

The Effects and Consequences of Extravagance and Frugality from the Perspective of Qur'an

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ABSTRACT

Paying attention to the issue of extravagance and frugality in the current era is so significant for planning makers. Now, according to the Islamic culture dominates our society that all its instructions are derived from Quranic verses, it seems essential that this important issue be taken into consideration from the perspective of Quran and Islamic narrations, because its impact on community development is important from different aspects (political, social, moral, cultural,...). If humans are affected and dominated by extravagance and take them astray from the moderate way, therefore, taking into account the effects and outcomes of extravagance in terms of Quran can be effective for Islamic planners and policy makers in devising the approaches for the future programs and the country's development and promotion and achieving to the appropriate ways. This article aims to delve into the Quranic verses and worthwhile narrations of the Imams to indicate the concept of extravagance and frugality as well as taking into consideration the outcomes of extravagance in order to makes help the progress and promotion of the society as well as increasing the awareness of the reader.

KEY WORDS: Frugality, Extravagance, Qur'an

INTRODUCTION

According to the Islamic verses and traditions, the aim of development in Islam is to achieve human's noble values and human development is aimed the material activities; in other words, Islam is not merely a spiritual or physical school, but it is a material and spiritual school that holds materiality dominated by spirituality.

Development, from the perspective of Islam, is to achieve the high-esteemed values and goals set by God for humans which is obtained by meeting the material and physical needs of humans and society, being involved in the moderate way is the cause to reach this important issue. Development and promotion is achieved through struggling with extravagance and moving towards modification of consumption patterns and preventing from wastage and prodigality and wasting the community properties, and this behavior is not specific time and culture, but it existed in all cultures, religions and nations.

In this regard, the author aims to explain the concepts of extravagance and frugality by pondering on the Quranic verse and worthwhile narrations of the Imams, and due to the fact that extravagance is harmful both for the prodigal person and his community from the various economic, moral, social, etc. aspects its effects and outcomes is to be exactly explained.

The Concept of Extravagance

The author of the book " the research in Quran" maintains that the single principle in this matter is applied unless it is not exceeded from the amount it is regarded, whether rationally or traditionally as it is the case with excessive eating and charity out of the criterion are away from its place and station. Extravagance means to exceed from the amount that is rationally, religiously or traditionally specified, and this violation is the sign of aggression and disregard to the rules and ranges of reason and religion, including the external issues such as providing the appliances and equipments more than enough and or in religious rules and issues and or in beneficiary matters and desirable actions, because charity is considered

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as something extravagant when it gets out of intellectual and moral rules. In short, extravagance is said to any violation be out of the limits and standards that are set by.

The concept of wastage

Wastage means division and it is originated from “to scatter seeds” and metaphorically it means the one who wastes away his property namely unsparing. “those who squander are the brother of Satans”. (Asra: 27). “Never waste away in unsparingly” (Asra: 26). “Altabzir “, means to divide and scatter something, it is originated from scattering and distributing seeds which metaphorically means “the one who give up his properties in vain”. Tabzir means the one who is unaware of the end of the seed and it seems as wasting and scattering away the seed, however, this does not mean to wasting away which it this verse it means to spoil anything, regardless of considering its consequences, to follow Satan and being as its brother.

The Relationship between Wastage and Extravagance

There is not much difference between the word wastage as economic point of view and extravagance, and their relationship is general and absolute, that is each extravagance is wastage and each wastage is not extravagance. To distinguish between the two words, it should be said that according to the interpretations of the philologists for the meaning of this term is to squander and spoil the property, and it is not extravagance in personal occurrences and charity issues, while wastage is more comprehensive and includes all cases including wasting and extravagating in personal and family expenses and desirable events.

The Effects and Consequences of Wastage

Each action condemned in Islam is due to the damage it has for individuals and society. wastage can also has a negative effect on individual's affairs and society and the various relationship between humans and processes as a great social plague from different perspectives. The detriments of wastage can be divided from social and personal and or worldly and spiritual dimensions. The researcher is going to seek to enumerate the devastating effects and outcomes of this phenomenon by attributing the Quran verses and the narration of innocent Imams which comprises:

1. Humans deprivation from God's mercy

Those who are wasting their property away are involved in extravagance are ignorant of God's remembrance and pay only attention to the issues related to themselves and are gradually deprived of the God's extensive mercy and are involved in God's anger and exasperation. It has been mentioned in Qur'an that wastage is the cause for human's deprivation from God's mercy in economic issues and then said that:

- Three commands issued by God in verse Anam, 141: 1. Expressing the purity of the products. 2. The right of each property and product should be given for in the time of the harvest time. 3. they should not be wasted away. “you should not spend much of their property in aggression which God those not love those who are wasteful. There are some narrations about this issue. 1. It is addressed to the owners of properties, that is do not give all your properties to charity, but leave something for the family, as Sabet ibn Gheis was the owner of 50 palm trees and give all to charity. This is narrated by Abolalie and Ibn Jarir. 2. Saied ibn Mosayeb said that “we should not ignore from doing the obligatory things. 3. Abomoslem said that: we should not be excess in eating before harvesting and do not harm to the poor. 4. Do not spend properties in the way if sin and misappropriation. 5. It is addressed to the rectors, that is do not extort the owners of properties and do not gain from them more than enough. This is narrated by Ibn Yazid. 6. This is addressed to all people, in order not a person waste his/her property in spending and the rulers and do not extravagante and waste his property in getting people's property and spending it and this narration is more general in terms of beneficence and do not waste your property, this means that people should not exceed from using the fruits and grains from the extent that your livelihood is enough for it, this is true that you owns it, but you cannot indulge in eating and giving away and or apply it in the cases that are prohibited by God, for instance in the way of sin. And a poor man who get the property cannot extravagante or spoil it. so the verse is absolute and is addressed to all people, whether the rich or the poor. And that it has been said that: this verse is only addressed to the owner of the property. And it has also mentioned that the fruits should not be eaten before having them pick up in order the poor's right not reduced. And that some others said that the meaning of this verse is that people should not be ignorant of giving their own rights. It has also been pointed out that not these properties should be spent in the ways of sin which is not appropriate

and is not consistent with the content of the verse. Ayashi has narrated from Imam Muhammad Bagher (PBUH) that the fruits should not be harvested and picked up during night and it has been said in the Qur'an that give the poor's right in the time of collecting the products and do not waste your properties away, because God do not love those who extravagante. It has been narrated that an Ansari man give his properties to charity and he themselves and his relatives were needed to property. These kinds of acts were prohibited by God that this is wasteful.

- "O children of Adam, do regularly prayers and eat and drink, but do not indulge in, because God do not love those who lavish" (Aaraf, 31) This verse comprises three commanding and one forbidding which is all focused on the story of Adam, firstly it is obtaining the adorning in each temple of worship and secondly and thirdly it is commanding to eating and drinking which is lawful to the person. Fourthly, forbidding from wastage and dissipation. Wastage is obscene because of the fact that God does not love those who lavish. Sometimes dissipation means to exceed from the law. The one who eats pork meat or drinks wine, is unsparing and God does not love him. Because he provided lawful properties and there is no need to eat unlawful drinking. Sometimes extravagance means to exceed from the common traditions, for example the one who builds houses and spend hundreds of millions in it while he/she could provide a house for himself by spending less money or provide a car in tenth of millions while he could buy a car with an appropriate cost. Extravagance is related to social situations or even personal situations. A poor man who does not enough money and consecrate it to buy aroma or cologne, while his spouse and children have not bread to eat is an unsparing man while if a rich man do this is not considered as extravagance. The poor countries who establish great airports in an imitation to rich governments or sit up sports stadiums or fields and magnificent embassies, while there is no suitable schools for children are involved in unsparing men, while establishing these buildings and constructing these facilities cannot be considered as wastage for rich governments.

2. Exclusion of people from reaching to God's bondage

Extravagance in charity makes human's deprivation from reaching to God's bondage as is mentioned in Qur'an: "and those who spend money and waste it and also do not parsimony and take the moderate ways". (Forghan: 67).

In the verses before this sura, God raises a comprehensive and interesting issue about the special characteristics of God's servants entitled as "God's bondage", and one of the twelve attributes of them is moderation and not extravagante in charity. There is no consensus among the interpreters concerning wastage. Some people say that wastage is alimony in sins though is meager and Aqtar is to forbid the right of God, this is narrated by Abdollah-ibn Abbas, Mojahed, Ghetade, Ibn Jarir and Ibn Yazid. Hasan Basry said that people should not spend their money in sins and it should not forbids them from doing practices. Some others said that extravagance is to spoil other's properties unjustly. It has also been said that extravagance is what exceeds from moderation and alimony is to do fault and this is the idea of popular interpreters. There must nothing between this and that. Zahri said that: it is the kind that men should not remain their spouse and children in hungry and without clothes and do not spend money in a way that people says he unsparing. Maqatel said that: this is those who gain lawful money and give alimony and give it to other people. Yazid ibn abi Habib said in describing the Prophet that "He does not drink in pleasure and lust and do not wear clothes of other people and eat a very small food as much as He could say prayer and a cloth that just covers His body and prevents Him from cold and heat. Some of the companions said that: "extravagance is what a man eat and drink as much as he can".

An example is given by Imam Sadegh and collected a bunch of sand and hold it stiffly in his fist and said that "this is Iqtas of parsimony", which has been mentioned in Qur'an, and then collected another one and hold his fist open that all the sands was poured. Then he said that: "this is wastage and extravagance". Then took another fist of sand and poured some of it and holds some and then said that this is consistency, balance and moderation".

3. Deprivation from Divine Guidance

The ultimate goal of human creation is to reach divine perfection and closeness and God always opens his beneficence to all mankind in this way and provides the context for reaching to this goal by sending prophets and divine books. However, some factors cause people are not guided in a true way and deprive of divine guidance. One of these factors led to human deprivation from reaching to divine guidance is extravagance and wastage. It has been mentioned in Qur'an that extravagance and denying the prophecy and the false claim of prophecy implies being deprived of divine guidance.

- A devout man who concealed his belief in the Pharaoh family said: “ do you kill a man who said that my lord in God. He certainly give you clear causes from his Lord and if he lies, it will be his detriment and if he rights, some of the things that promised you will be reached to you, because God does not love of those who are extravagant and liar”. (Ghafer: 28).

This sentence that “ God does not guide those who are liar and extravagant” means that if Moses was a liar in His claim, this will be suffice for Him. And if he rights, at least some of it will be reached to you supposing that all the torments that are promised will be not reached to you, because in this supposition you are an extravagant and aggressive and digressed other people’s rights and also you are liar, because you denied your God and took another one as your lord and God does not guide those who are extravagant and liar. However, supposing that He lies, then the lord that he introduces is not the supreme one and then it must be talked about whether He must guide humans or not. It can be found out from this expression that “ the above sentence is an analysis of the two assumptions and is related to the two sentences” is not appropriate.

- Surely, Joseph gave you clear evidences before and He was all suspicious of what he bestowed you till he died and then people said that “ God will not elect any messenger after him”. This is the way that God will not guide the liars and suspicious people-Ghafer:34). This is the tradition of God that those who resists against rights will be ignored. Those who do not accept the way of the prophets, his talents, aptitudes and bestowments received by God will be wasted away. Humans are dropped in some stages: in one stage he suspect “ the excessive extravagant”, then the next stage he is reached to the stage of denial. God’s bestowment is general, this is the people who are deprived of due to their bad morals and performances.

- Cowardliness

The disposition of extravagance causes suffocation and cowardliness against the believers, as is mentioned in Qur’an, the extravagance and cruelty of Pharaoh causes suffocation and cowardliness against the Bani-Esrael believers: “ ultimately, no one is believed to Moses unless the children from His family, while they were misgiving about the troubles made by Pharaoh and his family. In fact, Pharaoh was an extravagant and superior in his land” (Yunes: 83).

The issue of extravagance can be mostly seen among the rulers and heads of races and they exceeds from the rules of moderation due to the their amplification in life and their ideas are also similar to the poor in order to show their high position and greatness to them. And it is due to this fact that Pharaoh was one of those who seeks superiority and extravagance in his land. “ they believed to Moses while apprehensive of Pharaoh’s anger and persecutions and his rulers”. They were scared of the fact that he may convert their religion or affect them to a tribulation to obey him and this causes they are forced to convert their religion, and this was due to the fact that the armies of Pharaoh tortured and abused Bani-Esraiel and their fear was that persecutions of Pharaoh’s troops. Pharaoh was defiant and rebellion in Egypt and the lands round it, and he was the one who exceeded in rebellion and disobedience, because he claimed to be God, and he also exceeded from murder and oppression and extravagance is to exceed and passing from the limit of anything.

4. Frustration and Blaming Others

One of the duties of each Muslim is charity and forgiveness to others which has been recommended in Quranic verses and Islamic narrations, however, excessive in charity and forgiveness makes man helpless and is blamed by others. God mentioned in Qur’an that “ do not be a miser man and of those who are not totally of forgiveness and grants” (Asra, 29). In this sentence, people exaggeratedly banned from avarice. It has been narrated that a woman sent his son over the Prophet and told him to say the Prophet that his mother needs your armor. If He reply that you should wait until it is provided, you tell Him that my Mothers needs your clothes. Then the son came over the Prophet and sent the message of his mother. The Prophet took off his shirts and gave to him. Then this verse was revealed. It is said that due to the effect of this forgiveness, He sat in His house and did not go out to say prayer, because He had no clothes to wear, hence the infidels blamed Him and told him that Muhammad fell asleep and left the prayer.

5. Preparation of Hopelessness from Divine Mercy

One of the effects of extravagance in sins and injustice to oneself is the preparation of despair from God’s mercy, the kind of sin that is considered as unforgivable sin. God says that “ O Prophet, tell people that the servants who had self-indulgence should not be hopeless from God’s mercy. In fact, God forgives all sins, because He is all-forgiving, all-merciful” (Zomar: 53).

In this verse, God commands the Prophet that to call infidels as “ O my servants”. This interpretation reminds them some points and that is the fact that why infidels are invited to worship God

and also persuading them to accept the invitation. However, reminding the cause of invitation is to notify that they are His servants and God is their master and the right of master on their servants is to worship them and obey His commands. So master has a right to accept them for His obedience and worship. This verse is about people who commit sins and are entangled in the devil's temptations and this make them to be hopeless. However, God give them total hope not to be hopeless and do repentance, not be proud of having heard this verse and be disobedient and affront, because they are affected to ignorance and sin and is not appropriate before God. The wastage on self is to exceed from self with committing sins and relinquishing the obligatory things so that human self is under the devastation and the last sentence is human's uprising against himself.

6. Low Blessing

Extravagance is an unforgivable sin which is against virtue and divine commands and causes the blessings are left from human life and property. Imam Sadegh (PBUH) said that "Behold, verily extravagance is associated with reduced blessing". In an another narration, Imam Kazem said that: anyone who waste his/her property, the blessings will be waste away".

7. Bankruptcy

Most people splurge too much due to being lavish and wealthy, neglecting this fact that this causes poverty. It has been proved by experience that if extravagance and wastage exceeds from moderation and the prodigal is proud of his wastage, it does not take along that he will be severely bankrupted and devastated. Imam Ali said that : " anyone who be proud of wastage will be inferior to poverty and bankruptcy.

8. Poverty

One of the most clearest economic outcomes of extravagance and wastefulness is poverty, because the prodigal man is led himself and his community to poverty due to an incorrect use. Such a man spends more facilities for his lust which is resulted into poverty and economic failure. Imam Ali said that: "extravagance is the cause of poverty". Or Imam Sadegh told Obeid that " O Obeid, extravagance is led to overt and moderation causes satiety. However, moderation and balance makes the person not led to poverty as the Prophet said: " everyone who be mediate in is life is not poor". The one who is profligate in his life cannot have this situation all his life. These people are similar to those who ascend the steps fast and when they pass two stairs, they will be stopped in the third stair because of exhaustion and it is not possible to go up. Therefore, life's earnings is like a spring that flows in the context of a river. If this water is not controlled, it will be wasted away, however, if a dock is established in a suitable place and its entrance is determined with a detailed calculation, and then the output can be calculated. Not only no water will be wasted away, but it can be used with proper planning and a lot will be restored.

9. Devastation and Destruction

Wastage and extravagance causes a society is led to luxury and negative competence, and as a result this factors causes a society's collapse and makes a society to be distanced from spiritual and ethical values and will be destroyed and devastated. Extravagance makes people destroyed and devastated, no matter to be any kind, specially people who lavish by denying the divine verses and refuting the Prophets and the society they live in. It has been mentioned in Qur'an that: " then we make our promise right and we save everyone we wanted to and we destroy those who lavish" (Anbia: 9). In this verse, God reiterates the result of sending messengers and the ultimate conditions of prodigals, that is, the prodigals in each community are affected to bad doom due to denying the miracles. Imam Ali also said that " too much extravagance is led to human's destruction".

10. Failure to Accept the Prayer

God almighty gives order to say prayer to accept our prayers, however, the means to accept the prayers will be belated. One of the significant reasons to accept the prayer is wastage and extravagance. Because the wasteful man is affected to this disease by himself and is poor, if he wants God to save him from this plight, his prayer will not be accepted. The Prophet said that: " the prayer of some groups of people will not be accepted: someone who would curse his parents, the man who would curse on his debt who rub his properties and he has no evidence to prove it. and the curse of spouse to his wife, while God has entrusted to his divorce from his wife.

And the man who sits at home and says: O Lord! Give me the livelihood without making any effort to gain property. Then God says (in replying such a servant) that: " O my servant, verily I showed you the way for gaining property and traveling by the help of healthy body limbs which you are an excuse in obeying my commands in gaining property in order to bestow you property if I wanted and if do not want,

make your life strict. In these two cases, you have excuse over me". And the man who God gives him many properties and wealth and spends all of them, then pray to God and says that: " O Lord! Give me bestowment", and God says in answer that " Do I really give you much wealth? Why do not you obey my commands in moderation and not following wastage even I prohibited you from- and the men who say prayer in breaking the bestowment and kinship"

11. Homosexuality

It can be found out, by reviewing the Quranic verses, that excessiveness in inappropriate lust was the context for inclining towards Loot among the Loot's race. Therefore, one of the social outcomes of wastage is homosexuality. It has been mentioned in Quran regarding this issue that: " you should not restrain your lust for your spouses and you abstain from the women who God made lawful to you. Verily, you are wasteful , aggressive, wicked and corrupt and all the bad attributes have been gathered in you (Araf: 81). The one who abandons the innate and natural way is spendthrift. Satisfying the lust in an unnatural way is extravagance. Homosexuality, the counterpart of the term " lust" and also " no women" is an irony of an illicit act with men and these two counterparts means " homosexuality". This means that Loot race abandoned the marriage with women and would suffice to men and this act is the same as extravagance as much as it is exceeding and deviating from the innate rule and said that " you are profligate men. The controversial sentence is a question and its antecede is " Annakom". Due to the fact that the above act was a unlawful act and it is asked in surprise that " would you commit such an act?"

12. The Obstacle for Combatant's Victory in the Way of God

One of the social effects of extravagance and abuse is that it is the obstacle for combatant's victory in the way of God. God says in Quran: " they just said that: forgive us our sins and extravagance in our works and make our steps firm and help us for the group of unbelievers". (Ak-Emran,: 147). This prayer indicates that they consider defeat from two dimensions: one of them is the past's sins and the other is negligence and abuse in developing the battlefield. Therefore, they firstly wanted for the forgiveness of their sins after the defeat and secondly the forgiveness of wrongdoing and lack of strength in the battlefield which can be considered as wastage. Incidentally, the failure in Ohod battlefield had two dimensions: one of them is the past sins and the other is leaving the mountain stronghold empty by the shootings. However, this prayer indicates discovering the causes of failure and appeal from God for compensation. Therefore, in each religious and divine fight the man should not be immersed in the sins against his consent and he should be purified and refined. Second, the person should not be exceed from his rights and must not immersed in worldly desires and respects the rights of poor and weak people and know that the world's commodity is very limited and the one who uses these facilities more than the required range of uses will certainly digress other's rights.

13. The beatification of ugly works

The temper of wastefulness and rape is underlying making the bad works as good ones in extravagant people as Quran says: " and when humans are affected by an injury, he prays us in all situations and when his problems are fixed, he forgets about of what his conditions were before . The extravagant have been adorned of their bad deeds. (Younes: 12.). The extravagant and those who deny the Resurrections do not believe in because Satan beautified their bad deeds as good ones, therefore they are attracted to those deeds so that there is no place and time to remember God and they certainly forget Him. Although God reminded them his position by sending the messengers and miracles and make them notify that He perished the past races because they did not believe in God and overweigh other people. This is one of the traditions of God that penalty people. Those who forget God, their material life are shown to them as something good. Forgetting the God's blessings is a kind of wastefulness by itself. Anyone who is ignorant in welfare and saying prayer just in having problems is an extravagant.

Conclusion

By conclusion, because of the fact that wastefulness has much damages in social, personal, worldly and hereafter dimensions, therefore, making people know about these ethical bad deeds can make help in contextualizing the culture of consumption pattern. It is hoped that all of us be reached to the level of God's acceptance.

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