

## The Effects of Illicit Property on Training with an Emphasis on the Qur'ānic Verses and Islamic Traditions

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### Abstract

One of the important and necessary discussions in the human life is the acquisition of sustenance. Properties comprise one evident instance of this, have direct and indirect effects on the body and soul of the people, and can be a factor in their spiritual improvement and perfection. However, deviating people and making them attached to property and riches causes them to adopt any means, even illicit ones, to obtain property. This study has adopted a document-analysis method to examine the verses and narrations that exist in *Biḥār al-anwār* on the effects of illicit property on the individual and social training. Results reveal that the individual effects of illicit property regard the hardheartedness, deviation from the right path and wilāyat, squandering of the property for useless causes, non-acceptance of the prayers, and non-acceptance of the acts of worship. In the social domain, it leads to negative ethical consequences in one's offspring which regards the time before and after the child's birth. In particular, the spoliation of the social rights, the generation of ethical and social corruption, the dissatisfaction of God, the affliction of public disasters, and economic poverty in the society are other effects that bring about economic problems that lead to corruption as well as ethical and training problems.

### Keywords

Verses, Social dimension, Individual dimension, Training, Narrations, Illicit property.

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## Introduction

The worldly and material life of the human requires him to gain some welfare facilities and satisfy his material needs. This might be done through gaining property (as one of the clear instances of sustenance), but some people get deviated in this path and set the acquisition of property as their main goal in life and try to gain it by any means, even via unlawful ways. The qur'ānic warnings on the necessity of paying attention to the food made from the gained properties and the way it has been gained shows the importance of this issue, "Then let man look at his food, (and how We provide it)" (Qur'ān 80:24). The phrase "look at his food" means that the human should carefully note the way he has gained that food: has it been licit or illicit? He should pay attention to the ethical and legislative aspects of the property acquisition (Makārim Shīrāzī, 1995, vol. 26: 145). The type of food has impacts much beyond the physical effects, because the human has both physical and spiritual dimensions. Therefore, the acquisition of property is an issue that affects the body and the soul, and is considered as one of the factors that set the ground for training. The first effect of illicit property is on the individual beliefs and behaviors, and the social effects then ensue. There have been various studies in this regard<sup>1</sup>, but none of them has examined the qur'ānic verses and narrations in the Shī'a Ḥadīth collections related to this topic. In the article at hand, in addition to the qur'ānic verses, the narrations of *Bihār al-anwār* Ḥadīth collection are also examined.

Although the aforementioned texts do not mention the illicit property and its effects as the condition and the result of a statement, the juxtaposition of seemingly independent statements will result in the related results. This study first briefly defines the concepts of "property", "illicit", and "training", and then gives some examples for them. Then, it examines the effects of illicit property on the training of people in individual and social dimensions. It is noteworthy that first the findings extracted from the qur'ānic verses are presented and then the related narrations of *Bihār al-anwār* are addressed.

## Conceptual examination of research variables

### Māl (property)

Māl means anything which can be owned (Ibn Manẓūr, 1993, vol. 11: 635). Whatever owned by someone, his wants, riches, wealth, and richness are called māl (Dihkhudā, 1973, vol. 43: 82). For the villagers, it regards cattle

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1. E.g. Gawharī (1992), the corruption of property and the illicit morsel; Maḥmūdiyān (2010), Examination of the effect of the acquisition of licit property on the human training. However, these works have mainly discussed the otherworldly effects of the illicit property.

and pack animal like sheep and camel (Bustānī, 1996: 771). In the jurisprudential terminology, it is something the human desires, including the personal and the real property (Tahānawī, 1984, vol. 2: 1351) and in the legal terminology, it concerns anything that the human can use and own (Dihkhudā, 1973, vol. 43: 85).

### **Ḥarām (illicit)**

Ḥarām means 1) being prohibited; 2) the deterministic and forceful prohibition derived from the outcome of something; 3) prohibited intellectually or religiously; 4) prohibition that comes from someone whose order is acceptable (Rāghib Iṣfahānī, 1991, vol. 1: 229).

Illicit is attributed to something that is acquired through unlawful means and via ways counter to the Islamic jurisprudence. In other words, what is against the divine order and is forbidden by God is called ḥarām, and any property that is acquired through the divine order is called māḥarām (illicit property) (Najafī, 1943, vol. 34: 277).

### **Tarbiyat (training)**

There are various definitions suggested for the concept of tarbiyat. Tarbiyat is the nurturing and actualization of the internal talents that exist in a phenomenon potentially (Muṭahharī, 1992: 20). With talents we mean facilities whose general images potentially exist in the nature of any creature, though their total or partial actualization and realization depends on existence of a suitable opportunity (Kant, 1995: 3). Moreover, it can be considered as the orderly and continuous process whose objective is to direct the comprehensive development of the trainees' personality so that they can acquire and understand human knowledge, attain the norms accepted by the society, and make their own talents blossom (Sayf, 2008: 35).

### **Operational definition**

The majority of human food needs can be satisfied via the acquisition of Māl (property), although property covers various other domains of human material needs, too. The illicit property and food affects the human's body and weakens the movement of his spirit in the perfection path. The noble Qur'ān has used the word "Akala" (eating) to discuss any kind of usurping others' properties, like this verse which reads, "And do not eat up your property among yourselves for vanities" (Qur'ān 2:188). In the study at hand, illicit property is attributed to any kind of property and food that is not obtained through Islamic ways and divine decrees.

It might be thought that in order for the illicit food to show its consequences, it should be consumed in a considerable amount so that that it can affect the person. However, this view is not true, because the Prophet of

Allāh (s) said, "... One morsel of food also turns into flesh in its own right" (Majlisī, 1983, vol. 63: 315). Even one illicit morsel is also effective and will influence the soul and body through the flesh it adds to body – provided that it is not treated. It should not be thought that one morsel is not worthy; although it is not so precious, it belongs to another person anyway (Najafī, 1943, vol. 22: 344; Ṭabāṭabā'ī Yazdī, 1997, vol. 1: 406). If the acquisition of property is not done through the correct method and people get afflicted with the illicit, it will bring about destructive damages and consequences for the person and the society.

### **The instances of illicit property**

The main instances of illicit property have been mentioned in the noble Qur'ān. The first one is bribe, which has been mentioned in the Qur'ān as "suḥṭ" (Qur'ān 5:42 & 62); it means bribe (Rāghib Iṣfahānī, 1991, vol. 1: 400) and illicit earnings and food (Ibn Manẓūr, 1993, vol. 2: 41), and these very meanings have been also referred to in the exegeses (Ṭabrisī, 1993, vol. 3: 336; Fakhr Rāzī, 1999, vol. 12: 392). The second one is gambling, which is mentioned in the Qur'ān as "Maysir" (Qur'ān 2: 219; Qur'ān 5:90-91). Maysir literally means gambling (Jawharī, 1956, vol. 2: 857), and this meaning has also been adopted in the exegeses (Ṭabrisī, 1993, vol. 2: 557; Ṭabāṭabā'ī, 1996, vol. 2: 192). Other instances of illicit property include theft (Qur'ān 5:38; 60:12), shortchanging, which is known as "bakhs" in the Qur'ān (Qur'ān 7:85; Qur'ān 11:85; Qur'ān 83:1-3) and is defined in dictionaries as oppressive shortchanging (Jawharī, 1956, vol. 3: 907; 'Askarī, 1980, vol. 1: 173); and finally, based on Ṭabrisī's interpretation (Ṭabrisī, 1993, vol. 4: 689) it means usury (Qur'ān: 275-279).

### **The effects of illicit property**

The illicit property – i.e. illicit food – has consequences which can be found as highly emphasized in the Islamic teachings. The effect of property can be examined for its individual and social aspects.

### **The negative consequences of illicit property in the individual realm**

In order to satisfy the needs of life and his survival, every person should use properties and in consequence, should eat food. It should be noted that any action has an effect which starts from the person himself and is reflected in relation to external factors. In the following lines, the effects such as hardheartedness and deviation from the right path and wilāyat, squandering of the property for useless causes, non-acceptance of the prayers, and non-acceptance of the acts of worship are addressed.

### **Hardheartedness and deviation from the right path and wilāyat**

One of the most adverse consequences of indifference to the introduction of illicit property into one's life is hardheartedness. That is to say, such a person does not show any flexibility when exposed to the divine light and guidance and does not get upset when he sees the pitiable scenes (Makārim Shīrāzī, 1995: 425; Ṭabāṭabā'ī, 1996, vol. 7: 91). In his innate healthfulness, the human has certain gentleness, but each time he perpetrates a sin, the tenderness of his heart decreases up and gradually the effects of violence and hard-heartedness appear in his eyes. As the Qur'ān says, "Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!" (Qur'ān 39:22). The heart is the center for the evolution of the human. Therefore, any kind of reform and change in behavior will depend on the change and reformation of the heart. Moreover, the rejection of the right and fighting against the right Imām means becoming one of the enemies of wilāyat. In his sermon on 'Āshūrā Day, Imām Ḥusayn (a) told the people who had come to fight against him, "Certainly your stomachs are filled with the illicit property and your hearts are sealed" (Majlisī, 1983, vol. 45: 8). This narration indicates that the illicit property affects the human emotions, prevents him from learning from advice, and stops him from accepting the right. Similarly, one of the most lethal and dangerous disturbances and disasters that afflicts people of the Last Days is the mixing of the licit and the illicit and the impurity of incomes, which then becomes the source for the moral vices of the children and turns them into people who shun away from the right and support the wrong (Nīlīpūr, 2007, vol. 2: 407). At the end, the acquisition of illicit property will lead to carnal maleficence, ignorance and lecherousness, deviousness and doctrinal deviation, and more intense moral vices.

### **Wastefulness and the squandering of the property for useless causes**

One of the main reasons for the appearance of deprivations in the human societies and the deficiencies in the domains of welfare, education, and training is the wastefulness and the lack of observation of moderateness in the spending of property and wealth (Yūsufī, 2007: 54). Based on the statements of the Infallibles (a), the illicit property is one of the cases which are ultimately used for useless causes. It is said, "Some people of Khurāsān went to Imām Ṣādiq (a). Before they started asking questions, Imām said: God will waste the property of anyone who has acquired that property via unlawful means, in a way that it will not have any benefit for them. They said: We did not understand the meaning of your sentence. He said in Persian language: It comes with a wind and goes with a breath, i.e. it disappears with the most insignificant events" (Majlisī, 1983, vol. 47: 84).

Therefore, the illicit property does not have any stability and permanence, not matter how abundant it is.

### **Non-acceptance of prayers**

Prayer is the inward connection with the origin of all goodness (Makārim Shīrāzī, 1995, vol.: 643), a sublime training school that guides the human to the divine knowledge (Ḥakīmī, 1999: 240), and the means to the nearness to God and the attainment of spiritual peace. In numerous narrations, one of the conditions for the acceptance of prayer is the avoidance of the illicit property. In a divine tradition, God says: “O My Servant! You pray and I will accept. Know that I accept all prayers to Me but the prayer of someone who eats illicit property” (Majlisī, 1983, vol. 90: 373).

### **Non-acceptance of actions**

The ultimate goal of training is the happiness and nearness to God (Sharī‘atmadārī, 1995: 148; Muzaḥḥār, 2001: 30; Bāqirī, 2010, vol. 2: 30). The attainment of such a goal depends on the acceptance of actions and prayers. The Prophet of Allāh (s) said in a noble tradition: The illicit property invalidates the acts of worship: “The prayer of anyone who eats illicit food is not counted so worthy up to 40 days, and his supplication is not accepted up to 40 days ...” (Majlisī, 1983, vol. 63: 314). The content of such narrations directs us to this point that God has conditioned the acceptance of our actions to the acquisition of licit property and people’s guidance to correct and sublime training. The requirement for this state is to stay away from the illicit and the ambiguous property, because the acquisition of illicit property influences the human soul, distances him from the perfection path, and prevents the acceptance of his actions.

### **The negative effects of the illicit property in the social domain**

The effect of illicit property is not limited to the individual life; rather, it significantly influences the social life and the mutual interactions of people. Every society faces various deviations and problems (related to its specific conditions and cultural requirements) which have deteriorating effects on its advancement process. Identifying such factors and trying to distance people from it pave the way for the development of the society and the interaction of people. One of the destructive effects of the acquisition of illicit property is the occurrence of crimes and sins in the society. In the following lines, the main effects of the illicit property in the social domain is addressed, including the negative ethical consequences in one’s offspring (divided into the time before and after birth), the spoliation of the social rights, the generation of ethical and social corruption, the dissatisfaction of God, the affliction of public disasters, and economic poverty in the society.

### **The negative ethical consequences in one's offspring**

The acquired properties and food are among factors that affect the physical and spiritual training of the children. Although in the modern sciences the attention is focused on the types of food and their nourishment level, Islam stresses both the type of food and its licitness and illicitness. Since many outer and spiritual features of food are acquired through this, the person who gains his sustenance through illicit means due to his impatience will find out that the effects of this food is not limited to himself; rather, he distances his family from bliss and this negative effect continues in his offspring. God says in the Qur'ān in this regard, "(Allah) said [to Satan]: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense. ... mutually share with them wealth and children" (Qur'ān 17:63-64). With regard to the fact that family – as the most important human circle – is the essential element in the formation, development, and success of a society, the bliss of every society depends on the success of its families. In case the income acquisition and use are unlawful, Satan cooperates in the formation of the children, the tendency of these children to sin is increased, their training is more problematic, and the perfection of their ethics faces difficulties. One whose parents have eaten illicit food (and that food has led to his birth) inclines to corruption and deviation and will be corrupt. In his interpretation of the foregoing verse, the respected exegete 'Allāma Ṭabāṭabā'ī says, "The cooperation of Satan is a general meaning and principle which can have various significations. One of its significations is the sperm originated from the illicit property, because Satan benefits from it, and anyone who has a child through illicit means or has the child through licit means but does not train him/her accurately and based on the divine etiquette has set part of that child for himself and another part for Satan" (Ṭabāṭabā'ī, 1996, vol. 13: 146). The negative effect of the illicit property on the child's righteousness can be examined in two periods: first, when the sperm that evolves into the future child is formed based on the property that the parents have illicitly acquired, and second, when they use illicit property during the time after the child's birth. In the following lines, the effects of illicit property and food before and after birth are briefly examined.

### **The time before birth**

Based on religious teachings, one of the most important and momentous stages of the development of the personality of any person is the conception of the sperm that later evolves to him. At this stage, the way the sustenance is acquired is highly effective on the development of the personality of children and a wilāyat-oriented offspring. It is noted in the Qur'ān that the

food Lady Mary (s) ate before the birth of Prophet Jesus (a) was from paradise. God says, “Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: ‘O Mary! Whence (comes) this to you?’ She said: ‘From Allah: for Allah Provides sustenance to whom He pleases without measure’” (Qur’ān 3:37). A mother like Lady Mary (a), a training location like place of worship, a guardian like Prophet Zakariyyā (a), and food that has come from paradise result in a product like Jesus (a). With regard to the verse, the factors effective on training include the mother’s pure soul (which is the result of worship), healthy body (to physically train the child), divine education and training, and pure and licit food (Qarā’atī, 2004, vol. 2: 53). Mother’s food influences embryo: if the sperm is the result of the licit food, it will set the appropriate ground for the future growth of the child, and if it originates from illicit food, it will set the ground for the wickedness of the id of the children.

The noble Prophet (s) has referred to the great effects of mothers’ behavior, speech, and food on children as follows: “Miserable is one who is miserable in his mother’s womb, and blissful is one who is blissful in his mother’s womb” (Majlisī, 1983, vol. 5: 95). Imām Ṣādiq (a) says in this regard: “... Embryo’s food is supplied from what the mother eats and drinks and gradually gets from the mother’s body ...” (ibid., vol. 57: 342).

Based on what we said, the effect of food acquisition means on the embryo is effective in the time before the child birth. In addition to the fact that the mother’s food should be complete and healthy, it should also be licit, because it influences the soul and body of the child within the womb. Of course, it is noteworthy that although parents’ use of illicit property and food is effective on the child’s wickedness, it does not mean that the child cannot get blissful himself. The human has volition and he can use it to achieve the nearness of God, as he can misuse it and get to the lowest depth of degradation (Mazāhirī, 202: 13).

### **The time after birth**

Based on the principle of causality, the illicit food is very effective on the human soul and mind, and this effect on the children is in no way deniable. It is asserted in a narration from Imām Ṣādiq (a): “The effect of illicit property gets evident in the person’s offspring” (Kulaynī, 2008, vol. 9: 680). The illicit food effects on the soul and mind of the child are so strong that he cannot easily get enlightened by the shining effusions of the Sublime God and cannot achieve bliss, because one who collects properties through

unlawful means prepares the ground for the deviation of his children through illicit nourishment.

The late Shaykh 'Alī Akbar Nahāwandī writes in this regard: When the illicit property enters the stomach, the conception and development of the sperm that is conceived and grown through the illicit food is nothing but wickedness (Nahāwandī, 1957: 430). As the qur'ānic verse "...But from the land that is bad, springs up nothing but that which is niggardly..." (Qur'ān 7:58) puts it, nothing but wickedness emits from the wicked. In sum, it can be said that the food given to the child is effective on him/her. If the food that the mother eats is nourishing, it will influence the child's might; in the same way, the food has numerous spiritual effects on child.

### **The spoliation of the social rights**

The observation of others' social rights has a high status in the Islamic sources and texts, and is mentioned as among the main goals of the appointment of the prophets: "We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice" (Qur'ān 57:25). The word 'Adl (justice) in common culture means observing others' rights (Miṣbāḥ Yazdī, 1999: 160). Respecting others' rights is one of the most essential goals of training in the divine religions (Sharī'atmadārī, 1995: 148). However, some humans oppose the divine decree by violating others' rights and set the acquisition of sustenance and capital as the most important (and maybe the only) goal of their lives. This opinion firstly distances the humans from their ultimate goal and the philosophy behind their creation, and secondly, motivates many of them to violate other humans' right and dissatisfy God in order to gain the unimportant worldly goods. This type of violation happens in every aspect of life, such as economic, cultural, and political dimensions. In this part, we briefly address the financial transgressions and the perpetration of social crimes (which is a kind of the violation of others' rights).

### **Wrongful interference with others' goods**

In Islamic teachings, the property that is acquired through the violation of others' rights and the wrongful interference with their goods is considered as illicit and is prohibited. In some qur'ānic verses, God warns the human and says, "O ye who believe! Eat not up your property among yourselves in vanities" (Qur'ān 4:29) and announces any unlawful interference with others' goods as prohibited. In a narration from Imām Ṣādiq (a), it is pointed out that Imām 'Alī (a) said: "One who eats a believer's property illicitly is not my friend" (Majlisī, 1983, vol. 100: 7). When acquisition of illicit property gets common among the majority of the society, illicit wealth and

bribe is distributed among the influential people of the society, and “economic piety” does not rule the incomes, training abnormalities will appear and irresponsibility, irreligiosity, and violation of others’ rights and property will get extremely common.

### **Crime in the society**

The citizens of every society are expected to follow values and norms. However, sometimes some people do not observe the values, bring about insecurity and crime, and distance themselves from training and the ultimate goal. One of the main essential factors for this might have been the illicit property that they have acquired.

There exists a narration from Imām Ḥusayn (a) who addressed the army of ‘Umar b. Sa‘d on the ‘Āshūrā Day, but they refrained from listening to the right speech and Imām (a) expressed the reason for their noncompliance as follows: “Certainly your stomachs are filled with the illicit property and your hearts are sealed ... you are the murderers of the children of the Prophet and the killers of the trustees’ offspring ... ” (Majlisī, 1983, vol. 45: 8). This narration indicates that the property that is gained and used through illicit ways is one of the cases that brings about the hardheartedness of people and leads to a result like that of the Āshūrā Day and causes the same murders and social abnormalities and disorders.

### **Generation of ethical and social corruption**

One of the other effects of illicit property is the generation of ethical corruption in the society. Making gains via unlawful and illicit means enhances Satan’s temptations which are put into practice stage by stage and gradually. This process starts with following the whims of soul and then finds its way to the society. Following Satan and the carnal soul does not drag the righteous person to corruption all of a sudden; rather, it takes him step by step to impurity, sin, and indecency.

As mentioned earlier, in some verses and narrations related to the “illicit property”, the training-related effects of this property are not mentioned directly, but the juxtaposition of the term illicit property with some propositions such as transgression and other similar terms shows that the illicit property leads to these consequences.

The divine order to use the sustenance given by God to the human is to use the licit property and to avoid following Satan. This is mentioned in some verses of the Qur’ān, “... eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy” (Qur’ān 6:142). The reason is that Satan orders the human to undertake intellectual badness, including moral vices and bad deeds, as well as legal

transgressions such as sins: “O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong” (Qur’ān 24:21). The term “faḥshā” (shameful act) is any ugly deed whose ugliness is excessive (Jawharī, 1956, vol. 3: 1014), and alludes to adultery (Rāghib Iṣfahānī, 1991, vol. 1: 626). These verses indicate that illicit property is related to moral vices in the society and leads to moral corruption and shameful acts such as adultery and bad deeds such as theft. The reason is that the whims of soul are followed, and these lead the human to financial corruption and ethical-cultural problems.

### **Dissatisfaction of God and the affliction of public disasters**

As noted above, the ultimate goal of training is to attain the divine satisfaction and the nearness to God. However, the prevalence of some factors including the illicit property indirectly leads to the dissatisfaction of God, distances the human from good training and excellence of soul, and brings about general disasters. Related to this discussion is the noble verse, “Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allāh) may give them a taste of some of their deeds: in order that they may turn back (from Evil)” (Qur’ān 30:41). The phrase “mischief has appeared on land” intends the general disasters. The phrase “because of (the meed) that the hands of men have earned” means that this apparent mischief on the land is due to the acts of the people. There is a direct relationship between people and the incidents of the world, and each of these is affected by the well-being or corruptness of the other (Ṭabāṭabā’ī, 1996, vol. 16: 195). As mentioned earlier, the illicit property is one of the cases that directly and indirectly leads to the violation of others’ rights, and so, is considered a type of corruption on the land as a ground-setting factor for general disasters.

### **Economic poverty in the society**

In order to attain the ultimate goal of training, it is necessary to know the value and sacredness of the licit job and sustenance and to enhance the spirit of fighting against economic exploitation and the jobs that are against the Islamic society interests; these in fact affect training (Bāqirī, 2010, vol. 2: 30). However, some get distanced from the ultimate goal and gain their properties through illicit means. This leads to economic poverty in the society and takes people away from the excellence and training of the soul.

Āyatullāh Jawādī Āmulī considers famine and shortage as one of the effects of corrupt and illicit incomes, which leads to numerous corruptions (Jawādī Āmulī, 2012: 594). He relies on a narration from the Prophet of Allāh (s) who said, “... So when shortchanging occurs, God afflicts people

with famine and shortage ...” (Majlisī, 1983, vol. 70: 369). Shortchanging is one of the instances of illicit property acquisition, and poverty and famine are two of its damages afflicted to some people. If properties do not have a healthy and balanced circulation in the social body, and some social organs acquire their gains through the illicit means and eat the public properties, then the social life will weaken and poverty will prevail (Ḥakīmī, 1992, vol. 3: 170-172). Therefore, in order to have a healthy economy in the Islamic society and attain power and resistance, the attainment of licit sustenance and the observation of licit laws should be promoted so that people can achieve the sublime goal of social growth and bliss. On the other hand, if the illicit gets prevalent, it will bring about economic problems and so, moral and training-related problems and corruption.

In another narration, the noble Prophet (s) says, “Anyone who gains a property through unlawful and illicit means will be made needy and poor by God” (Majlisī, 1983, vol. 66: 382). It seems that doing unwise actions and disregarding religious orders about the licit property acquisition set the ground for bankruptcy and poverty. Imām Riḍā (a) deems poverty as the key and the introduction to social problems and miseries, and says, “Poverty is the key to miserableness” (Kulaynī, 2008, vol. 6: 267).

In the light of the aforementioned verses and narrations, neglecting God and ignoring the fact that the world is the place for putting the human into test have led some humans to fall into illicit property gaining in order to satisfy their needs. Due to suchlike undertakings, God makes these Servants bankrupt in the world, which in turn brings about many problems and socioeconomic problems.

### **Conclusion**

The qur’ānic verses and Islamic narrations indicate that using illicit property and food influences the human soul. In addition to putting the human health into danger and setting the ground for his perpetration of sins, this deprives the human from his humanity and darkens his heart. Moreover, it affects the familial relationships and consequently endangers the social healthfulness, and corrupts the human offspring. Also, the prayers and supplications of a person who eats illicit food are not accepted by God. Finally, it destroys the principles of social ethics, and leads the society to a point at which it faces numerous cultural and economic problems.

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