

Longevity of hope, its causes, effects, and treatments in light of the Qur'an and Hadith.

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ABSTRACT

This study came to show the importance of long hope and its extent on human life, and I found that through the research, the majority of the scholars did not address this topic separately, and did not explain the travails of this situation and the worldly problems it causes to its owner, and the consequences that fall upon it in the hereafter. Most of the studies inside of the books consisted of a simple presentation of this problem and an explanation of the remedies that came to us from the Qur'an and the hadiths and the Sunnah, and on the sayings of the imams of guidance (may the best prayers and peace be upon them), and on the chosen companions and followers, may God be pleased with them, but the length of hope does not stop At a certain time and limit, it is constantly renewed at all times and times, as it is one of the weapons of Satan with which he enters the servant and changes his state from one state to another. In order to find out about a problem, we must define the causes of this problem and the motives that drive a person to fall into it, and then show the negative effects of it, and then put systematic remedies to treat it, and these causes touch them in our daily life, and their effects have become apparent to everyone with insight in Islamic and non-Islamic societies. It was in our societies still going hand in hand, because of the religious teachings that God Almighty had revealed in His Noble Book to His Great Prophet (may God's prayers and peace be upon him), while it began to strike the rest of societies with force and unparalleled violence. And after we explained the causes and effects of this psychological scourge, we examined the solutions provided by the Qur'an and the Prophetic hadiths, and what was mentioned from the sayings of the Imams of Guidance (peace be upon them) and the honorable Companions, and what these Sunnahs and purified sayings have shown us are effective remedies for prolonged hope and pursuit of whims and desires.

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1. Introduction

Long hope is one of the pillars of the Islamic religion, because of its strong relationship between the Creator and the creature.

The first topic: the reasons for long hope

Long hope as shown by the Qur'an verses, the prophetic hadiths, and in the hadiths of the people of the house (%) of the topics that are directly related to the human religion and his worldly life. Immersed in his pleasures, desires and ambitions that do not end except with his mortal life, forgetting the reality of this life, and oblivious to the purpose of his creation. Therefore, scholars and

commentators have dealt with this topic with many explanations, showing the reasons and motives for long hope, and we will explain that through the following axes:

The first axis: ignorance and love for the world

The scholars limited the causes of long hope to two reasons: one is ignorance, the other is love for the world, and ignorance is the opposite of knowledge. Ignorance: To do an action without knowledge. The ignorant ignorance: the time of the period before Islam⁽¹⁾ As for the

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Al-Ain, Al-Farahidi, the previous source: 3/390.

love of the world, it is that if he forgets about it, its desires, its pleasures, and its relationships, it weighs heavily on his heart to leave it, so his heart refuses to think about death, which is the cause of its paradox. The world is still delusional and decides in himself and appreciates the consequences of survival and what he needs in terms of money, family, home, friends and animals, and he follows the causes of this world, so his heart becomes dependent on this thought, so he distracts from mentioning death, and he does not appreciate his proximity⁽²⁾ Most scholars agree that ignorance and lack of knowledge of the state of this world and its changes, tribulations and contradictory elements in the movement of life, as well as ignorance of God's power, kindness, and great reward in the hereafter, as the sum of these ignorance drives man to slides of long hope and broad wishes⁽³⁾ The reason for this is that man is because of his ignorance of himself and not paying attention to this fact, which is that his life may come at every moment and leave this world, and because of his ignorance of these matters, he gets involved in the traps of distant hopes and wishes, and he calculates that his life is very long and then surrounds himself with his sect of flimsy perceptions and distant hopes That does not allow him to think about reality and the facts surrounding him in the realities of life. The same applies to his ignorance of the state of this world and his lack of loyalty, neither to the young nor the old, nor the young nor the old.⁽⁴⁾

And here is the words of Salman Al-Muhammadi "**Three I liked even Odgtna: minimum expectancy and death asks, and inattentive not Bmghafool him, and giggled by filling it does not know Osakt Lord of the Worlds it or satisfied with him**"⁽⁵⁾

⁽²⁾The Truth about Hasan Al-Thaqal, Al-Fayed Al-Kashani, Edited By: Mohsen Aqil, Dar Al-Kitaab Al-Islami Reflected, Edition A, 315

⁽³⁾See: Ethics in the Holy Quran, Nasir Makarem Al-Shirazi, the previous source, 2/173.

⁽⁴⁾Same source, 2/173.

⁽⁵⁾Al-Hajjah Al-Bayda in Tahdheeb Al-Ihya, Al-Fayd Al-Kashani (d. : 1091), edited by: Ali Akbar Al-Ghafari, Al-Hawza Teachers University in Holy Qom, 2nd Edition, 8/246.

Ignorance of the Hereafter and the great immortal reward that God has prepared for the believers is a reason for a person to imagine eternity in this worldly life and drown in illusions, wishes and worldly hopes, and sometimes his ignorance causes the happiness inherent in asceticism and liberation from the captivity of worldly desires and desires until he burns himself with fire of long hope⁽⁶⁾ Knowledge and conviction in the impossibility of a single person acquiring all the benefits of this world is impossible, and knowing that everything that happens in the world emanates from God, the Glorious and the Exalted, and that he is the divider of livelihood and that in his hand everything keeps a person away from long, distant aspirations that are impossible to achieve, but this does not mean that it is a call to laziness. And laziness to seek sustenance and knowledge, but rather to seek moderation in achieving that, so these aspirations are not the most important of the servant, so they keep him away from the remembrance of God Almighty⁽⁷⁾

The conceited ignorant depends on his youth or his health, and excludes death in the era of youth and health, and overlooks that death has reaped countless children and youth, sudden occurrences of diseases, sudden death, worldly love, and mankind with mortal pleasures, as long as man is afflicted with this love And this person, separating these two is difficult for him, so he refuses to believe the idea of death, and if death threatens his mind, he tries to replace this idea with something that distracts his mind from it. To occupy yourself with living and fulfilling hopes and securing worldly needs; If you grow up, you repent and prepare for your hereafter.⁽⁸⁾

Because of that, we find the Qur'an mentioned this characteristic in many places because of its effect on man and his/ behavior, and his departure from the right and

⁽⁶⁾See: Ethics in the Holy Quran, Nasir Makarem Al-Shirazi, the previous source, 2/174.

⁽⁷⁾The cover revealed the faces of the conversion ceremony, Muhammad Hassan al-Qazwini (d. 1240 AH), investigated by Sheikh Mohsen Al-Ahmadi, Department of Research and Studies in the Al-Hawza Al-Alamiya in Qazvin City, 1st Edition, 269

⁽⁸⁾ Fifty Lessons in Ethics, Abbas Al-Qummi, edited by Nizar Al-Hassan, Al-Amin Library, Kuwait: 99.

straight path, so we find the words of the Almighty. And when Moses said to his people, **“Allah commands you to sacrifice a heifer.”** ⁽⁹⁾They said, **“Do you make a mockery of us?”**⁽¹⁰⁾ He said, **“Allah forbid that I should be so ignorant.”**⁽¹¹⁾

And the Almighty saying **“And if you find their rejection unbearable, then if you can, seek a tunnel into the earth, or a stairway to heaven, and bring them a sign. Had Allah willed, He would have gathered them to guidance so be not of the ignorant”**⁽¹²⁾

And the Almighty saying **“Be tolerant, and command decency, and avoid the ignorant”**⁽¹³⁾. And the Almighty saying He said, **“O Noah, he is not of your family—he was of unrighteous conduct. So do not ask Me about what you have no knowledge of. I advise you, lest you be of the ignorant.”**⁽¹⁴⁾

And the Almighty saying He said, **“My Lord, prison is more desirable to me than what they call me to. Unless You turn their scheming away from me, I may yield to them, and become one of the ignorant.”**⁽¹⁵⁾ And the Almighty saying **“And when they hear vain talk, they turn away from it”**⁽¹⁶⁾, and say, **“We have our deeds, and you have your deeds; peace be upon you; we do not desire the ignorant.”**⁽¹⁷⁾

Baqarah, verse 67.-Surah Al⁹⁾

¹⁰ Surat Al-An'am, verse: 35

⁽¹¹⁾ Surat Al-A'raf, verse: 199.

⁽¹²⁾Surah Hood, verse: 46.

¹³Surah Yusuf, verse 33.

⁽¹⁴⁾Surah Al-Qasas, verse: 55.

⁽¹⁵⁾See: Al-Tawbih fi Tafsir Al-Qur'an, Al-Tusi, previous source: 6/135.

⁽¹⁶⁾Fifty Lessons in Ethics, Sheikh Abbas Al-Qumi, edited by Nizar Al-Hassan, Al-Amin Library, Kuwait, 1st Edition, (1425 AH / 2004 AD): 37.

⁽¹⁷⁾Al-Ain, Al-Farahidi (d. : 170 AH), the previous source: 4/419.

All these noble verses contained the word “ignorant”, which is an adjective given to the ignorant person to show the badness and danger of this characteristic for a person, so God Almighty instructs us to stay away from him, as we find that “the attribute of ignorance is associated with vilification in all these verses. The most insulting qualities⁽¹⁸⁾

The world is an uncle of the slave's wealth after his death, that is, what will benefit him after his death, and the world which the slave wants to seek is the collection of the reward and the afterlife, for it is not the blameworthy world, as excluded from the blameworthy world is the amount that the slave consumes to stay alive, secure his livelihood, and keep his face This collection and pursuit is a righteous deed⁽¹⁹⁾

The second axis: negligence

Anonymity is: anonymity: an anonymity that neglects an inattention and an inattention. Forgetting: Intentionally turning away: Absenting neglect: Abstaining from negligence. And you neglected the thing: I left it anonymous, while you remembered for it. The idiot: He who has no acumen⁽²⁰⁾

That is, it left the thing after it was mentioned, so the person neglects his fate and forgets it while he knows what will happen to him, and what is its inevitable end.

Also, neglecting to remember God Almighty and turning away from the matter of the Hereafter, the death of the heart, corruption of religion and distance from God and the sane, he warns against following whims and desires and prolonged hope.⁽²¹⁾

¹⁸Explanation of the origins of al-Kafi, Muhammad Salih al-Mazandrani (d. : 1081), edited by: Ali Ashour, Arab History Foundation, 2nd Edition, Beirut - Lebanon, 2008, 9/388

Neglecting to remember God and forgetting His reward and punishment necessitates the darkness of the mind and thinking. The heedless person does not think about the consequences of his actions and knows no limits to satisfy his unbridled instincts and desires⁽²²⁾.

Neglecting to remember God and forgetting His reward and punishment necessitates the darkness of the mind and thinking. The heedless person does not think about the consequences of his actions and knows no limits to satisfy his unbridled instincts and desires, and prayer is what reminds him five times a day of God and spares him the darkness of negligence. Indeed, remembrance of God is the best way to control a person's instincts that are rooted in his depths and to restore him to his senses and senses.⁽²³⁾

On the authority of Imam Al-Sadiq he says: **"The greatest corruption is for the servant to be content with negligence of God Almighty."**⁽²⁴⁾ And this corruption is generated from long hope, diligence and arrogance, as God Almighty told in the story of Qarun in his saying: Do not seek corruption on earth that God does not love. The corruptors, and these qualities were made by Qarun and his belief, and their origin is from the love of the world, its gathering, the pursuit of the soul and its desires, the establishment of its desires, the love of Muhammad, the approval of Satan and his following his steps, all of which are gathered under neglect of God and forgetting of him.

The third axis: passion and hopes

Among the factors that raise hopes and wishes and strengthen their roots in a person's soul are psychological desires and adoration for the world and attachment to it. .

The fact that this life is a course for the race in knowledge and behavior, and the control of God Almighty over man in this process leads naturally to the visionary person's accountability for himself, his ideas, and his constant pursuit of an increase in righteousness and good deeds.

"The issue of long hopes and illusions far from reality, as they make a veil on the human mind and feelings. Likewise, the amplitude of aspirations may reach the point where the owner draws up plans for himself that cannot be implemented even if he is like a mourning, peace be upon him in a lifetime, and he may perform security precedents. It is not possible even if it was started centuries ago, and this is the veil of wishful thinking that prevents knowledge

Wading into hopes and passions is like diving into moving sands that takes a person from layer to layer until he perishes, or he is like someone who drinks from sea water whenever he drinks from it more thirsty more, and he continues to drink until the sea salt kills him. Infallible (%) and the chosen companions (ψ) from this scourge, and from its dangers to the human soul, and on the social effects generated by it.

And his saying (a) **"If the mandate of God and happiness is due, the term will come between the eyes and hope is gone behind the back, and if the mandate of Satan and misery is deserved, hope will come between the two eyes and the term is gone behind the back."**⁽²⁵⁾ It shows (a) the inverse relationship between the mandate of God and the mandate of Satan, through the position of hope in man.

The motives of passion are the worldly tendencies that meet in a person, so that his hope in this world becomes longer and he forgets the reward and punishment in the hereafter, and the search for urgent pleasure in this world.

who is overcome by passion and long hopes and does not remedy his condition, and is eager for them, is victorious until it is imprinted on his heart, then in that case he does not know a known and does not deny what he does not. Likewise, the follower of passions and hopes follows his desires and hates what contradicts them, and this leads him to the act of disobedience and to a lot of permissible actions. It distracts him from good, so it takes him away from the nutrients of faith in the heart, nourishing and purifying the soul.

¹⁹Answers to legal issues, Sheikh Nasser Makarem Al-Shirazi, his teacher, Imam Ali bin Abi Talib (peace be upon him) - Qom, (1385 AH), i1, p. 230.

The fourth axis: self-forgetting

The worst affliction that strikes a person is self-forgetfulness, as a person loses himself and forgets who he is **"And be not like those who forgot Allah, so He made them forget themselves. These are the sinners"**.⁽²⁶⁾

So a person forgets where he was, where he is, and where he will be, all that is occupied by matters outside of himself, and nothing is related to his truth, he is preoccupied with money, prestige and other concerns, for his whole world is filled with money, prestige, presidency and lust. The affairs of the world distract him from matters of his religion, and he falls prey to long hope and passion

It is from this section that the wonder enters the soul, for it is a sin whose seed is infidelity, and its land is hypocrisy, its water of corruption, its branches of ignorance, its delusive leaves, and its fruit is curse and eternity in Hell.

A person has to think about his situations and how his beginning was when he was a cheap sperm, and the last of it was a dirty corpse, and Imam Ali (ؓ) mentioned that, when he said: "Neither as humility, nor loneliness, worse than wonder.

The one who exalts himself and his work and sees in himself perfection, and sees himself above others and above them, prompts him to interpret every action and every reaction of another person in a negative way so that he does not fall from its perch and its high tower that he imagined for himself

The fifth axis: the whispering of Satan

Satan may rule over a person's heart, and in this case the heart becomes dependent on whims and desires, dragging him into immorality and immorality. The accursed Satan is the first enemy of the human being because of the Almighty saying **"Did I not covenant with you, O**

²⁰(Answers to legal issues, Sheikh Nasser Makarem Al-Shirazi, previous source: 230.

Children of Adam, that you shall not worship Satan? That he is your sworn enemy? "⁽²⁷⁾

And Satan has control over the power of the human imagination, whispering it, so if Satan dominates the imaginary power, he can pass his vain thoughts to the human mind, and if the issue is related to work, actions appear on man indicating his lack of confidence in himself or others).

Imam Al-Sadiq (ؓ) said: **"whispering is a branch of insanity"**⁽²⁸⁾ , as the intellectual obsession has many dangers, including hitting the imagination, as it seems to a person that everything around him is offensive, because they are far from seeing the good qualities in others, because they are always looking for the faults of others , And the defects of their society.

The whispering of Satan leads the servant to mistrust of those around him, and it is the easiest way to inflict enmity between believers, and it is the natural bridge towards hatred and hatred, sedition and wars, and it is the prelude to the spread of backbiting, accusation, deliberation, enmity and hatred among the believers.

The Sixth Axis: Caring for the World:

Keen: He cares carefully, as he is keen on you: that is, to your benefit, and a people who are guarding and guarding. And the guardianship: It is stable in the midst of everything, like the arsa of the house .

It is closer to scarcity, as scarcity is excessive concern for something, and it is with money and other symptoms.

Cares is a vile and contemptible quality that pushes its owner to commit treachery, theft, fraud and monopoly, as the keen imagines that he will immortalize in this world ().

²¹(Misbah al-Sharia and the Key to Truth, attributed to Imam Al-Sadiq (ؓ) (T: 148 AH), Al-Alamy Foundation for Publications, Beirut - Lebanon, 1400-1980, ed 1: 107.

²²(Tafseer Nour al-Thaqleen, Sheikh Al-Huwaizi (d .: 1112 AH), edited by: Mr. Hashem Al-Rasuli Al-Mahalati, Ismailian Foundation for Printing, Publishing and Distribution - Qom, 1412-1370 AM, ed 4: 4/139.

Being keen on staying long to seek the world and the like is reprehensible, but the praiseworthy request for survival is to increase in obedience and to avoid forgetting repentance and proxy, and to realize happiness with sincerity in worship and this meaning indicated the Commander of the Faithful (ؑ) in his saying: The remainder of the believer's life has no value. **"And the Careful expands his wealth for all his life"**⁽²⁹⁾

Without thinking that he left this money inevitably to the heirs, and that he will enter his grave as he entered the world before without taking with him anything mentioned, except for good and bad deeds, which will be rewarded or punished.

On the authority of Abu Abdullah (ؑ), he said, **"Adam's first concern was to prevent the tree from eating from it, so he took it out of paradise."**⁽³⁰⁾ (ؑ)

It is extending the same to the creation until I need them and highlighted by careful not even convince sufficiency, and lured even deceived himself, and remained in the darkness of ignorance, was humiliated and robbed the king and so made by God Almighty as he pleases, where he pleases he goats humiliating pains wills and humiliates wills it The condition of a person when he is keen on the world, makes it his greatest concern and concern, and gives it priority over the other rights and duties imposed on him by a dear, capable

And eagerness branches out into branches according to its severity and among these meanings similar to caution is greed is the twin of eagerness, which is the expectation of people in their money and that they give him what they have and be humiliating and humiliating to them and it is one of the deadly vices, and Musa bin Salam narrated on the authority of Sa'dan on the authority of Al-Sadiq (ؑ), he said. **"I said to him: What proves faith in a servant?"**

²³(See: Ethics in the Noble Qur'an, Nasir Makarem Al-Shirazi, the previous source, 2/176.

²⁴(The direction of religion in the walks of life, Muhammad Baqir al-Sistani, 2nd Edition, 2018, 338

He said: Piety, and what brings him out of it? He said: Greed"⁽³¹⁾

It was narrated on the authority of the Prophet (a) as saying, **"Greed removes wisdom from the hearts of scholars"**⁽³²⁾ On the authority of Imam Ali (ؑ), he said, **"What destroys a religion is not like innovation, nor does it corrupt a man like greed"**⁽³³⁾

Another meaning of caution is miserliness, because the miser does not have a friend in the world, rather that all people, even his children, are his enemies, and his family and his dependents are waiting for the moment of his death to take off the clothing of humiliation from them and replace them with new clothes of the best clothes

And the Prophet (a) said: **"The Miser far from God Almighty, far away from the people, far away from paradise, close to the fire, and ignorant generous love to God Almighty Abed stingy, and Odooy disease parsimony"**⁽³⁴⁾

So he showed (a) After the curmudgeon the authority of God, and from the people and from Heaven, and that the most powerful disease is the disease of miserliness, as it is difficult to cure it, and it is difficult to leave it because it is in the sick soul that the bloodstream flows.

1.2 The second topic: the social effects of long hope

And people on the surface of the earth, of any gender, were exposed to dangers that have psychological roots, and these pests stem from the pursuit of passion,

²⁵(See Nafhat Al-Qur'an, Sheikh Nasser Makarem Al-Shirazi, School of Imam Ali bin Abi Talib

²⁶(Iran - Qom, 1st Edition, (1426 AH): 1/280.

²⁷(The output of the hadith: Muhammad bin Yahya, on the authority of Ahmed bin Muhammad, on the authority of Ali bin Nu'man, on the authority of Ibn Masakan, on the authority of Dawud bin Farqad [Abi Yazid] on the authority of Ibn Abi Shaybah Al-Zuhri, on the authority of Abu Jaafar see: Al-Kafi, Sheikh Al-Kulayni Previous source: 3/261.

²⁸(Surat Al-Hashr, verse 19.

selfishness, love of goodness and the likes of it from the moral wrongdoing that afflicts them and causes them to die, and that these moral evils and psychological scourges that are caused by the person himself are more damages than the damages of disasters. Naturalism, as it exposes the religion and world of people to the danger of ruin, as these sins endanger people's lives, eliminate moral life in addition to material life, despise honor and virtue, and compel humans to imprint on the natures of beasts and predatory animals.

We notice that among the people who rejoice in the affliction of all people with various kinds of adversity, and grieve from their abundance of life and their good condition without apparent motivation of enmity or expectation of benefit or the arrival of harm etc. And hatred for the fact that the temper is tempted by joy from the affliction of the enemy and sadness from the arrival of a blessing to him.

Likewise, arrogance, as some of the temper is tempted to rise above people, and to expect submission and humiliation from them, and if one of them receives a blessing, he is afraid of not bearing his arrogance and rising above his service and obedience to him, but rather the reflection of the matter as much agreed upon Quraish's envy of the Prophet (a) was of this kind.

Laziness and lethargy

Among the negative effects of prolonged hope is laziness and lethargy, as Satan whispers to a person and intellectual whispers about the reason for his existence in this life? Why did he come? Where will he go? Will his actions lead him to joy and pleasure? Or to sadness and worry? Incursion into such thoughts may lead an individual to commit suicide, and this is what we see a lot in non-Islamic societies that do not provide answers to these questions that stutter in the souls of people

Mistrust

One of the effects that long hope in this world, love and attachment to it generates is bad thinking about others, where a long-hopeful person sees that all people are his enemies, and he falls into an intellectual whisper, which leads him to mistrust of those in the home, bad thinking about those in society, and then bad Thinking about God, the Almighty - God forbid - and the Messenger (a), the book, and the pure imams (%), so a person becomes an

infidel because of his bad thinking, and because he is driven to his false thoughts, which were born by his long hope in the world .

And in the noble hadith, the Messenger of God (a) advises Imam Ali (v): "**O Ali, do not consult a coward, for the director is distressing you, and do not consult a curmudgeon, for he falls short of your goal, and do not consult carefully, if he adorns her evil for you, and know, O Ali, that cowardice, miserliness and concern are one instinct combined with bad thinking**"⁽³⁵⁾

This hadith of the Commander of the Faithful (v) collected the reasons that lead to mistrust, and they are the traits that result from long miserliness, which are cowardice, miserliness, and eagerness.

And on the authority of Imam al-Sajjad (v), it was reported "**King of the devil may be in Enany mistrust and weak certainty, you complain to me ill draw close, myself and obedience to him, and Ostasmk of his queen, and I pray to you cashing in his plot for me**"⁽³⁶⁾

Then (v) indicates that when Satan is able to control a person, he whispers to him with ill-thought, thus weakening his certainty in God, may He be glorified and exalted.

Bad thinking about God, the servants of God, and the believers is one of the bad qualities, and despite its concealment in the heart and its lack of appearance, it is on the Day of Resurrection it is considered an abomination, for which a person will be punished unless one ends his life with repentance, and God Almighty has demonstrated the sin of thinking by saying "**O you who believe! Avoid most suspicion—some suspicion is sinful. And do not spy, nor backbite one another. Would any of you like to eat his dead brother's flesh? You would hate it. So reverence Allah. Allah is the**

²⁹(See: Islamic Ethics, Shahid Dastgheeb, Islamic House, Beirut, 2nd Edition (1412 AH / 1991 AD), 24.

³⁰(Fifty Lessons in Ethics, Sheikh Abbas Al-Qumi, edited by Nizar Al-Hassan, Al-Amin Library, Kuwait, 1st Edition, (1425 AH / 2004 AD): 30.

Acceptor of Repentance, the Mercy-Giver"⁽³⁷⁾ And on the authority of the Prophet (a), he said while he was on his pulpit And "whoever has no god but is what has never been given to a believer the good of the world and the hereafter except with his good belief in God, his hope for him, his good manners, and refraining from reprimanding the believers"⁽³⁸⁾.

Whereas, the believer who harbors faith, manifests the noble character and practices righteous deeds, he must seek the mercy of his Lord and think well of God and avoid mistrust in every case. The person is required to think well of his brothers who are among the people of faith and Islam, and he is never entitled to offend Think about them and carry them well.

As for the psychological aspect, we must be aware that the one who suffers from this disease does not realize in many cases that he is sick, so he creates excuses and justifications for himself, as he thinks that his condition is normal but is necessary and others are wrong, so he considers others as simple and superficial and does not soon hit the rocks of the bitter truth. , So he thinks bad about those around him, including workers, friends and partners, and he thinks that he is the brilliant smart and that the shrewd bag, and that someone else is the fool, the gullible and the simple

One of the problems with this disease is that it extends to the core of society and you see him enter the homes, and then you see the afflicted with it bad for his wife and children, so the life of the house turns into hell, which affects the behaviors of a new young generation, that is if the house continues, and the spouses did not separate from each other because of this malignant disease that One or both of them were affected.

The third topic: treatments

³¹(Mishkat al-Anwar fi Gharr al-Akhbar, Ali ibn al-Hasan al-Tabarsi (d .: In the seventh century AH), edited by: Mahdi Hawchmand, Dar al-Hadith, 1418 AH, ed 1: 400.

³²(See: Bad suspicion in Qur'anic societies, Mortada Al-Husseini Al-Shirazi, The Kuwaiti Rites Foundation, Kuwait, 1st Edition, (1436 AH / 2015 AD): 27.

in the treatment of diseases, it is necessary to go to the roots and pull them out from the ground, so that the person can get rid of the disease decisively, just as he did not cut the roots of the disease, so the superficial and superficial treatment will not benefit him in the long term, in other words: it is a case of soothing the disease, not treating it. Given this basic origin and with attention to the roots of hopes and wishes in the reality of mankind, we can reach this conclusion, which is that it is necessary to think and seriously contemplate the roots of this moral disease.

On the one hand, a person must know that he is a being subjected to damage and death and that the separation between him and death is very small, for this day he lives safety, health and activity, but we may find him tomorrow and he is involved in various kinds of difficult diseases or sad calamities, and today he is strong, rich and empowered, and tomorrow he may seem weak. It is one of the poorest people, and examples of that are many in the pages of human history. On the other hand, he must think about the vibration of the world and its permanent change and not being considered. Yes, it does not prove to anyone at all. On the third side, he has to contemplate and contemplate this fact, which is that we believe in the return and the Last Day, and the divine reckoning in the squares of the crowd, reward and punishment for deeds and deeds in the world, and that this world is nothing but a bridge and a bridge on which a person crosses to that eternal life. He imagines that it is an eternal life and that it is the origin and purpose of creation. He also thinks that the eagerness to collect and hoard money and riches for the purpose of realizing those broad hopes and wishes in this worldly life does not bring him happiness at all, but rather will increase him misery and distress as well, and he also thinks that the most important state of calm and tranquility is the calmness of the soul and the happiness of the conscience that a person has not obtained. Unless he walks in the line of piety and trust in God from a position of faith in Him and knowledge of the state of the world, not from a position of caution and passion for the attainment of its mortal bliss and its material potential.

To resort to God

The origin of psychological evils and moral faults is due to the unconditional pursuit of animal instincts and psychological desires, and this world that God Almighty and Exalted has established on the basis of contradiction

and contrast, where afflictions are mixed with the nature of life itself, so man in this fleeting life finds joy, sadness, and victory. Defeat, health, and disease, for death and life are parallel to each other. Pleasure is the twin of pain and pleasure awaits sorrow, safety in the face of disease and strength is matched by weakness, and success is threatened by failure, and the strength of youth that is plagued by old age, all these opposites that have been gathered in the world, the Almighty saying **"We created the human being in distress"**⁽³⁹⁾. Therefore, we find in the Noble Qur'an God tells us about solutions to these worldly problems, by saying God Almighty **"So flee towards Allah. I am to you from Him a clear warner"**⁽⁴⁰⁾. So, resorting to God Almighty is the best solution to salvation from long hope.

And if you think well of God is the focus of the travelers of the first and the others, and the Truth urged God Almighty to think well of him, so he said in the hadith Qudsi **"I am as good as my servant thinks of me, let him think of me well."**⁽⁴¹⁾ And in this there is great good tidings from God, because in thinking it is a kind of preponderance besides comprehensive knowledge of good and evil, but the truth of the Most High did not stand here because his mercy preceded his anger, rather he said, "Teach his servants, let him think of me good in the form of the command. One person is certain of life, and there is what he supports in the revelation, which is the saying of God Almighty **"Or do you have oaths from Us, binding until Resurrection Day, that whatever you demand is yours?"**⁽⁴²⁾ the saying of God Almighty **"He will repay them for their allegations"**⁽⁴³⁾ The fact that the passion of the heart disappears from the love of meeting God in every soul without choosing a situation in which a person is, and the soul does not like to remain in this house unless it is dirty and satisfied with the worldly symptoms, contentment with the filth, or is ignorant of the outcome.

There is nothing but belief in God as a balm for the soul, or a cure for the chest, or an antidote to illnesses of anxiety, confusion, suspicion and suspicion, and how a person can face the hardships of life with courage and patience without believing in God.

When a person obeys his Lord, the Creator, the mastermind of the whole matter, his soul is filled with reassurance about everything that happens in his life, and he does not give in to despair, and then his hope is renewed whenever he fails, and if he knows that God does not waste the reward of the best deed, the powers of his renewed hope far from the desires and mortal hopes that take man To an unknown road.

Conclusion

We examined the most important causes and causes of prolonged hope in this research and methods of preventing it and immunizing the human soul from its effects according to what was mentioned in the Quran, the noble prophetic hadiths and the sayings of the imams of guidance (peace be upon them) And what was reported from the pure companions in this context.

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