

## Ways to Internalize Quran and Ahl al-Bayt's Lessons in Fighting Extravagance

Khaksari iman<sup>1</sup>, Ovladi Bashir<sup>2</sup>\*, Shafkheibari Nasibeh<sup>3</sup>

<sup>1</sup>Department of accounting, Esfarayen Branch, Islamic Azad University, Esfarayen, Iran  
E-mail: [imankh@yahoo.com](mailto:imankh@yahoo.com)

<sup>2</sup>Department of Accounting, Shirvan Branch, Islamic Azad University, Shirvan, Iran  
E-mail: [ovlady\\_2005@yahoo.com](mailto:ovlady_2005@yahoo.com)

<sup>3</sup>Department of Accounting, Bojnourd Branch, Islamic Azad University, Bojnourd, Iran

**Abstract:** Present article aims to first define extravagance, its harms and ways to internalize the lessons of Quran in fighting it and the extravagant fate. Then, a number of the innocent imams' (a) anecdotes and narrations in the area are discussed and it is expected that we ride their path and internalize it by accurately reading and modeling these great people's behavior and speech.

[Khaksari iman, Ovladi Bashir, Shafkheibari Nasibeh. **Ways to Internalize Quran and Ahl al-Bayt's Lessons in Fighting Extravagance.** *Researcher* 2013;5(7):11-15]. (ISSN: 1553-9865). <http://www.sciencepub.net/researcher>. 2

**Key terms:** Quran, Ahl al-Bayt, extravagance, harms of extravagance, fighting extravagance

### Statement of the Problem

Here, we discuss the ways to internalize the lessons of Quran, Ahl al-Bayt and imams in fighting extravagance.

But to what adverse effects extravagance leads that God does not like the extravagant and introduce their fate as fatality and ravage! And or our imams have greatly recommended us to moderation and avoidance of extravagance and or our great leader denominates a year as "people and authorities' movement toward reforming consumption pater". All of these indicate the significance of fighting extravagance.

Since dear people of Iran have a close connection with religion and sacred religious epitomes, one of the best ways to fight extravagance is to use religious capacities. Citing verses of Quran and light anecdotes and narrations of imams (a) and their strategies for fighting extravagance and encouraging saving are the best ways to publicize and internalize the culture of saving and avoiding extravagance.

So, we must take necessary actions toward the internalization of Quran and Ahl al-Bayt's lessons in our society and for doing this we must mention their lessons and speeches and at least ourselves practice them. An instance can be the statement of our great leader: "if ten or fifteen people....caution one (say and go, the first says, the second says, the third and ....) its effect on that person will be even greater than a bomb."

### The Definition of Extravagance

Extravagance literally means exceeding the limit. The term is generally used for human's behavior (rarely for non-humans). It includes

exceeding any limits, namely, any type of indulgence in moral, cultural, political, religious, and economic behaviors including both individual and social. Its terminological meaning is more limited than its literal meaning, because exceeding any limits is called extravagance but it is terminologically defined as: spending something in its place beyond what is required and or in places where it is not fair to spend it (Dehkhoda, Dehkhoda's Dictionary, p2282). On the other hand, extravagance means anything is spent in any way other than the right one; but what is the extravagance in belief?

That is when one believes in something about himself or the other that is not true and fair, like Pharaoh's belief in his divinity: "I know no other God for you but myself (Qesas, verse 38)." "And, God called him among the extravagant (Yunes, verse 38)".

### Extravagance in Public Culture and its Internalization in Society

The term "extravagance" is used many times every day and many mistakes are made in using it. For example, holding splendid ceremonies and circles with colorful spreads and various foods and or big and luxury houses and or expensive cars some people consider them as the sign of nobility and dignity and ability of their owners, while wastage of some drops of water, a piece of bread, or a half-eaten apple is regarded as extravagance; whereas in those great houses and luxury circles multiple this amount is wasted and not considered to be extravagance. So, we must reflect on the instances of extravagance. Unnecessary costs are extravagance because they ruin property and their internalization in life must be prohibited from the very first based on the lessons of Quran and Ahl al-Bayt and it must be explained so

that it is not mistaken with niggardliness and miserliness; for instance, wasting water, food, fruit, discarding usable things and or at a higher level overspending can be implied. Like preparing a big house for two or three people or expensive clothes for them whereas another one is not even able to provide his routine costs and borrowing with high return rate and buying expensive car.

The wastage of resources and facilities must not be praised rather it must be reproached due to its consequences and the fact that it may be internalized in consumption culture of the society. Especially, if extravagance is practiced by celebrities of the society, its adverse effects will be severer (Shahabadi, *Luxury and Extravagance*, p31). We must know and learn that no extravagance is higher than the wastage of one's life, health, youth, and other abilities which are the most important human wealth for corruption and sin and riot and or for gaining the vain and instable commodity of the world for which he will gain nothing but loss. Isn't it extravagance to oneself and aren't such people considered among the extravagant? (Makarem Shirazi, *Nemune Interpretation*, Vol. 8, p298)

#### Harms of Extravagance

- a) Healthy economy is gained in the light of moderation (neither extravagance, nor indulgence, waste, miserliness)
- b) Extravagance leads to the waste of property. Consuming and current costs increase and the difference between income and cost decreases. Hence, saving decreases and as a result investment reduces which directly affect the economy.
- c) Extravagance results in the destruction of resources and facilities (e.g. water, soil, natural sources, labor, and ...) which can be allotted to others for optimal use. The wastage of these resources will have deep effects on the economy directly or indirectly.
- d) Extravagance equals oppression, heresy and corruption. It can be said that sin begins with extravagance (i.e. violating the limit); then one commits oppression and it finally ends in heresy and or, on the other hand, it is the origin of corruption and the result of extravagance is corruption.
- e) Extravagance leads to the internalization of consumption culture in the society.
- f) Some people waste resources by indulgence and dereliction while the others are yearning for the basic arrangements of life and the gap between the poor and the rich increases

which has bad spiritual and mental effects on society.

- g) One of the disastrous consequences of extravagance is the emergence of poverty.
- h) Extravagance in eating and drinking endangers the health of the individual, creates problems for him and his family and leads to the disappearance of bounty and peace from life.

#### Extravagance and its Relation to Satan

Responsibilities are determined for human regarding the gifts God endowed him (property, children, knowledge, beauty, status and position, and etc) and he should not waste them and use them in an unfair way. We must know that God had given great intelligence, power and talent to Satan but he used the abilities for seducing people. And, people who do not properly use their knowledge, wealth and property and ... and do against what is prescribed by God; for instance, by the aid of their science make destructive chemical materials and mislead our youngsters or instead of denominating their children by good names, and teaching them Islamic manners, they consider plans for them which do not have any advantages for their world and afterlife. They use all their power, knowledge and voice for misleading people which is extravagance.

Extravagance is not discussed materially per se, but it has different aspects. All of them are brothers of Satan because their deeds are in a line with Satan's deeds and they will company Satan in hell and in common torture.

#### Ways of Internalizing the Fight with Extravagance regarding the Verses of Quran

No doubt, endowments and gifts exists in abundance for the residents of the earth provided that they are not wasted rather being used in proper and sensible ways aside from any extravagance and indulgence; otherwise they are not so much to be exploited excessively. Perhaps, extravagance and prodigality in an area of the earth lead to the deprivation of the other part and or present extravagance leads to the deprivation of future generation. Unlike today, there were no statistics in the past. Islam cautioned no to waste God's gifts on the earth (Makarem Shirazi, *Nemune Interpretation*, Vol. 12, p113). Quran has strongly condemned the extravagant in its different verses.

Some of the verses are as follow:

"Do not waste, God does not like the extravagant." (Ana'am, verse 14).

"Extravagance is considered to be a Pharaonic plan." (Yunes, verse 83)

"The liar extravagant is deprived of God's guidance." (Qafer, verse 28)

"Divine punishment is regarded as the fate of the extravagant." (Zariat, verse 34)

"It bans the obedience of the extravagant's order." (Sho'ara, verse 151).

"Say, O' my men who have done extravagance to yourselves, do not get disappointed of God's mercy and He will forgive all the sins." (Zomar, verse 53).

"And, in the end, they will die and perish." (Alanbia, verse 9)

"It considers the extravagance as the residents of hell." (Qafer, verse 43).

If a man violates the limit and waste, God first cautions him kindly and enlighten the way he has chosen. If he repents and regret what he has done, then his sins will be turned into virtues, but if he continues his corruption and ungratefulness, then he will be extinguished from the earth and company the damned.

Now, concerning what is waiting for the extravagant, should we keep on the false culture of consumerism again? We must guide the society toward fighting extravagance and reforming the pattern of consumption, and lead it toward rich Islamic culture by mentioning what God will do with the extravagant.

In Quran, generous God prescribes that: "eat and drink but do not waste." (A'raf, verse 31) Perhaps, your beloved ones misuse the order and choose the waste and luxury instead of proper use, because human naturally tends to luxury. But He immediately orders that: "Do not waste". When Quran encourages eating and drinking and using the gifts of creation, it immediately prevents from misuse and recommends moderation (Makarem Shirazi, Nemune Interpretation, Vol. 6, p183).

Although the verse seems very simple, it includes one of the most important sanitary orders; because results of scientists' studies show that many diseases are originated from eating too much which remains in body in an unabsorbed form as a result of "gluttony". So, avoidance of extravagance not only provides a part of the individual's and society's health but also leads to not being reprimanded in the afterlife.

### **Ways of Internalizing the Fight with Extravagance regarding Masumins' Anecdotes and Speeches**

Islam school does not admit extravagance and indulgence in anything – even in good deeds like praying or generosity and even in walking. And, it recommends moderation, since peaceful life is in balance. Once, the Prophet was passing a way, one of

his companies (called Sa'd) was doing ablution and spilling too much water. The Prophet said that: "O' Sa'd! Why do you waste?" He replied, "Is ablution water considered a waste?" the Prophet said: "Yes, even near a running stream," now, if we have a close look on the matter that Islam has banned even the wastage of the smallest things (ablution water, a piece of bread, and ...). We should not waste any other things as well so that the false habits are reformed. And, evidently, God has an angel who writes the wastage of ablution water (Shahabadi, A Review of Luxury and Extravagance, p45).

Once, the Prophet entered Aisha's room and saw a piece of bread on the floor. He picked it up and ate it and then said: "Use divine gifts properly and respect them so that people never get deprived of them." "Gratitude will increase the gift, but ingratitude will end in loss."

In this regard, we can refer to the statistics presented to assembly by the chairman of Plan and Budget Commission in 1995. "This year, Rls300b subsidy is anticipated for bread in law, which with only %10 saving by the proper use of bread, we will have T30b for country annually", yet we can see in another report of the same year that: "every year three billion tons of bread (\$360m) is wasted."

Similar statistics about consuming items like gas, fruit, paper, water, fuel and medicine are seen. Divine commandments do not permit extravagance and ban niggardliness, rather it sets limits over which you will be stopped from doing your works and blamed if be too much generous and waste.

In another narration, we read that the Prophet (saw) was at home, a beggar came at the door. Since there was nothing prepared, he asked for the Prophet's shirt and the Prophet did the same. So, he could not go to mosque for payer. The event opened the mouth of the infidel and infighter and they said that: Muhammad felt asleep and or got busy with frivolity and forgot prayers. So, the deed resulted in both blame of enemy and disconnection with Friend and then a verse was sent by God that, "O' the Prophet! Do not do that again!"

Some have narrated that sometimes the Prophet gave what he had in Bayt al-Maal to the poor so that if any other ones came to him he had nothing to give them and became ashamed and even the poor blamed him and he became annoyed, hence it was prescribed that do donate neither the whole he has in Bayt al-Maal nor keep them all so that the problems do not happen (Makarem Shirazi, Nemune Interpretation, Vol. 12, p111). So, we must meet the point in our life and avoid the extravagance in giving as well and do not consider the present situation per se; namely while being rich, we think of our own and our children's future.

At the time of the Prophet, a person spent all he had for charity and left nothing for himself. When he died and Muslims buried him, they went to the Prophet and said many about the virtues of the man; he said: "Does he have any children?" They said: "Yes! He has left some orphans." He said: "Does he leave anything for his children? They said: "None!" He said: "So, how do they live?" They replied: "They deserve charity. He said: "if I knew. I would not let you bury them in Muslim's cemetery." (Homeiri, Qorb Al-Asnad, p68).

Islam respects personal ownership, but property is a divine trust and no one is allowed to spend his property for something which is not permitted by God. Property of everyone belongs to oneself and in part to the society and in fact to God and He has created it for all the people and does not give any absolute freedom to use it and at the same time He has recommended the use of ornaments by moderation. Islam does not ban the use of ornament and beauty and gifts of this world, but He has prescribed and especially ordered us to adorn and put on clean and fragrant cloths in mosque where people get together to pray or do other social issues.

Ali (a) prescribed that: "the moderate will not become poor."

And somewhere else, he prescribes that: "be generous, but do not indulge, be prudent, but do not be fastidious" (Dashti, Nahj al-Balaqa, Hekmat 33, p448) and wrote – in a letter to Ziad Ibn Abih – that: "O' Ziad! Avoid extravagance and be prudent and keep the world's belongings as much as you need and save the extra for tomorrow." (Dashti, Nahj al-Balaqa, Letter 21, p356).

Imam Baqer (a) prescribes that: "perfection and the whole perfection is in three things: understanding and deep insight into religion and patience at the time of difficulties and disasters and moderateness in livelihood." (Musazadeh, Islam and Moderateness, p 158). That is, one makes a balance between his income and his expenses so as to not to stick in the abjection of borrowing from and asking people.

## Conclusion

In our Islamic society, our consumption pattern is influenced by consumerism culture increasingly publicized by West far from Islamic consumption pattern. Developed countries reached their mass production and encountered production surplus have publicized consumerism culture in the third world countries including Iran to prevent from falling into the slough of economic recession. Of course, we must not ignore the fact that the non-coordination of some cultural systems' function – especially Islamic Republic of Iran Broadcasting (IRIB) – is a

significant factor regarding the proper consumption and shift toward extravagance and unnecessary affluence.

Right, if divine human-making lessons are mentioned everywhere to be internalized and if we keep diligent to preserve our faith and believes, and know that we must believe and keep our faith in these values to protect them, then society will be relieved from wandering and move toward true perfection, and all of us will achieve inner and outer peace.

We must note that extravagance may lead to the sovereignty of human in this world, but for sure it will result in his inferiority in the afterlife. For people, it may lead to benevolence, but for God it will lead to the fall of human's status.

"O' God! To your beneficence, forgive our sin and extravagance we have done to ourselves" (Al-e Emran, verse 147).

## Suggestions

The best and most effective ways of preventing from extravagance and internalizing lessons of Quran and Ahl al-Bayt in fighting extravagance are explained as follow:

- 1- Parents shall explain the effects and consequences of extravagance to their children.
- 2- In the schoolbooks of each educational year, a story shall be told in blaming extravagance which is at the level of the students' understanding.
- 3- Teachers and professors shall state some anecdotes from the Prophet and innocent imams (a) regarding the reproach and reproof of extravagance in courses like ethics, education and etc.
- 4- Authorities of offices, organizations, universities, schools and the like shall pay further attention to prevention from extravagance and at the first chance cite anecdotes and narrations on the reproach of the act and put forward a practical strategy for inhibiting it.
- 5- Islamic Republic of Iran Broadcasting (IRIB) and the other mass media shall avoid advertising luxury goods.
- 6- Islamic Republic of Iran Broadcasting (IRIB) shall provide and show films and programs in different fields and state ways to prevent from the internalization of extravagance in life.

**References**

- 1- Homeiri, Abolabas, Abdollah Ibn Ja'far, Qorb al-Asnad, Salman Farsi Press, Qom, 1<sup>st</sup> print, 1417 Hijri.
- 2- Dejkhoda, Ali-akbar, Dekhoda Dictionary, Golshan Offset Print Co., Tehran, 1<sup>st</sup> print, 1951.
- 3- Sayyed Razi, Nahj al-Balaqa, trans. by Dashti, Mahmoud, Amir al-Mumenin Cultural Inst. Press, Qom, 9<sup>th</sup> print, 2003.
- 4- Shahabadi, Muhammadali, A Review of Luxury and Extravagance, Andish-e Javan Foundation Press, Tehran, 2<sup>nd</sup> print, 2009.
- 5- Makarem Shirazi, Naser, Nemuneh Interpretation, Vol. 6, Dar al-Kotob Islamia Press, Tehran, 33<sup>rd</sup> print, 2009.
- 6- Makarem Shirazi, Naser, Nemuneh Interpretation, Vol. 8, Dar al-Kotob Islamia Press, Tehran, 33<sup>rd</sup> print, 2009.
- 7- Makarem Shirazi, Naser, Nemuneh Interpretation, Vol. 12, Dar al-Kotob Islamia Press, Tehran, 33<sup>rd</sup> print, 2009.
- 8- Musazadeh, Sayyed Muhammad, Islam and Moderation, Yazd University Press, 1<sup>st</sup> print, 2005.

5/10/2013