



## **Full Length Research Article**

### **PUBLIC MENTAL HEALTH AND ECONOMIC CRISES FROM HOLY QURAN AND HADITH:**

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#### **ABSTRACT**

As the world is moving fast towards indescribable industrialization and globalization, along with considerable progress in technology free from all sort of complexities, the subject of mental diseases and psycho problems need our serious attention. One among such diseases, which has stuck the human society, is the horrible economic disease. This disease has targeted man's psychology which shall be followed by mental disorder and psycho distress. Quran and Hadith, particularly in the subject, carry a high and valuable content which plays key role in decreasing mental pressure or putting them down completely. This also strengthens mental state as playing the role of public mental health care. Islam (Quran and Hadith) in this regard offers some suggestions which prepare ground for public mental strength. As a result public psycho pressure is reduced or eliminated. As being mental-economic health care it strengthens human psychology. One important aspect of the subject can be supposed, being awell-known mental-economic disease, as its effects on public life and its cure from Quran and Hadith.

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#### **INTRODUCTION**

Peace and tranquility are the basic inborn needs of humanity. This will remain part of human affairs forever. Humanity witnessed hundreds of mental diseases and their expanse in the shape of poverty, war, addiction, suicide and crimes. They stuck the human soul and life, gradually leading them to death. Since economy plays dramatic role in public psychology, one of the codes of social system is to struggle for upgrading public welfare and their mental-economic health care. Because mental-economic health is one of the basic needs of human society. A healthy society needs a person who possesses mental health. Third millennium century started in a position when the world suffered from mental-economic problems from different aspects. Now man in 21th century, in the state of distress and stuck by crisis, finds self in middle of some basic questions about new values and health care. The basic factor of many disorders and abnormalities is found among conflicts of values and lack of permanent economic system in the society.

The importance and necessity of the subject forced countries to pay considerable amount to prevent such diseases and their cure so they can compete with such psycho-economic disorders. Although this has happened in developed countries but in spite of all struggles their position in mental-economic health is still worse. The absence of mental-economic health in human societies and psycho pressures due to it, is one of the primary needs which attract our prime interest. All intellectuals of the world have recognized the subject matter and efforts are being made on national and international level to focus human psychology which is almost related to economy because the existence of a healthy society in economy free from all economic disorders are inter-linked with persons who possess mental health. For the same reason the subject has attracted researcher's attention. Mental health in economy is one of public's basic needs. Obviously every struggle for mental-economic comfort needs deep research and practice its results. Therefore mental-economic health care as a positive economic step is necessary for all nations. (Nick, Noor bala and partners, 1380:23-20) Islam predicted the issue earlier and in addition to define the factors of spiritual peace and mental tranquility. It has suggested some solutions to fulfill the basic human needs so while competing with mental

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economic pressure human society may not suffer from unrest and protect his integrity and mental health. Islam has given importance to healthy economic relations and ensures that such economic relationships would not put men's mental health in danger.

Literal research:

### Conceptual discussion

#### Conceptual discussion regarding mental health care

Mental health can be defined easily. Some (scholars) believe that its definition is impossible. Many problems related to this subject are almost the result of not having a proper and universal definition of it. The term mental health is among those terms which were more controversial and still it is. This controversy results from not having a proper definition for mental abnormality. Some definitions regarding mental health will be discussed in the following lines.

World health organization, defines mental health as:

"Mental health is referred to a broad meaning. Health care is related to a state of physical, mental and social well-being, not merely the absence of disease." (Ghanji, 1380:10)

In one another place it has been defined as:

"Mental health means intellectual well-being which is referred to mental health and it can help man to take positive steps towards personal, national and international progress; because when mental well-being is defined, steps are taken to achieve it and the way for individual and social progress is opened." (Hussaini, 13:1377).

Mental dictionary of Larousse defines mental health as:

"Mental ability for arrangement, effective and excellent working, being ready to accept all hardships and having the power to maintain his balance." (Ghanji, 1380:10)

In its broad meaning mental health means some spiritual and material factors and motivation which cause mental well-being, perfect position and moderate behavior. This state prepares ground for moving towards spiritual and material progress of human being. (Saniae, 1382; 22).

According to one another definition: "mental health is a set of factors which play an important role in the prevention of cognitive disorder and emotional behavior of human being." (Shamlu, 1378:18).

Canadian mental health care organization defines mental health in three parts:

First: Self-approaches

Second: approach towards others

Third: approach towards life.

In such circumstances we find some signs which help us to know how to avoid mental problems particularly depression, aggression, egocentrism, mistrust, lack of sleep, anxiety, building castles, weak in controlling emotions, ethical disorder and feeling weakness.

More over to have a proper mental health one must follow these terms:

Face the reality; adapt changes, possess enough capacity for bearing anxiety, low expectations, respect for others, not showing enmity for others and help the people, (Ghanji.1380:13).

#### Conceptual discussion of mental health in economy

We do not find a proper definition for mental health in economy. Perhaps the term was introduced for the first time, although from researches and works done in this subject we may define it in the following words:

Socially mental health in economy means intellectual well-being regarding economy which means positive role in economy and intellectual well-being and this can help men to move towards progress in individual, national and international levels.

#### Short History

Historical background of mental health care in economy catches our prior interest towards the research work done in this subject. Along with progresses made in the subject it also throws lights on the problems it had and its contemporary preferences of public mental health care. Islamic scholars also discussed the subject dispersedly or sometimes additional to some titles and offered some good points.

Books and thesis which I happened to find out in this subject are as follow:

- Mental health care (research on introductory principles of mental health, mental cure scheduled in Islam), Dr. Sayed Abu-l-Qsim Hussaini, Astan-e-Quds, second edition, 1379).
- Mental tranquility and religion, Dr.Safdar Saniae, Kunkash publication, edition no 16, 1381.
- Mental health care in Islam, Dr. Sayed Mehdi Saniae, Qom, Boostan-e-Kitab, 1381, first edition.
- Quran and Mental health care, Dr. Ahmed Sadiqqiyan, Qom: AlMehdi, 1386, first edition.
- Mental caring methods from Quranic point of view, Ghulam Reza Taqi Zade, thesis in Masters, Imam Khomeini research and learning center, 1379.
- A glimpse on factors of distress, its prevention and cure from Islamic point of view, Mehdi Jaffari Sereezi, thesis, Imam Khomeini research and learning center, 1381.
- Magazines in Psychiatry and psychology Baleeni.
- Psychological and educational magazines and Quranic research works.
- Monthly religious psychology.

- Set of articles written for the first and second seminar on religion's role in mental health care.
- Article, Quran and mental health care, Dr. Mohammad Ali Rezae Isfahani, in interpretation to Quran, Qom, Rehbabar's representative in Universities, 1386, edition no.11.

These literary works deal with some of issues related to mental health care. But it is ought to be noted that a distinct work has not published with title of mental health care in economy. Although in given references, the subject has been discussed indirectly. In this research work we have tried to discuss the subject of mental health care in economy from Quran and Hadith's point of view. It would be a step to give a perfect outlook at mental health care from Islamic sources.

Economic mental diseases in society:

Some points related to the subject disrupt public mental health care in society and this need to be given deep attention.

### Poverty

Poverty is one of the most unwanted phenomenon's. This leaves unlimited effects on one's personality, his mental and ethical position and also on culture of the society. Economic demise of a person and instability result his ethical collapse.

### Poverty to be encouraged or denied?

Among Islamic sources we find different approaches towards poverty. For the better understanding we ought to have a deep study of Hadith.

Hazrat Ali (A.S) says:

"Poverty is a big demise."  
The prophet (PBUH) says:  
"Poverty is harder than murder".

### The prophet (PBUH) says

"Poverty is a black dot in ones face both in this world and the world hereafter." Imam Ali addressing his son Mohammad Hanafia said:

"O! My son, I fear you of poverty, seek Allah' help in this regard, indeed poverty harms your religion." As compare to the mentioned narrations there are many other narrations which praise poverty (Nick, Shakir, 1378, 191-196): Hazrat Imam Sadiq (A.S) says:

"Indeed Men's faith increases during poverty."

Abi Abdillah says:

"In Moses' psalms: O Moses! Whenever meet poverty welcomes it because it is good-doer's slogans and whenever meet wealth supposes it to be a sin and be ready for punishment."

"The prophet (PBUH) was asked: What is poverty? Hereplied:

treasury from Allah, he was asked again: what is poverty? Replied: it is Allah's magnificence, again he was asked third time: what is poverty? He replied: a bounty which Allah grants only prophets or a believer who is merciful" The prophet (PBUH) said:

"I look at paradise, the majority was poor."

Although some scholars of Hadith, have denied such narration (Nick; Ajulooni, 1408:2, 87). But by studying the general social and economic principles taken from religious sources we can comprehend the meaning of such narration and reach a desired conclusion. No doubt to gain Allah's approach sometime material possibilities and livelihood play key role. (Nick, Sadar, 1408:697-698; MirMahagzi, 1378:94-96; Hussaini: 1379:167-168) Some other narrations also deal with the same subject or at least interpret the mentioned narrations such as:

Ibn-e-Athir reports from Ali (a.s) that he says:

"Whosoever loves our Ah-lu-Bait he must cover himself with poverty (makehim self ready for poverty)- The narration clearly explains that in the contemporary political condition whosoever was with truth and Ali (a.s) was excluded from all social and political opportunities and he was destined with poverty. In a hadith reported from Abi Abdullah, he used to say:

"Three things I love and three others I deny: I love death, love poverty and love tragedy then he explained these are not what you look at; I mean death in Allah's obedience more likely than the death in Allah's disobedience, poverty in Allah's way is more likely than the wealth in Allah's rebellion, and tragedy in Allah's path is more likely than the peace in Allah's disobedience."

Liabilities and consequences of poverty in society: Poverty, as one of most important mental diseases regarding economy, carries some liabilities in society; some of them are as follow:

### Concerning anti-values of poverty

Poverty not only brings about man's degradation and decreasing his social position but it totally changes its values into their opposite meaning, for example sometimes immoral acts of wealthy person are valued, Imam Ali (a.s) says:

"O my son! If the poor is true, he is called liar, and if he is devotee he is called foolish". He also says: "If the world turns on they seconded others and if backs them they lose their own merits."

### Isolation

Deleterious liabilities of poverty in one hand and the multiple ruling values in a society one other hands force poor to be isolated from the society. Living in a society he is strange and isolated. Hazrat Ali (a.s) says:

"Wealth converts a strange land into homeland and poverty

turns a native place into a strange land."He also says: "They are low in people's eyes and they humiliate them".

### Hatred and enmity

The inborn economic pressure and its spiritual and ethical effects cause hatred and enmity towards double standards and the people who store money.

Hazrat Ali (a.s) says:

"Indeed poverty causes enmity."

### lowering self:

Poverty brings about one lose his self-respect, and even he cannot protect his selfrespect among his own family members. Islamic teachings define poverty as being the cause of one's humiliation and because of it man loses his social position. (Nick, Majlisi, 1403: 69,247; Delami, 1412:1,200) As a result men suffer from such unlikely consequences which affect One's personality and his spiritual position. It also brings about his humiliation and prevent him to benefit from his own capabilities.

### Anxiety and distress

Poverty and economic pressures offend man and it hurts him continuously, making him unrest. Obviously a suffered man cannot do any job properly. (Nick; Qarzawi, 1417:164). In such a state elements such as contentment, and being satisfied with Allah's decision can play an effective role in protecting one's mental tranquility.(Nick ;Qarzawi,1415:20-23).

### Imam Sadiq (as) says:

"Five things, if a person lack one of them his life is imperfect and his heart is always suffers...third one is economic well-being."

### Imam Ali (as) says:

"Indeed poverty brings about distress." 6-2 Kufur (infidelity): The bitterest effects of poverty are on people's religious ideologies which prevent men from doing his religious duties and this has been explained in holy narrations. Imam Jaffar Sadiq (as) reporting holy prophet's

### Words say:

"Poor is nearer to infidelity"-But there are some poor people who are still believer ,they believe in religious values and resist hardships and sufferings although they do not have the advantages of some big religious duties such as performing hajj ,paying zakat andso on. 7-2. living at ease (life welfare and consumption pattern).

Living at ease and lack of proper economic pattern for maintaining life welfare is called Iraf from Quranic point of view. Quran and Hadith condemned it and discussed the consequences faced by those who lived at ease (Itraf). (Al-

asr'a 17, 16; Al A`nam 6, 45-44) Conceptual discussion of the world "itraf" (living at ease): Itraf has come from ((ترف means bounties. A person who is wealthy and spends hiswealth in revelry and debauchery is called mutrif. (Ibn-e-Manzoor, 1388:4, 17).

He rebels Allah's obedience (Nic, Altabari, 1383:28). It is to be noted that the term is particular to wealthy person. (Nic, Mudarisi, 1407:14,418).Wealth, living at ease and luxuries with arrogance and rebellions bring about class differences in society which affect the social values. In such culture, the person along with living at ease advertises his popularity as well. (Nic, GulMohammadi, 1381:106) 2. Consequences and liabilities of living at ease in society: Itraf(living at ease) has various effects in public life. The more important ones areas follow: 1-2. Economic lose in society: The term itraf (living a luxurious life) from economic point of view cause stagnation and economic destruction along with spiritual demise in society. Economic lose, and problem related to it are found more in backward societies and people's life. The widespread phenomenon brings about consumptive consumerism and purchase foreign luxury goods, instead of investing wealth in productive sectors.2-2 Itraf (living at ease), the main cause of moral and social disorder: Luxurious life , indulgence in lust and physical pleasures exclude man from thinking about spiritual perfection. One cannot pay attention to his moral and spiritual dimension. This also leads to cruelty and emotional death. (Nic, Tafler, 1370:507-509; Faroom,1363:23). This also closed way towards self-purification.

Especially those live in luxury and worldly pleasures, lose their intellectual power as a result it would be difficult for him to answer reformer's call. On the other hand in obedience to religion he overcomes many moral vices such as greed and stinginess. (Nic, Qalam(pen),14-12;Mudathir 74,15-12). From one another aspect, life with luxury and worldly pleasure carry many othermoral vices such as pride, arrogance and free-living, for the same reason Quran introduces mutrif (one who lives at ease) as being fasiq (evil-doer). (Nic,Shur`a,26,147-152; Asr`a 17, 16). 3-2, demise of cultures and societies: On another liability of itraf (living at ease) is related to cultures and societies. It destroys cultures and wipes out societies. Referring to the same point Quran says:"And when we would destroy a township we send commandment to its folk who live at ease, and afterward the commit abomination therein, and so the word, hath effect for it, and we annihilate it with complete annihilation."

The words means we order them to commit abomination .They have been used as allusion meaning misuse of certain possibilities which lead them to destruction's.) theft: It is one of economic crimes. It came into being with the concept of private property. (Hatifi Urdookani, 1384:1). This is one of the most unwanted and hatred crimes unfortunately spread in human society everywhere and destroyed it. It also disturbs public mental peace regarding economy. Obscenity and ugliness of the robbery are condemned by human intellectuals. In universal commonsense it has been listed among intellectual vices. They declared punishment for this unlikely act according to their laws and customs. (Rehbar,

1361:13), we do not find any age in which robbery has been allowed and it is not claim a big crime defining hard punishments for it. (Haidari Naraqī, 1386:15). 1. Conceptual discussion of the word Robbery: Robbery has a simple definition. If the people were asked: what is robbery? They will answer a simple and more likely to one another, but in case of other subjects different people will answer differently. (Qurban Hussaini, 1371:31). The word "steal" is equivalent of in English. In English dictionary we find similar interpretations of the word as in Persian dictionary such as: robbing, theft and snatching other's belongings without permission etc. (Richard, Beta: 619) Generally what do we come to know from jurisprudence books is that most of these definitions with all their eligibility consist of the following terms: "other's belongings", "quietly" and "without letting others know" (Dehqan, Beta, 52-53). Generally theft can be defined as: "snatching other's belongings quietly after violating his privacy." (Mu'azin Zagan, 1370:1, 46).

### Liabilities of theft

Robbery as an important mental economic disease carries considerable consequences. The most important ones are as follows: Mental economic confusion in society: One of the characteristics of such ominous phenomenon along with harming one's property and economic system is that it hurts public psychology irreversibly. A person who is ready to accept aberration easily, if he had prepared ground for committing crimes, he will be directed towards them very soon. (Sadiqiyān, 1386:340). If the society is ruled by destruction, crimes and free-living, talented people will suffer from such chaos. But on the other hand if the social system is based on high values and the aims and duties were set, the possibility of aberration will be very low. (Qurban Hussaini, 1371:250). Obviously when robbery along with many other social crimes is regularized in a society, mental health care regarding economy will be in danger because public property can be robbed any time.

### Murder

Sometimes thief for the purpose of approaching his goal or hiding his identification commits murder. Sometimes fear of arrest motivates him to kill someone so his identification cannot be revealed. A thief entered a house and killed an old woman, was not ready to believe his crime. According to him the basic purpose of killing her was to hide his identity fearing his arrest. Suppose he can be identified from other sources there are secondary problems which force him to kill anyone. (Qurban Hussaini, 1371:118).

### Robbery and addiction

Robbery and addiction are interdependent. Researches show that thief after sometime becomes drug-addicted and he is more likely arrested. On the other hand robbery, betraying other's trust and misuse of other's property are much seen in case of drug-addicted ones. Almost all drug-addicted ones are inclined towards robbery even if they belong to a wealthy family. In a research 86 people among 300 were noted to be drug-addicted during their last robbery and 24% of them started robbery when they are already drug-addicted to

manage money for drug. 28% interdependence of robbery and addiction shows that coping with addiction will cause reduction in robbery. (Hamoo, 1371:116). Robbery and addiction bring about a new mental state which prepares ground for another some aberrations. Addiction to fulfill its mental and physical needs forced man to commit big crimes. It also makes man brave and gives him false satisfaction to be rebellion against everything. Psychologically he is ready to commit many other crimes. Such preparation on his behalf is the result of his continued practice of rebellion which makes him pessimistic about his future. He considers himself to be in middle of destruction and loss. Moreover he witnesses nothing save darkness. Continuous act of robbery makes him braver. Moreover he becomes professional and experienced thief. He also becomes dangerous in his social behavior. Whenever he faces difference he reacts in a dangerous manner, because the fear of punishment which he had many times no more affects him. (Same, 1371:122). Thief and deceiver sometimes challenge the whole society. The most important liability of it is the question of peace and security in society. He challenges other's peace and security and puts other's life in danger. This also makes other's family life miserable and uneasy. (same 1371:123).

### Conclusion

Quran and Hadith deal with mental economic diseases. Three most important sections have been discussed here. Poverty as a more primary economic disease has some fatal effects such as seclusion, ignoring self, hatred and enmity, distress, blasphemy and...etc. Itraf (living at ease) also is one another mental economic disease in society. Robbery is also one among the mental economic disease which plays a key role in creating mental disorder in a society. It has some consequences such as killing, addiction and....etc. Quran's solution to economic diseases: Quran and narrations had already predicted economic mental diseases and gave some solution to them. Itraf (living at ease) and robbery were among the diseases which we discussed above. Hence we deal with the guidelines given by Quran and Hadith for the treatment such diseases.

### Quran's guidelines to combat poverty

Quran and Hadith guide many ways to root out poverty.

### Call for hardworking and self-piety

No doubt, one of the main reasons of poverty is unemployment. Therefore religious guidelines for combating poverty emphasizes hardworking. Sometimes Islam encourages paying zakat to fulfill material needs of people but this is particular to ones who are disabled and cannot earn their livelihood because of being old and patient. Hence the people who can earn their livelihood are not allowed to take such amount.

### Imam Mohamamd Baqir (as) says

"The one, who is employed, healthy and strong, cannot benefit from charity." In this way we can close the doors for misusing charity. Moreover piety and trust with Allah increase wealth and root out poverty. (Mohammadi Rishari, 1380:347-).

Indeed societies never had economic progress with blasphemy and impiety. (Shareef-un-Nasabi, 1375:105-106; Sa'ae.1375:83).

### **Deleting wealth from evaluation criteria**

Materialists have summarized the values in economic well-being. Sometimes they call wealthy ones their sons even they think it to be only source of approaching Allah. Always in history they raised the same flag in opposition to righteousness and prophets. Contradictory to this way of thinking Quran emphasizes that wealth is not the standard of measuring good and bad. (Saba 34,37; Zukhruf, 43,33-34). On the other hands in many verses Quran introduces wealth to be a kind of Punishment for sinner. (Tooba, 9, 585, 85; Fajar, 89, 15-20).

### **Imams Sadiq (as) says**

“Do you think? The person who has wealth is nearer to Allah and the poor one is humiliated in His eyes? No, rather wealth has been deposited to him.” Hence from Islamic point of view the standard of superiority is not wealth. Therefore people were asked to be away from showing self-pride regarding their wealth. (Irwani, 1384:181). In narrations company with oppressed ones and being away from luxuries have been emphasized. (Nishaboori, Beita: 2,493). Oppressed one's company along with providing awareness about their position creates a sense of modesty and friendliness in man. Sometimes it restores man's personality and gives him a social status. In holy infallible life we find examples for this. Imam Hussain (as) passed by some poor who had some pieces of bread on a cloth and used to eat them. Hazrat greeted them. They invited Imam, he sat next to them. (Ibn-e-Shahar Ashub Mazandarani, 1379:4, 66) On the other hand Islam emphasizes to be away from luxurious ones and not to give any importance for their wealth (Nic, T'aha, 20, 131, Kh'af 18, 28, Shur'a 26, 152-151; Qalam 68, 14010).

Imam Mohammad Baqir (as) says: “Do not sit in wealthy person's company, and you feel Allah's bounties because when you leave their company you may assume that Allah did not favor you.”<sup>3</sup> Rich one's favor of poor: One of the most important duties of rich people is to care for poor's position: both their self-respect and financial needs (Nic, Iskhafe, Beita: 50, 89). In finance Islam has a distinct financial system such as charity. Probably 190 verses from Quran deal with the same subject which give much importance to charity and say it is one of the characteristics of believers. (Anf'al, 8, 4-3; Hujrat 49, 15, B'aqarah, 2, 3, B'aqarah; 2, 293-295; Tooba, 9, 41, Sajda, 3216: Al-e-Imran 3, 133-134; Balad, 90, 14-11; Tooba 9, 111). b.) Quran's solution to combat Itraf (living at ease): For combating Itraf (living at ease) Quran and Narrations suggest some solution and the most important ones are as follow:

Gentlefolk of the society must leave Itraf (living at ease): Well-known personalities of society must leave Itraf (living at ease) because they are ideal for others. Their lifestyle affects the society very much, (Fei-zul-Islam, 1328:681, 207). We must follow examples from the prophet and Ah-lul-Beit's life. Their life was free from all kinds of Itraf (living at ease). Once the prophet was given a pure coldwater, he refused it saying

take it away because metrified (who live at ease) drink it. (Ibn-e-Sa'd, 1,395). 2. Establishment of public justice: In economy, accumulation of wealth in the hands of some limited ones is one of the main reasons for Itraf (living at ease). Hence equal distribution of wealth would not be possible. Hazrat Ali (AS) sees justice as being the main source for reforming and organizing a society. He says:

“Masses cannot reform except by justices”

### **Strengthening beliefs and moral values**

Ruling aristocratic values and their welfare in a society along with ideological weaknesses prepare ground for Itraf's mentality. So the first step to compete such values is to strengthen fundamental values of society. (Nic Irwani, 1384:227). Hence Quran always warns mutrifeen (who live at ease) of a fearful punishment on the Day of judgment, and it gives importance to moral values, (Nic, Anbia 21, 15-12).

### **Quran's solution for combating robbery**

Quran and Hadith give various guidelines to root out poverty from the society; most important ones are as follow:

### **Punishing thief leads towards mental economic health care:**

Punishment in arranging social life and supporting people is important and ought to be there. Because on the one hand it forces people to know what to be done and what not to be done, and on the other hand they have to abide these duties, being responsible towards them. Hence his endless desires and material gains in the struggles for life force him to encroach other's rights. This makes normal and secure society suffers from disorder. Here, punishment has been taken as an inhibitor in religious teachings so it can be a weapon to protect society from inconvenience. Punishment possesses a prominent place in Quran and Hadith and prominence position is linked with human's freedom in his practical life. Because when do we accept human's free will, it will make him responsible and responsibility without punishment carries no meaning. (Makarim Shirazi, and others, 1374:19,386). It is to be noted that such kind of punishment has certain terms which cannot be dealt with here. (Nic, Musavi Khomeini, Beita, 2, 482; Tabatabai, 1418:490, 2 same, beta, 333-334, Hasni, 1362:133; Furqani, 1379:190-191). In the following section we will examine punishment from Islamic perspective.

### **Quran's punishment for theft**

In Quran theft has been counted among the primary crimes. Verse 12 from surah Momtahina carries Quranic decision regarding theft.

### **Quran says**

“O prophet! If believing women come unto thee, taking oath of allegiance unto that they will ascribe nothing as Allah's partner, and will neither steal or commit adultery nor kill their

children....”The Quran verse which deals with thief’s punishment is:“As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.”Quran has set it as punishment for theft and it also refers to its philosophy. Additionally it also guides the way to save from the punishment. Some points have been concluded from the verse all of them are related to thief’s punishment.

- Thief’s sentence, which is to cut off his hands although it is related to penalty of hudood and in case of penalty of tazeer (chastising) the punishment is prison.
- In this sentence, there is no difference between man and woman, and this also shows its clarity.
- This was a punishment which the thief himself earned as a reward of his own deeds (Makarim Shirazi and others, 1374:4,374), because he extended his hands toward the act of robbery without any pressure which forces him to do that, with his own free will, hence the punishment would be the reward of his own deeds. Some interpreted the verse in another way that thief was sentenced with cutting off his hand because he steals others belongings with his hands but majority of interpreters believe that the punishment is the reward of his own deeds. In other words thief deserves such punishment.
- The sentence “Allah is Mighty ,Wise” consists of two characteristics, which reveals the truth that Allah is Mighty and at the same time He is Wise ,not only Mighty without wisdom. So the punishment of cutting hands is always carries a reason for it.

### Thief’s punishment in Holy Narrations

In Quran thief’s punishment has been discussed generally without dealing with its minor details. (As dealing with general things is one of Quranic way of expressing ideas). The jurist may consult holy narrations for knowing minor details. One hadith from Imam Reza is to be referred here as an example: Imam Reza (as)says:

“The philosophy of cutting thief’s right hand is that he touches other’s belongings with his right hand which is best part of body and more useful hence the thief is sentenced with cutting his right hand so it can be a lesson for him and never extends his hand towards other’s belongings without permission. There is disorder in taking other’s property without permission, causing disorder in society. This is invalid (haram) act because it is followed by social turmoil and chaos. Robbery is also invalid (haram) because it followed by material lose and killing respected souls, and for the reason which will come in the chapter of ghasub (taking other’s belongings without permission) that it is followed by murder, conflicts, jealousy, things which cause one to give up his business and taking other’s belongings that they deserve more.”

As we see here the philosophy of making theft haram (invalid) has been explained in the narration and even minor points related to it have been focused. This hadithemphasizes the outcomes of theft which have unbearable loses in society such as: killing, enmity, anxiety, moral disorder, economic loses

and many other individualand social problems. Hence the person who commits such crimes ought to besentenced with cutting off his hand so the society would not suffer from the consequences.(Rehbar,1361:17).

According to some other scholars, the philosophy of cutting thief’s hand is his disobedience to Allah for gaining other’s properties. Quran says that such punishments are there because of crossing Allah’s limits and ignoring Allah’s convent. (Nis’a 4, 61).

### Hazrat Ali (as)says

“Limits exposed by Allah are not to be crossed and one must not disobey Allah’s duties” In another hadith he states the importance of caring for Allah’s limits: “There is no concession in applying limits (Hudood) exposed by Allah”. Thus, holy narrations, along with its aligning with Quran, emphasize the authenticity of cutting thief’s hand and insist on the immediate implementation of it. This approach is adopted when punishment is considered as to be from hudood (punishment) not tazirat (sanctions).It is notable that sentence with amputation of hand is constant and not able to change in any case. Furthermore, for minor offenses Islam has introduced Ta`zirat (punishment usually corporal) which is mandatory in case of robbery that have no fixed penalty such as Hudud (fixed punishment).2-4: Religious education in society: The importance of religious belief is no more hidden from any eye, in second lesson the subject was discussed in detail. Therefore officials in Islamic society ought to give much important to it because cure of many social mental economic diseases especially theft is related to man’s religious beliefs. During a research on criminals it has been noted that their religious beliefs were weak, (Qurbani Hussaini, 1371:255). For the two basic reasons religious belief prevent man from committing crimes: one, believer’s heart does not allow worldly desire to enter in. Believer is not greedy and slave of worldly affairs. Nothing can throw him out of the right path. With help of contentment and trust in Allah he can earn his livelihood legally. (Sadiqiyah, 1386:343). Second, belief in halal (permitted) and haram(prohibited) is the second reason to be away from Allah’s disobedience. (Sadaqiyah,1386:262).

### Conclusion

Poverty, Itraf (living at ease) and theft are the most important mental economic diseases which were discussed in detail. Quran and Hadith introduce various ways for their treatment. Hardworking, piety, deleting wealth from being standard of measurement, company with oppressed ones ,denying the company of luxurious ones and helping poor are the ways which were introduced by Quran and Hadith for combating poverty so we can approach the goal of public mental economic healthcare. Quran and Hadith also give some guidelines to heal the disease of Itraf (living at ease) such as: reject the company of ones who live at ease, establish justice in society, and strengthen moral and ideological values...etc. in a society. Religious education, proper training and punishment for theft are some another ways guided by Quran and Hadith to cure the disease of robbery on public level. Guidelines and the ways offered by

Quran and Hadith in the subject are productive and by practicing such commands human society can be guided towards mental health care.

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