

THE ROLE OF EXTRAVAGANCE IN ISLAMIC LAW: A HISTORICAL STUDY

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ABSTRACT	KEYWORDS
<p>It wouldn't be far from the truth to say that money ranks among the most essential needs for individuals in this worldly life. It serves as a means to secure life's necessities, including food, drink, clothing, shelter, and other essentials that form the foundation of one's material existence. The availability of money varies among people, with some falling into the category of "the rich" while others are labeled as "the poor." The abundance of money is often associated with worldly success, a weakening of faith, and the acquisition of advantages that set individuals apart, such as status, position, beauty, or other benefits that contribute to the emergence of luxury and its underlying causes.</p> <p>This study aims to illuminate a phenomenon that has persisted in many affluent societies. We have elucidated the stance of the Holy Qur'an on extravagance, as evidenced by approximately twenty-three verses that condemn and caution against it. Additionally, we have highlighted select noble prophetic traditions that illustrate the Prophet's stance on extravagance and its impact on individuals and society. In addition to Prophet Muhammad's stance, which rejects such conduct and its detrimental impacts from a religious, material, social, psychological, and economic standpoint, we have also covered the Ahl al-Bayt's (peace be upon them) stance. Jurisprudential and historical materials provide the basis of this study.</p>	<p>Extravagance, Sunnah of the Prophet, Antiquities, the Holy Qur'an Position</p>

Introduction

The first axis: The meaning of extravagance and its relationship to luxury

Extravagance and luxury are often based on wealth and based on it, but they are not inherent to it. How many rich, stingy people live their lives a life of misery and destitution? And how many poor people are eager to collect

Blessings, and attaining desires and pleasures in every way. He lives with more than his income, so he is plagued by debts? (١).

A distinction is made between wealth, extravagance, and luxury. Rich is an economic rank that refers to the amount of wealth possessed by an individual, but it does not stop at a mere arithmetic number.

Rather, it leaves certain effects on the soul of the rich and in his behavior, and shows in society morals, politics, and law, distinct from those of the rich. The general public, but some of the rich rise above the negative influence of wealth, adopt the morals of the righteous, and are characterized by their qualities (ii).

Extravagance: exceeding the middle limit, and quickly descending to the final path or the extreme that is called exaggeration or excess. The relationship between luxury and extravagance is close and interconnected, and extravagance inevitably leads to luxury, and it is one of the matters with which the morals of the individual and the morals of society collapse. Islamic law has warned against extravagance. According to the Almighty's saying: "and eat and drink, but be not excessive. Indeed, He likes not those who commit excess." (iii). Therefore, luxury is an attribute that is in addition to wealth, reaching the point of extravagance and extravagance, and manifests itself as extravagance in clothing, food, transportation equipment, housing, and other things. Islam did not condemn wealth, but rather allowed it, and legislated for it to ensure that it is not abused such that it becomes a tool of control and a rule through which the rich tyrannize over people. It is an acceptable rank in the Islamic economy, spending for the sake of Allah, good morals, and good governance, and this is a tight fence. It prevents wealth from turning into a luxury and a tool for corruption (iv).

It contrasts with luxury and stands in opposition to it asceticism, minimalism, and roughness in living (v).

The second axis: The position of the Holy Qur'an on extravagance

The word (extravagance) appears in the Holy Qur'an twenty-three times and in different forms (infinitive, verb, participle) (vi). We will suffice with mentioning some of them. In the Almighty's saying "Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins."^[1354] Indeed, it is He who is the Forgiving, the Merciful.""(vii) What is meant by extravagance here is extravagance in wealth, as for the Almighty's saying "And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess.." (viii), and the interpretation of this verse is that it is not to be extravagant in giving, as it would be above what is known. It was said that it was revealed about a people who used to give something on the day of harvest, then they competed over it and went extravagant. It was said that it was revealed about Thabit bin Qays, who cut palm trees for himself and said: It will not come to me. Today, there is no one that I do not feed him, until evening comes and he has no fruit. What is meant here by the Almighty's saying "Do not be extravagant" meaning, do not give away your wealth, lest you remain poor (ix).

Likewise, Qur'anic verses were mentioned in condemning extravagance and forbidding it. We will mention some of them, but not limited to them: "And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes)" (x), and the Almighty's saying "And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring." (xi), "And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee];

and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allāh as Accountant.." ^(xii), And a devout member of Pharaoh's family who kept his religion a secret stated, "Do you kill a man [merely] because he says, 'My Lord is Allah ' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed." ^(xiii), ", Allah does not guide one who is a transgressor and a liar" ^(xiv)

The third axis: The position of the Sunnah of the Prophet and the Prophet's family (peace be upon him) regarding extravagance:

The Prophet Muhammad (PBUH) emphasized moderation and cautioned against extravagance in various aspects of life. He even advised against extravagance in ablution. There is a narration that he passed by Saad while Saad was performing ablution and asked him, "What is this extravagance, Saad?" Saad asked, "Is ablution extravagant?" The Prophet replied, "Yes, even if you are by a flowing river." ^(xv).

Other hadiths on this subject were also reported from him, such as his (PBUH) saying: "Eat and drink, give alms, and wear what is not extravagant or ostentatious." ^(xvi), and his (PBUH) saying: It is extravagance to eat whatever you desire ^(xvii) The criticism stems from the fact that when someone consistently indulges their desires without moderation, their soul becomes insatiable, constantly seeking greater levels of indulgence. This lack of restraint can lead to a loss of control over desires, ultimately resulting in the most extreme and reprehensible form of extravagance. ^(xviii). According to a narration from Amr bin Shuaib, a man approached the Prophet (peace be upon him) and expressed his poverty, stating that he had nothing and was an orphan. The Prophet advised him, "Eat from your orphan's wealth, but do not be extravagant, ostentatious, or negligent." ^(xix).

The above hadiths and others like them lead us to believe that lavish living causes one to buy items that aren't essential or vital, even if they're legal. This behavior is considered reprehensible as it contributes to societal and moral corruption.

Many sayings, narrations, and stances have been reported from The Ahl al-Bayt (peace be upon them) denouncing extravagance and warning against it. It was reported on the authority of Alimam Ali bin Abi Talib (peace be upon him) that he said: The extravagant person has three signs: he eats what he does not have, buys what he does not have, and wears what he does not have, meaning he eats and buys. And he wears what does not suit his condition, as he (peace be upon him) said: Whatever you spend on yourself and your family without extravagance or extravagance, and whatever you give in charity is yours, and whatever you spend out of hypocrisy and out of favor, that is the share of Satan ^(xx).

The position of The Ahl al-Bayt (peace be upon them) towards extravagance

The positions of the Ahl al-Bayt (peace be upon them) were embodied in the rejection of extravagance, which was complementary and complementary to the position of the Sunnah of the Prophet in the life of asceticism that they lived, and many of the positions and hadiths mentioned about them, we will mention some of them. It was reported from AL imam Ali bin Abi Talib (peace be upon him) that he said: "The extravagant person has three signs: he eats what he eats. He does not have it, and he buys what he does not have and wears what he does not have. That is, he eats, buys, and wears what does

not suit his condition, as was reported from him (peace be upon him) in his saying: (Be generous and do not be wasteful, and be generous and do not be stingy" ^(xxi) meaning that a person does not He is a spendthrift or a miser, that is, he is intermediate between the two matters, which is moderation and moderation. He also (peace be upon him) said: "Whatever you spend on yourself and your household without extravagance or extravagance, and whatever you give in charity is yours, and whatever you spend out of hypocrisy and reputation, that is the share of Satan" ^(xxii) as many hadiths have been reported. On the authority of the rest of the imams of Ahl al-Bayt (peace be upon him), it is forbidden to be extravagant. It was reported on the authority of Imam al-Sadiq (peace be upon him) that he said when he was asked about the harm of extravagance: "I change you for a garment to protect you, and you throw away the leftover utensils, and you eat dates and throw away stones here and there" ^(xxiii) and Bishr bin Marwan narrated on the authority of the Imam. Al-Sadiq (peace be upon him) when he said: "We entered upon Abu Abdullah, and he called for Rutab, and some of them began throwing stone-stones. He said: Then Abu Abdullah held his hand and said: Do not do this, for this is waste, and Allah Almighty does not like corruption" ^(xxiv).

In this hadith, the Imam, peace be upon him, likens extravagance to corruption, and corruption is forbidden in Islamic law, and despite the low value of the kernel, throwing it away is considered extravagance, extravagance, and corruption, and this is the lowest of extravagance.

When Imam Al-Kadhim (peace be upon him) was asked about ten shirts, is that extravagance? He said: "No, but that is to keep his clothes, but it is extravagance to wear your safe clothes in a dirty place." ^(xxv)

In a hadith by Imam Hassan Al-Askari (peace be upon him) about generosity, he said: Generosity has a measure, and if it exceeds it, it is extravagance. He also said: "Extravagance is reprehensible in everything except in acts of righteousness." ^(xxvi)

Fourth axis: The effects of extravagance

Allah Almighty has not commanded anything except that it is for the benefit of His servants, and He has not forbidden anything except that it will bring about corruption and harm sooner or later. Islam has forbidden extravagance because of its negative effects on the individual and society, and these effects can be classified into religious, psychological, social, and economic.

First: religious monuments

Extravagance has negative effects that affect religion. These effects include:

- 1- The limits set by Allah Almighty are exceeded by extravagance, which He has defined and imposed. Allah Almighty said, "These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.." ^(xxvii)
- 2- Following Satan and making friends with him. Allah Almighty said "Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." ^(xxviii)
- 3- Exposing the extravagant himself to earthly and hereafter punishment, or both. Allah Almighty said "And how many a city have We destroyed that was insolent in its [way of] living, and those are their dwellings which have not been inhabited after them except briefly. And it is We who were the inheritors." ^(xxix)
- 4- Deprivation of divine success and guidance. Allah Almighty said "Allah does not guide one who is a transgressor and a liar." ^(xxx)

Second: Psychological effects

There are some negative effects of extravagance that affect the psychology of the extravagant, including:

- 1- The hardness of the heart and its turning away from the truth by following desires and pleasures. Whenever the heart is immersed in pleasure, it turns away from God Almighty and His commands.
- 2- Extravagance is one of the most important causes of evil and sin. The soul, without control, is led by desires whenever the material is available and it is not immune.

Extravagance is a means of luxury and a means to pride and arrogance ^(xxxi).

Third: Social effects

- 1- Breaking the hearts of the poor, the needy, and the miserable, who can hardly obtain what meets their needs except with hardship. When they see this money squandered for purposes other than its legitimate purposes, their souls become constricted, their chests tighten, and their hearts break. This is contrary to the purposes of the Wise Lawgiver, who commands to comfort them and mend their hearts ^(xxxii).
- 2- Depriving those who are entitled to this surplus money that is squandered without need or interest, and those who are entitled to consolation and aid, and they exist in every time and place, even if their percentage and the amount of their need vary, from one group to another, according to the Almighty's saying "And Allah has favored some of you over others in provision. But those who were favored would not hand over their provision to those whom their right hands possess so they would be equal to them therein. Then is it the favor of Allah they reject?" ^(xxxiii).
- 3- Captivity and extravagance are two paths to luxury, and luxury inevitably leads to the demise of a nation. God Almighty said, "And when We intend to destroy a city, We command its affluent but they defiantly disobey therein; so the word comes into effect upon it, and We destroy it with [complete] destruction." ^(xxxiv).

Fourth: Economic effects

- 1- Wasting money and wasting it on things that do not serve the interests of the individual or the group. God Almighty said "Believe in Allah and His Messenger and spend out of that in which He has made you successors. For those who have believed among you and spent, there will be a great reward." ^(xxxv)
- 2- The waste and waste of money is a huge loss for the Muslim nation, as it is an important wealth that strengthens the country and builds civilization. The legitimate goal is for the nation's money to be a resource for it and a strength to acquire the foundation of its glory and maintain its position ^(xxxvi).

Conclusion:

At the end of this research, we reached a number of results:

- 1- The Holy Qur'an, the Prophet's Sunnah, and the hadiths of Ahl al-Bayt (peace be upon him) all come to the same conclusion: excess and lavishness are banned, its perpetrator is condemned, and harmful to the individual and society, and whoever indulges in it will be held accountable in this world and the hereafter.

- 2- Extravagance in some cases was considered a major sin, based on the Almighty's saying "and indeed, our return is to Allah, and indeed, the transgressors will be companions of the Fire." (xxxvii) and those who enter the Fire are the inmates of the major sins. However, we cannot be certain that extravagance in all its levels is considered forbidden or that it is major, because there are cases in which the jurists have stated that it is Extravagance is disliked, as is extravagance in ablution water. Accordingly, it is necessary to note each case and its peculiarities, and to note the occasions when judging the matter.
- 3- The beliefs of rational people were and still are based on denouncing extravagance and extravagance, condemning and forbidding those who do it, and emphasizing moderation, moderation, intentionality and planning in life.
- 4- Although extravagance is a characteristic of the rich, the poor sometimes fall into it or practice it with what is available to them, even if it is without the intention of extravagance and extravagance, such as wasting water or other things.

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ⁱ Al-Munajjid: Al-Turf, p. 1

ⁱⁱ Al-Sharif: Luxury and its impact on righteous preachers, pp. 12 - p. 13

ⁱⁱⁱ Surah Al-A'raf, verse 31

^{iv} Al-Sharif: Luxury and its impact on righteous preachers, pp. 13-p. 15

^v Al-Munajjid: Al-Turf, pp. 1-p. 2

^{vi} Al-Tarifi: The problem of luxury in society and its treatment in the light of Islam, p. 31

^{vii} Surat Al-Zumar, verse 53

^{viii} Surah Al-An'am, verse 141

^{ix} Ibn Kathir: Interpretation of the Great Qur'an, vol. 2, p. 189

^x Surah Al-Furqan, verse 67

^{xi} Surat Taha, verse 127

^{xii} Surat An-Nisa, verse 6

^{xiii} Surat Ghafir, verse 28

^{xiv} Surat Ghafir, verse 28

^{xv} Ibn Hanbal, Musnad Ibn Hanbal, vol. 2, p. 221

^{xvi} Al-Nasa'i: Al-Sunan, vol. 8, p. 398

^{xvii} Ibn Majah: Al-Sunan, vol. 4, p. 31

^{xviii} Al-Manawi: Fayd al-Qadir fi Sharh al-Jami' al-Saghir, vol. 2, p. 654

^{xix} Abi Dawud: Al-Sunan, p. 459

^{xx} Al-Suyuti: Al-Durr Al-Manthur, vol. 5, p. 277

^{xxi} Al-Kulayni: Al-Kafi, vol. 10, p. 56

^{xxii} Al-Majlisi: Bihar Al-Anwar, vol. 2, p. 165

^{xxiii} Al-Zuhairi: Al-Durar Al-Bahirah, p. 43

^{xxiv} Al-Majlisi: Bihar Al-Anwar, vol. 72, p. 303

^{xxv} Muhammad Al-Sayyid Nouh: Extravagance, Its Causes and Effects, p. 22

^{xxvi} Al-Majlisi: same source, vol. 75, p. 377

^{xxvii} Al-Baqarah verse 229

- xxviii Surah Al-Isra, verse 27
xxix Surah Al-Qasas, verse 58
xxx Surat Ghafir, verse 28
xxxi Al-Zari: The Sufficient Answer, p. 36
xxxii Muhammad Al-Sayyid Nouh: Extravagance, Its Causes and Effects, p. 5
xxxiii Surah An-Nahl, verse 71
xxxiv Surah Al-Isra, verse 16
xxxv Surat Al-Hadid, verse 7
xxxvi Abi Al-Saud: Guiding the sound mind to the merits of the Holy Book, vol. 8, p.
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xxxvii Surat Ghafir, verse 43