Qur'an; 5: 100)

Some other solutions of the Qur'an to prevent sexual immorality in the society are prohibiting the free

male–female relationships, hijab, and easy and timely marriage. The Qur’an says,

“Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. God is indeed well aware of what they do. Tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward, and let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband’s fathers, or their sons, or their husband’s sons, or their brothers, or their brothers’ sons, or their sisters’ sons, or their women, or ... male dependents lacking sexual desire, or children uninitiated to women’s parts. Moreover, let them (women) not thump their feet to make known their hidden ornaments [to draw attention to themselves]. Rally to God in repentance, O faithful, so that you may be felicitous. Marry off those who are single among you ... If they are poor, God will enrich them out of His grace, and God is all–bounteous, all–knowing. And those who cannot afford marriage should be continent until God enriches them out of His grace.” (Qur’an; 24: 30–33)

Islam does not allow men and women to communicate with the opposite sex in any way they like, and it has placed clear regulations and restrictions about interaction between men and women. Considering all of the laws governing the relationship between men and women in Islam, we conclude that Islam has closed all doors that lead to temptation and promiscuity. For example, the Qur’an says to men,

“When you ask anything of [his] womenfolk, ask it from them from behind a curtain.” (Qur’an; 33:53)

The Prophet (peace be upon him and his pure progeny) forbade men and women from being alone together. He said, *“Never is a man alone with a woman except that Satan is the third party with them.”*³⁵

Moreover, the Qur’an clearly forbids women from being soft of speech while talking to men,

“If you are righteous, then do not be complaisant in your speech, lest he in whose heart is a sickness should aspire, and speak honourable words.” (Qur’an; 33:32)

Drinking Wine And Gambling

The Qur’an says,

“O you who have faith! Indeed wine, gambling, idols, and the divining arrows are abominations of Satan’s doing, so avoid them, so that you may be felicitous.” (Qur’an; 5:90)

Drinking alcohol and gambling are forbidden in Islam and in the first verses of the Qur’an that was revealed about wine and gambling have been referred to their disadvantage,

“They ask you concerning wine and gambling. Say, “There is a great sin in both of them, and

some profits for the people, but their sinfulness outweighs their profit.” (Qur’an; 2:219)

According to the Qur’an, wine and gambling cause enmity and Satan wants to create enmity amongst humanity through them. Therefore, the tools of Satan must surely be prohibited. The Qur’an says,

“Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of God and from prayer. Will you, then, relinquish?” (Qur’an; 5:91)

It is common knowledge that a person loses his senses under the influence of alcohol and in this condition behaves in a most indiscreet manner. He is therefore bound to create enmity due to his shoddy behavior. It is also known that drunkards sometimes murder their own family members and friends. It is narrated that Imam Baqir (peace be upon him) said, *“Disobedience to the order of God is mostly due to alcoholism. The alcoholic abandons prayer. He can even commit incest under the influence of alcohol; he loses his senses.”*³⁶ Moreover, Imam Sadiq (peace be upon him) is reported to have said, *“Certainly even if a person swallows only a mouthful of wine, at that very moment, the angels, the Prophets, and the righteous believers send their curses upon him. And, when he drinks enough to make him intoxicated, the spirit of belief leaves his body, it is replaced by the dirty, accursed, devilish spirit.”*³⁷

Gambling is also mentioned in the Qur’an, alongside drinking alcohol as an abomination, a sin, and a grave harm to humankind. It was made clear that prosperity does not come through gambling. Gambling, among many other things, causes families to break, societies to suffer, and the economy to deteriorate, damaging the ethical foundation of any decent society.

As far as gambling is concerned, enmity between the participants is the most natural outcome in a game of chance. The person who loses his money to his opponent is bound to resent him and have a feeling of vengeance. The dominating influence on the gamblers is that of hatred and enmity.

Drinking alcohol and gambling are vices leading to spiritual bankruptcy, as drunkard and gambler are oblivious of God and of their duties towards their Creator. Living in a state of forgetfulness of God is the worst tragedy that befalls the unfortunate victims of these vices. An alcoholic in a state of intoxication is in no condition to remember God and he abandons even an obligation like Daily Prayers (*Salat*). In the same way, the craze of a gambler to obtain wealth or make up for his losses causes him to lose awareness of obligatory acts.

¹. See the Qur’an; 12:40, 11: 25–26, 46:21.

². The Messenger of God said, “He will not enter Hellfire who has the weight of a seed of faith in his heart and he will not enter Paradise who has the weight of a seed of arrogance in his heart.” (Wasael al-Shia, vol. 16, p. 7)

³. Jabir ibn Abdullah reported, The Messenger of God said, “Guard yourself from greed, for greed destroyed those before you. It caused them to shed blood and to make lawful what is unlawful.” (Nahj al-Fasaha, p. 162)

⁴. The Messenger of God said, “Do not hate each other, do not envy each other, do not turn away from each other, but rather be servants of God as brothers.” (Nahj al-Fasaha, p. 668)

5. The Qur'an says, "(After death) He will say, "alas, had I sent ahead for my life!" (Qur'an; 89:24).

6. The Qur'an says, "Look! He indeed comprehends all things!" (Qur'an; 41:54).

7. Allusion to the Qur'an; 7:176.

"Had We wished, We would have surely raised him by their means, but he clung to the earth and followed his base desires."

8. They built in the earth and serve humans just for the sake of God.

9. This is the system of this world that those who do not believe and do not pay attention to divine guidance will be punished.

10. Al-Kafi, vol. 1, p. 62.

«قَالَ رَسُولُ اللَّهِ 6: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَعَهُ مِنَ النَّارِ».

11. Wasael al-Shia, vol. 15, p. 331.

«عَنِ الصَّادِقِ 7: «الْكَبَائِرُ مُحَرَّمَةٌ وَهِيَ الشِّرْكُ بِاللَّهِ وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَ عُقُوقُ الْوَالِدَيْنِ ... وَ الْكُذْبُ».

12. Bihar al-Anwar, vol. 69, p. 263.

«قَالَ الْإِمَامُ الزَّكِيُّ الْعَسْكَرِيُّ 7: «جُعِلَتْ الْخَبَائِثُ كُلُّهَا فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهَا الْكُذْبُ».

13. Ibid.

قَالَ رَسُولُ اللَّهِ 6: «الْمُؤْمِنُ إِذَا كَذَبَ مِنْ غَيْرِ عُدْرٍ لَعَنَهُ سَبْعُونَ أَلْفَ مَلَكٍ».

14. Bihar al-Anwar, vol. 69, p. 263 – al-Muslim, no. 2607.

«قَالَ رَسُولُ اللَّهِ 6: «إِيَّاكُمْ وَ الْكُذْبَ فَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَ الْفُجُورَ يَهْدِي إِلَى النَّارِ».

15. Mostadrak al-Wasael, vol. 9, p. 85.

«قَالَ رَجُلٌ لِرَسُولِ اللَّهِ 6: «يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ أَتَقَرَّبُ بِهِ إِلَى اللَّهِ. فَقَالَ: لَا تَكْذِبْ فَكَانَ ذَلِكَ سَبَبًا لِاجْتِنَابِهِ كُلِّ مَعْصِيَةٍ لِلَّهِ».

16. They themselves despite the divine guidance chose the wrong path and after death, God will not guide them to Paradise.

17. Wasael al-Shia, vol. 12, p. 250.

«قَالَ عَلِيُّ بْنُ الْحُسَيْنِ 7: «يَقُولُ لِوَلَدِهِ اتَّقُوا الْكُذْبَ الصَّغِيرَ مِنْهُ وَ الْكَبِيرَ فِي كُلِّ جِدٍّ وَ هَزَلٍ».

18. Al-kafi, vol. 2, p. 340.

«قَالَ أَمِيرُ الْمُؤْمِنِينَ 7: «لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرَكَ الْكُذْبَ هَزْلُهُ وَ جِدَّهُ».

19. Al-amali (Sadouq), p. 419.

«عَنْ عَلِيٍّ 7 قَالَ: «لَا يَصْلُحُ مِنَ الْكُذْبِ جِدٌّ وَ لَا هَزْلٌ وَ لَا أَنْ يَبْعُدَ أَحَدُكُمْ صَبِيهَهُ ثُمَّ لَا يَفِي لَهُ».

20. Al-Amali (Tousi), p. 536.

قال رسول الله 6: «يَا أَبَا ذَرٍّ، مَنْ مَلَكَ مَا بَيْنَ فَخَذَيْهِ وَ بَيْنَ لَحْيَيْهِ دَخَلَ الْجَنَّةَ ... يَا أَبَا ذَرٍّ، وَئِلَّ لِلَّذِي يُحَدِّثُ فَيَكْذِبُ لِيُضْحِكَ الْقَوْمَ. يَا أَبَا ذَرٍّ، مَنْ صَمَتَ «نَجًا، فَعَلَيْكَ بِالصِّدْقِ، وَ لَا تُخْرِجَنَّ مِنْ فَيْكِ كَذِبَةً أَبَدًا».

21. Al-Khesal, vol. 1, p. 144.

قال رسول الله 6: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رِبْضِ الْجَنَّةِ وَ بَيْتٍ فِي وَسْطِ الْجَنَّةِ وَ بَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا وَ لِمَنْ تَرَكَ الْكُذْبَ وَ إِنْ «كَانَ هَازِلًا وَ لِمَنْ حَسَنَ خُلُقَهُ».

22. Actually, disbelievers are the biggest sinners and the biggest liars. Saying there is no God is the biggest lie.

23. Allusion to the Qur'an; 49:14.

"The Bedouins say, "We have faith." Say, "You do not have faith yet"; rather say, "We have embraced Islam," for faith has not yet entered into your hearts."

24. Musnad Ahmad, no. 27277 – Nahj al-Fasaha, p. 660.

«قَالَ رَسُولُ اللَّهِ 6: «لَيْسَ بِكَذَّابٍ مَنْ أَصْلَحَ بَيْنَ النَّاسِ فَقَالَ خَيْرًا أَوْ نَمَى خَيْرًا».

25. Al-Termidhi, no. 1939 – Wasael al-Shia, vol. 12, p. 252.

«قَالَ رَسُولُ اللَّهِ 6: «لَا يَجِلُّ الْكُذْبُ إِلَّا فِي ثَلَاثٍ: يُحَدِّثُ الرَّجُلُ امْرَأَتَهُ لِيَرْضِيَهَا، وَ الْكُذْبُ فِي الْحَرْبِ، وَ الْكُذْبُ لِيُصْلِحَ بَيْنَ النَّاسِ».

26. Al-Amali (Tousi), p. 522.

«قَالَ رَسُولُ اللَّهِ 6: «مَا عَمِلَ امْرُؤٌ عَمَلًا بَعْدَ إِقَامَةِ الْفَرَائِضِ خَيْرًا مِنْ إِصْلَاحِ بَيْنِ النَّاسِ، يَقُولُ خَيْرًا وَ يَتَمَنَّى خَيْرًا».

27. Al-Faqih, vol. 4, p. 353.

«قَالَ رَسُولُ اللَّهِ 6: «إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَبَّ الْكُذْبَ فِي الصَّالِحِ وَ أَبْغَضَ الصِّدْقَ فِي الْفَسَادِ».

28. Al-Amali (Tousi), p. 522.

«قَالَ رَسُولُ اللَّهِ 6: «إِصْلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصَّوْمِ».

[29.](#) Riba is unjustified increment in borrowing or lending money, paid in kind or in money above the amount of loan, as a condition imposed by the lender or voluntarily by the borrower. There are some other types of Riba, which are forbidden in Islam.

[30.](#) The Qur'an has mentioned the story of Joseph, son of Prophet Jacob. After his brothers betrayed him and sold him into slavery, Joseph settled into one of the great houses of Egypt. His master was the chief minister of Egypt.

... One day the beautiful wife of his master closed the doors and tried to seduce the slave Joseph, but he resisted her advances and sought refuge with God. Joseph told her he would not betray her husband. He knew that those who commit evil acts will never be successful. Joseph resisted the temptation and tried to escape.

[31.](#) In this verse, God tells us to not even approach to fornication. This means that everything that may seduce a person to fall into fornication is unlawful.

[32.](#) Allusion to the Qur'an; 2:286.

"God does not task any soul beyond its capacity. Whatever [good] it earns is to its benefit, and whatever [evil] it incurs is to its harm."

[33.](#) Allusion to the Qur'an; 33:41.

"O you who have faith! Remember God with frequent remembrance."

[34.](#) Allusion to the Qur'an; 64:16.

"Therefore, you shall reverence God as much as you can, and listen, and obey, and give for your own good."

[35.](#) Daaem al-Islam, vol. 2, p. 214.

«قال رسول الله 6: «فَمَا مِنْ رَجُلٍ خَلَا بِامْرَأَةٍ إِلَّا كَانَ الشَّيْطَانُ تَالِيَهُمَا».

[36.](#) Al-Kafi, vol. 6, p. 403.

«عن ابي جعفر 7: «مَا عُصِيَ اللَّهُ عَزَّ وَجَلَّ بِشَيْءٍ أَشَدَّ مِنْ شُرْبِ الْخَمْرِ إِنَّ أَحَدَهُمْ لِيَدْعُ الصَّلَاةَ الْفَرِيضَةَ وَيَثْبُغُ عَلَى أُمِّهِ وَ أُخْتِهِ وَ ابْنَتِهِ وَ هُوَ لَا يَعْقِلُ».

[37.](#) Ibid, p. 399.

«عن ابي عبدالله 7: «مَنْ شَرِبَ جُرْعَةً مِنْ خَمْرٍ لَعَنَهُ اللَّهُ عَزَّ وَجَلَّ وَ مَلَائِكَتُهُ وَ رُسُلُهُ وَ الْمُؤْمِنُونَ فَإِنْ شَرِبَهَا حَتَّى يَسْكُرَ مِنْهَا نُزِعَ رُوحُ الْإِيمَانِ مِنْ جَسَدِهِ وَ «رَكَبَتْ فِيهِ رُوحٌ سَخِيفَةٌ خَبِيثَةٌ مَلْعُونَةٌ».

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