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**RESEARCH ARTICLE**

## Recognizing Extravagance Consumption and Avoiding Wastefulness Using Islamic Benchmarks in Nahj al-Balaghah

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### ABSTRACT

Excessive consumption on a large scale in various affairs causes the waste of substantial material assets and sometimes even endangers the lives of human beings. This consumption leads to famine and the reduction of necessary materials for future generations. The wrong consumption patterns in Islamic society are undeniable, and their adverse consequences have exposed Islamic societies. However, one of Islam's best accurate social-economical guidance is avoiding excessive consumption. This article attempts to clarify the Modification Consumption Patterns using the sayings of Imam-Ali (AS) in Nahj al-Balaghah. Regarding the revision of Hadiths and Quranic verses, the researchers can extract and conclude the basic consumption patterns and present them to the Islamic community. For Example, "Extravagance Consumption ruins the divine rewards." Islam had warned the Islamic Community to avoid excessive consumption while using the pure resources on the earth. Holy Quran harshly condemned profanes and those who are abundantly excessive about any consumption on the earth. In Surah Araf, verse 31: "O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah, loveth not the wasters". These patterns can be compared with other patterns in the Islamic community.

### KEYWORDS

Consumption Patterns, Excessive Consumption, Modifying Excessive Consumption, Imam Ali (AS), Nahj al-Balaghah

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### 1. Introduction

According to Islamic principles and agreements, the essential principle of a true believer for every Muslim is responsible for his occupied properties. These occupied properties are gifted by Allah and will return to Allah on the Day of Resurrection. Imam Ali (AS) says, "Human's properties are borrowed from Allah," clarifying the principle of Islamic material and the safekeeping of one's properties, Imam Ali (AS) says: "Human's properties are borrowed from Allah." Once the Muslims in an Islamic society completely understand the borrowed properties from Allah, they will avoid extravagance consumption and consume as much as they need. Emphasizing the effectiveness of human properties, Imam Ali (AS) says: "the best property for you to use is one which gives you the most benefits." In this authentic hadith, Imam Ali emphasizes the effectiveness of human properties. If Muslims obey the principles of the Quran, they will get the best benefits from their borrowed properties.

Indeed, what is the problem of the Islamic society with consumerism? Despite the knowledge of every Muslim about religious beliefs and awareness of committing sins such as excessive squandering and seeking divine blessings, the Muslims will continue to consume more than they need. Whereas the religion of Islam has clarified the set of valuable rules to guide human beings in daily life, and in fact, the divine rules and instructions have been designed to provide the perfection of happiness and prosperity for Muslims in human society. In the religion of Islam, divine commands are widely used. People do not devote their time to obtaining a religious command or even scientific discussions about that command, so the task of preparing and collecting divine commands is the responsibility of religious scholars. Religious scholars always try to explain the Islamic rules to the people in a simple and eloquent language. In the next stage, religious scholars always try to provide the best Islamic sources for Muslims.

Religious scholars always try to provide the best extravagance consumption and wastefulness sources. In such discussions, the Holy Quran and the sayings of the Imams (AS) are among the most valuable sayings. Among these, the words of Imam Ali (AS) are among the best.

Before discussing the subject of extravagance, it is obligatory to give the necessary explanations about this topic. Why, despite the words of Imam Ali (AS), is there extravagance in the Islamic society? The issue of extravagance and squandering is one of the issues that the Shiites have ignored; first, by getting acquainted with the previous patterns, this study attempts to examine the inattention to consumption patterns in Islamic society. Suppose the presented patterns in all the speeches of Imam Ali (AS) are correctly observed. In that case, the strains related to consumerism will be identified.

The path to happiness and bliss will be provided for the Muslims. Furthermore, all the harms of the Muslim lifestyle will be appropriately identified and eliminated. There are 30 examples of Nahj-Al-Balaghah in this respect. These examples will guide the researchers to find the correct way of using Islamic benchmarks to avoid extravagance consumption and wastefulness. Muslims must use these hadiths word by word in their life to reach prosperity. Hopefully, the clerics in different fields of Islamic society fulfill their efforts to reach and protect the Islamic properties in Quranic verses and hadiths. It is expected and motivated to improve the prosperity of using Quranic verses and the hadiths of Imams. The subject and the concept of extravagance consumption is a simple example of functioning and implementing the authentic voices and words of Imam Ali (AS) in life.

## **2. Literature Review**

Khorami (1387), in a conference article entitled "*Consumption pattern in the teachings of Nahj al-Balaghah*", seeks to draw a simple picture of the Islamic economic system in three dimensions economic stability, prosperity, of the business environment. Khorami intends to provide a consumption pattern based on Imam Ali (AS)'s sayings in Nahj-Al-Balaghah and attempted to provide an appropriate and comprehensive consumption pattern. The method of his research is descriptive-analytical. The descriptive-analytical method obstacles a limitation for his research. The main significant limitation of this study is avoiding ideological views and fewer examples about Nahj-Al-Balaghah. The descriptive-analytical research always requires up-to-date analysis of the topic itself. Revising the research materials is coherent in religious research. Khorami did not provide the proper examples of Imam Ali's (AS) sayings. In his research, he had considered the contentment of the consumer and the progress of national industry using Nahj-Al-Balaghah.

## **3. Theoretical Framework**

The religion of Islam guarantees the happiness of the believer. Islam strongly advises not to neglect the Muslims so that neither worldliness nor they are deprived of the Hereafter life. Islam teaches the authentic way of consumption and avoiding wastefulness. Meeting man's natural and instinctive needs is a vital phenomenon, and Allah Almighty has created the whole universe for man to serve man. One of the essential matters of consuming man's natural and instinctual needs is balancing moderation and economy, but the heedless man obeys his soul and makes the means of his goal. Improper consumption leads to extravagance consumption and individual and social slips. The authentic sources for recognizing extravagance, consumption, and wastefulness are the Holy Qur'an and the sayings of Imams (AS).

### **3.1. Moderation in consumption and avoiding wastefulness:**

Embezzlement means squandering economic capital, and in lexical terms, it means the destruction and ruin of human property. Any Muslim in the consumption system is strictly forbidden from squandering and ruining his property. Imam Sadegh (AS) considers misappropriation of wealth squandering and extravagance because such a gift is out of moderation (Majlisi, 1403, vol. 75, p. 97, quoting Haji Sadeghi, 1388, p. 118). Imam Ali (AS) says: "Whenever Allah, if he wants to bestow on a good servant, he teaches him moderation and good tact and keeps him away from carelessness and extravagance." (Dashti, 1379, p. 241 and Haji Sadeghi, 1388, pp. 57-56).

### **3.2. Observing moderation in consumption**

One of the Islamic consumption characteristics is the discussion of law and outlaw: Allah makes the pure things reliable and the dirty things outlaw (Surat al-A'raf, 157). Allah Almighty has not allowed eating and drinking unless there is a benefit in it and has not forbidden anything unless there is harm and corruption (Sheikh Sadough, 2007, Tehrani Mental Research and Translation, p. 592). Excessive use of halal items, such as using too much water, is sacred, even for a ritual such as ablution. "O people! Eat of what is in the earth lawful and pure, and do not follow the footsteps of Satan" (Surat al-Baqara, 60). The Holy Prophet (PBUH) says: "A believer is not full and his brother is hungry, and a believer is not clothed, and his brother is naked" (Hakimi, 2007, vol. 5, p. 114).

### **3.3 Avoiding extravagance consumption**

Extravagance means exceeding the moderation in any work or thing, and anything that is beyond excess is extravagance (Hakimi, 2007, translated by Ahmad, vol. 4, p. 231). Consumption is based on the real and natural needs of human beings, while consumerism and wastefulness are rooted in the false needs of human beings. "One of the basic issues of Islam in consumer ethics is the denial of false and unrealistic needs, which is one of the basic differences between the economic school of Islam and the

capitalist system. From the Islamic point of view, human material needs should be met normally, but useless and false consumption is not approved" (Irvani, 2005, p. 312).

### **3.4 Avoiding luxurious life:**

The Prophet of Islam (PBUH), when the nobles of Mecca considered the condition of faith and companionship with them to distance themselves from the weak and the poor and provide an aristocratic life for the Prophet, considered this kind of life as an obstacle for accepting the truth and benefiting from divine guidance (Surah Al-Kahf, p.28). While condemning those who forbid the use of blessings (Surat al-A'raf, 32), Islam forbids a man from luxury and inclination toward those who live a luxurious life by calling for moderation. A luxurious life has undesirable cultural effects, such as disturbing the light side of the mind, extravagance consumption and violation of the rights of others, harming the religion of values, turning counter-values into values, creating class distance, and He mentioned the degradation of personality, dignity and human goals. (Haji Sadeghi, 2009, pp. 99-98).

### **3.5 Satisfaction:**

The principle of satisfaction is one of the essential principles of consumption in the Islamic economic system. Satisfaction means being satisfied with the result of effort, avoiding jealousy, competition, and all eyes on the property of others. Imam Ali (AS) says: Satisfaction and use to the extent necessary causes empowerment and wealth (Nahj al-Balaghah, p.1379, Wisdom 239), and the most palatable life is a life in which there is satisfaction, a life in which there is contentment, the fruits of which reduce sorrow and grief, on the other hand, a life that has not benefited from contentment loses comfort (Sheikh Sadough, 2007, edited by Ali Akbar Ghaffari, vol. 1, p. 69, p. 104). From the Islamic point of view, what causes satisfaction and peace of mind is contentment (Tamimi Amadi, 2005, translated by Ansari Iqami, pp. 85 and p. 89), and the purity of life depends on it because if one is satisfied and content with the divine destiny, there is no need It becomes true. Nothing removes the feeling of poverty and neediness like being content with one day. A faithful and contented person will never be sad about what he does not have.

## **4. Analysis and Discussion**

According to Islamic culture, there is no higher responsibility in human life than self-improvement; by refining the human soul, the human can achieve the highest levels of human perfection. However, the soul-refining includes some levels and conditions to be performed. These levels and conditions are mentioned in the Holy Quran and our Infallible Imams' sayings. For Example, Imam Ali (AS) says: "If you want to achieve the self-improvement, be moderate and get used to contentment and low consumption."

### **4.1 Examples of Islamic patterns in Imam Ali's (AS) sayings:**

After the Holy Quran, the most contently religious book is Nahj-Al-Balaghah by Imam Ali. This religious book is proper guidance for Islamic society and all Muslims in most cases. Imam Ali (AS)'s sayings are very luminous for true believers. By recognizing this book and acknowledging the actual words of Imam Ali (AS), the authentic believers and clerics can find the proper way to prosperity. Seyed Razi had compiled the current version of Nahj-Al-Balaghah. This version brings the human soul to understand the most precious Imam Ali (AS)'s sayings. First, the Muslims must consider the Adam (AS) as the first human on the earth and respect the principle of human optionality to choose his/ her destiny. (Shafiq & Donlin-Smith, 2019). Second, Allah had provided an authentic way for human guidance (Feyz Al-Islam, 2000). If the Muslims and researchers are supposed to understand the verses inside Nahj-Al-Balaghah, its supporting and guiding units should be identified and then find the appropriate way to Islamic prosperity (Hadid, 1617 p. 163). This supporting and guidance force is the principle of human rights (Katozian, 1968, p. 66).

The essential core of the human being belongs to Allah, and even the cruelest humans have a divine heart. The essential goal of giving birth to humanity is the kindness of Allah. These principles are so compatible with the nature of human affairs that the intellect of everyone rules them without intermediaries. The naturality of these principles is undeniable by the officials. Therefore, natural human rights are immutable and universal, and the flexibility of time and place does not affect their validity and power (Katozian, 1968, p. 23). Shia denominations have considered the role of wisdom in Islamic Jurisprudence. Therefore, Muslims must choose their way of living and prosperity by using wisdom. According to Quran and Nahj-Al-Balaghah, human nature is structured by Allah and is compatible with divine religion (Feyz Al-Islam, 2000). There is an agreement between the people and the governor. This agreement is a double-sided agreement which is people for the government and the government for the people. According to Imam Ali's (AS) sayings, this agreement shapes the fundamental infrastructure of an Islamic government and tightens the relationship between the government and the people (Feyz Al-Islam, 2000). The infrastructure is formed, and the scattered beads of the rosary are joined together. They repudiate the dispersion and acquisition of personal interests and toward the escalation of power, which is a source of honor. (Hadid, 1617).

If the extravagance consumption is evaded, this prosperity will guide the human beings to the pinnacles of success and well-being. According to Copleston (1968), the essential nature of governors is beautified with gold (Copleston, 1990, p.13). The governors are the most precious people globally, and they possess nothing more than top priority properties. Therefore, they should not mix their divine-gifted gold and silver with mundane gold and silver (*Republic*, Plato, p.202, 2001). Aristotle had harshly criticized the concepts termed by Plato (Copleston, 1990, p.13), but he believed in the inequality of human beings.

The enslaved and ordinary people have no wisdom in politics and other social issues, and political leaders should conquer them. According to John Locke, human beings are equal in their natural desires and physical and mental abilities. This conversation does not verify that human beings have the same intelligent potentialities, but their soul and behavior can fill the necessary blanks in their abilities. For Example, those human races deprived of physical power are gifted and equipped with mental power (Copleston, 1990, p.46). Islam has a clear overview of human beings; Islam rejects any racial, religious, geographical, and regional priorities of human beings. Human beings have no priorities over each other. Islam rejects any priorities which are not controlled by human beings. This concept and equality are common in Imam Ali(AS)'s sayings, "No man is born to be slave, mistress or worker, human beings are a member of a whole" (Feyz Al-Islam, 2000). Imam Ali (AS) stands against any contemporary racism tangible in western countries.

Furthermore, Imam Ali (AS) stands against racism which is tangible in western societies. Imam Ali (AS) stood against racism during the ignorance period and considered human beings as a freeman. "Never be a slave towards anyone. Allah had created you as a freeman". Imam Ali (AS) had ordered his commander and representatives to behave kindly towards other tribes in different regions. Human beings are created and divided into different races, and they might be different from the Islamic religion and tribes. Therefore, the governor has no priorities over them. In the case of creation, they are born in one essence and soul.

The governors in an Islamic society should not behave cruelly toward non-Muslims. They must attempt to comfort the fundamental needs of all members of their society and apply justice and well-behaviors among them. The tremendous and active society will always apply justice to all people, and human beings have their own choice to choose their religion and creed, whether Islam or other religions. After clarifying the human's choice, those who choose ignorance and insist on their false beliefs and behaviors will find themselves in the middle of darkness and are deprived of guidance. The disclaimers of freedom may sometimes disagree with freedom seekers and limit them. In that case, Islam will limit them and restrict their rights.

The Islamic amendment will stop the anti-structuralism in an Islamic society and stabilizes the fundamental and political structures of an Islamic society. In Islamic jurisprudence, the governors must apply justice to other religions; all divine religions are respected. Christianity and Judaism are respected. This respect is done to avoid breaking the infrastructures of society. Christianity and Judaism should perform their religious ceremony in an Islamic society. The balance of religions will make the Islamic society an active and living society. The most pugnacious damage present in an Islamic society, especially for Shia denominations, is the hypocrisy of Islamic hypocrites. Although the Islamic books are present in mosques and schools, the hypocrites have limited the people's knowledge and deprived them of the true essence of the Quran and Sunnah.

Imam Ali(AS) blamed the blind followers of Islam, "Small and powerless flies, this group has not benefited from the light of science and knowledge" (Majlisi, 1956). Allah has obligated the obedience and following the Ahl al-Bayt to observe the establishing laws in the Islamic society. Allah had applied the leadership of the Imamate as the cause of unity and to avoid hypocritical actions (Majlisi, 1956). The awareness of wisdom is a reachable concept in any human being. Every mortal being can understand grief, happiness, and greed. Nahj-Al-Balaghah is the book for knowledge and wisdom and guides human beings to prosperity. Nahj-Al-Balaghah's way of guidance is unique and puts humanity away from going astray (Feyz Kashani, 2008). Following complete research in Nahj-Al-Balaghah, the human being can understand and reach any related theological subjects, like theology, cosmology, and secularism, in religious studies. In theological abstracts, the researchers can find many sub-topics related to extravagance consumption. Nahj-Al-Balaghah is considered a whole about any footprints of wisdom in Islamic jurisprudence. According to Holy Quran, "And the good land -- its vegetation comes forth by the leave of its Lord, and the corrupt -- it comes forth but scantily. Even so We turn about the signs for a people that are thankful" (Holy Quran, Al-Araf, verse.58).

According to Nahj-Al-Balaghah, true wisdom is harshly attacked by different aspects and hypocrites. All human concerns regarding wisdom and knowledge should have a continuous and redoubled effort to acquire proper knowledge and optimize the fields of correct perception. Nahj-Al-Balaghah mentions the following strains; all sermons and letters in Nahj-Al-Balaghah are referenced in the official translation:

1. Worshipping the evil spirits and worldliness puts the humanity astray and slavery: "It is the intellect that is captivated by the desire that rules over it like a slave." (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Letter 32, Sharif al-Raḍī & Jafery, 2008, p.928).
2. The commitment to other than Allah causes the heart to become blind to the world's truths, and all good deeds return to Allah: "When one loves a thing, it blinds him and sickens his heart. Then he sees but with a diseased eye, hears but with unhearing ears. Desires have cut his wit asunder, and the world has made his heart dead, while his mind is all longing for it" (Sharif al-Raḍī & Jafery, 2008)

3. The inexhaustible desires cause doubts in intellectual matters and turn against Allah: "And know that desires make one forgetful and make memory oblivious" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 85, Sharif al-Raḍī & Jafery, 2008, p.209).
4. Worshipping the hypocrites will make the human astray: "You shall not obey the false believer lest you call them your forefathers; Devil is abusing them as though the camels going astray to control them and an army to demolish people and thus he enchants to your eyes and ears" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 234, Sharif al-Raḍī & Jafery, 2008, p.788; (Sharif al-Raḍī & Jafery, 2008).
5. The excessive mocking and kidding stop human's ration and knowledge: " No one had mocked more than excess except that he lost a part of his wisdom" (Sharif al-Raḍī & Jafery, 2008).
6. Vanishing the sins by repenting to Allah: "Your sins are your diseases, and your repentance is the cure" (Sharif al-Raḍī & Jafery, 2008).
7. Self-aggrandizement and pride cover the intellect and wisdom: "Unjustified self-aggrandizement is against the ration and wisdom, fulfill your efforts towards your prosperity in life" (Sharif al-Raḍī & Jafery, 2008).
8. The conflict in sedition and riots makes it impossible to understand the truth: "In this religion, Imams are assassinated, and the bloodshed always keeps its way until the day of resurrection and ruin the Iman of Muslims" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 163, Sharif al-Raḍī & Jafery, 2008, p.466).
9. Avarice and greed shake the intellectuality: "Many failures and slips in life are caused by avarice and greed" (Feyz Al-Islam, 2000).
10. The destitution astonishes the wisdom: "O my son! I fear lest destitution overtakes you. So, you should seek Allah's protection from it because destitution is [an indication of] a deficiency in religious beliefs, the perplexity of intelligence, and it is conducive to hatred of obstinate people." (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 329, Sharif al-Raḍī & Jafery, 2008, p.925).
11. The resistance against the devil's enchanting strengthens the wisdom and ration: "He is Powerful, such that when the imagination shoots its arrows to comprehend the extremity of His power, the mind, making itself free of the dangers of evil thoughts tries to find Him in the depth of His realm" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 90, Sharif al-Raḍī & Jafery, 2008, p.473).
12. The human's approach towards the righteousness of the world and the desire to find the truth: "Hearts have desires, coming or going; so, approach your hearts according to their desires and approaches, for if you force the heart, you will blind it" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 193, Sharif al-Raḍī & Jafery, 2008, p.891).
13. A Muslim must avoid controversies and conflicts to understand the truth: "whoever quarrels much on account of ignorance remains permanently blinded from what is right" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 30, Sharif al-Raḍī & Jafery, 2008, p.861).
14. The balance between satisfaction and greed in the way of Allah: "From those who have a great wisdom, his early greed and satisfaction will turn him back from what is true" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Letter 76, Sharif al-Raḍī & Jafery, 2008, p.963).
15. The stubborn person is ignorant: "insisting on disagreeing poisons one's view" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 170, Sharif al-Raḍī & Jafery, 2008, p.963).
16. Knowledge depends on its implementation: "Be informed that there is no good in that knowledge which is futile, and if knowledge is not implemented, then its acquisition is not justified" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Letter 30, Sharif al-Raḍī & Jafery, 2008, p.773).

17. The pugnacious man will eliminate himself: "Be fearful of arrogance and greed; thus, arrogancy and greed is a trap from Satan. It penetrates through man's heart and kills him like a poison" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 234, Sharif al-Raḍī & Jafery, 2008, p.798).
18. Narcissism and self-aggrandizement are devil's path that makes conflict: "Arrogance had turned to him, and he was pride in creation to Adam, he was proud of his creation and did accept the truth, so the enemy of Allah is the fanatics of the fanatics and the arrogant, who left the foundation of nervousness" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 234, Sharif al-Raḍī & Jafery, 2008, p.778).
19. The main barrier to recognizing the truth in Islamic jurisprudence and accepting the authentic speeches is neglecting the Islamic rules: "Between you and preaching, there is a curtain of deception" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 292, Sharif al-Raḍī & Jafery, 2008, p.917).
20. Avoid negligence about the aspects of your deeds: "O al-Harith! You have seen below yourself but not above yourself, so you have been confused" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 272, Sharif al-Raḍī & Jafery, 2008, p.909).
21. Stop laziness and boredom in implementing divine rules: "then heal up the weakness of your heart in implementing divine rules" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 214, Sharif al-Raḍī & Jafery, 2008, p.894).
22. Misapprehension has similarities with truth: "Misapprehension has similarities with truth and right words" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 38, Sharif al-Raḍī & Jafery, 2008, p.123).
23. The incorrect forgiveness is considered wastefulness because it deviates the human being: "Beware; certainly, that giving of wealth without any right for it is wastefulness and lavishness" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 125, Sharif al-Raḍī & Jafery, 2008, p.534).
24. The happiness belongs to the one who pays Zakat: "Also each Muslim is obliged to pay to the public treasury to Islam a certain amount of his wealth (of course under special conditions) as Zakat to help the needy, perform charitable acts and defend the borders of Muslim countries." (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 123, Sharif al-Raḍī & Jafery, 2008, p.184).
25. Forgiveness and Allah's satisfaction are excellent: "Whoever is sure of a good return is generous in giving" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 138, Sharif al-Raḍī & Jafery, 2008, p.883).
26. Ignorant and wastefulness are two ways of having miserable life: "You will not find an ignorant person but at one extreme or another (i.e., a person who neglects or a person who exaggerates)" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 70, Sharif al-Raḍī & Jafery, 2008, p.883).
27. The human deeds must guarantee his current and future life (after death): "The wise man is not ignorant towards his tasks and actions" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Letter 30, Sharif al-Raḍī & Jafery, 2008, p.773).
28. The extravagance, consumption, and wastefulness have irrecoverable consequences: "Be aware of wasting the divine gifts! Not everything is coming back" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Letter 31, Sharif al-Raḍī & Jafery, 2008, p.773).
29. Extravagance consumption and wastefulness can cause corruption (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 246, Sharif al-Raḍī & Jafery, 2008, p.870).
30. The best way to avoid excessive consumption is to change the patterns of consumption: "Know every blessing that Allah has provided for you and use it for the good of life, and do not ruin any of the blessings of Allah that He has bestowed on you, and always see in you the effect of the blessing of Allah that He has given you" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Letter 31, Sharif al-Raḍī & Jafery, 2008, p.897).

#### **4.2 The lingual and expressive meaning of extravagance and wastefulness in consumption**

The extravagance and wastefulness of consumption mean the excessive or the overuse consumption usually more than what people or Muslims need. Every goal is achievable if a specific time is considered and the potentiality is met. Human economic needs have a special quorum that should not be avoided. Imam Ali (AS) used many definitions for this concept: "Everything that

exceeds the economical quorum is an extravagance consumption; Avoiding and exceeding the economical quorum is an extravagance consumption."

According to the lingual definition, wastefulness and extravagance consumption mean dispersing. Scholars believe that the original meaning of this word belongs to destroying the seeds in the earth. Another meaning is the people who ruin their rights and are wasteful about their properties. The difference between wastefulness and extravagance consumption is investigated in this research. The extravagance of consumption exceeds the economic quorum, which is against moderation. The Islamic Jurisprudence is sensitive about this issue. However, wastefulness means the overuse of properties in life, especially in eating and drinking. Quran mentioned the wasters as the brother of Satan. The brothers of Satan have different behavior, and they show up in different situations.

The squanderers of the people's wealth and his lifetime who squanders with awareness and knowledge are derived from the light of religious teachings and cannot be guided to the straight path whose guides are under the protection of divine grace. Imam Ali (AS) says: "Extravagance and squandering mean unnecessary distribution." Based on this claim, it can be said that any extravagance that is associated with the loss of prosperity and no rational purpose is intended for squandering. Islam is a complete and comprehensive religion and has a curriculum for every individual. This curriculum is accessible in the Holy Quran and sayings of Imams and Islamic rules.

Many human societies and religious governments have historically sunk into the swamp of distinction due to the abundance of blessings. Due to extravagance and lack of proper consumption patterns in many developed countries, part of the world is in the darkness of poverty and misery. Many people are depressed and hungry. Therefore, the use of divine gift has a limit, and exceeding these limits will lead to many human plagues and harm. Therefore, it can be acknowledged that overstepping the bounds of balance and law, whether in the use of the gifts of nature or the use of power and wealth, is substantial damage to Islamic society.

All human beings have the right to use sophisticated equipment to achieve their ideal life. A large part of the basic needs of the material and perishable human beings are met through the diverse consumption of many consumables: food, clothing, and security. Although consumption is necessary, the ultimate goal of human creation is beyond consumerism and extravagance. Consumers must obey the rules of consumerism and avoid excessive consumption. Any individual must obey moderate consumption. This moderation is not visible in an individual, but there will be a substantial positive change in consumerism if it is compared with millions of individuals. The divine gifts are not recyclable; if they end one day, it will be complicated and impossible to replace them. The attention to consumerism and moderate consumption has a significant position among people in society, and religious elites should always try to provide appropriate solutions for moderate consumption in society.

Human beings are always trying to seek perfection. If a deviation happens in guiding the human being and the human being is not ready to defend his rights and roles, he will be dependent on his material objects. "The material object will become a goal for humanity. In this case, any attempt to reach prosperity and salvation will be halted initially" (Muṭahhari, 1982, p.106). Ayat-Allah Khomeini can be mentioned as a complete leader in Islamic Jurisprudence. Imam Khomeini considered consumption as one of the most important factors in the dependence of the Muslim community in terms of extravagance and promotion of culture. Consumption is an undeniable part of society. However, if it exceeds the posted limits in any divine society, it can lead to great destruction and disaster. Extravagance consumption and wastefulness are problems in Islamic society. Therefore, any Muslim should be aware of the upcoming strains of these problems and should attempt to preserve his/ her society against it by using Islamic benchmarks and patterns. Even Muslims should avoid extravagance consumption of Halals and be moderate in doing their prayers and good deeds. There is no assumption about humanity's miserable life while avoiding the limits in Islamic Jurisprudence.

Undoubtedly, Islam does not consider the material world and life more worthy than human perfection. The upcoming world after death will happen on the day of Resurrection. The material and mundane objects in this world are not worthy of human beings dependent on material objects. If a human being depends his life on material and mundane objects, he will lose his prosperity.

In conclusion, nobody can deny the usefulness of consumption in life. If it exceeds the standard limit, it is used in a negative sense and is forbidden. Extravagance is the same as consumption, but consumption has exceeded its limits and caused harm to other sections of society because it makes people distracted by other parts of their societies. "It is a human characteristic that the greater one's enjoyment of material benefits and indulgence in pleasures, luxuries, and affluence, the greater one's weakness, indignity, impotence, sterility, and impoverishment. Conversely, abstinence from indulgent and extravagant enjoyments of nature (indeed within definite limits) refines and purifies the human nature, invigorates and strengthens two of the highest of all human powers: thought and will" (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 228, Sharif al-Raḍī & Jafery, 2008, p.138).

According to the basic principles of this study, extravagance consumption and wastefulness have irrecoverable consequences. The extravagance in consumption leaves a massive dispensing upon the economic section of any society for minor issues. The consequences of extravagance consumption should be considered as soon as possible. When a nation's material resources are

spent continuously and unplanned on necessities, there will undoubtedly be no opportunity and resources to use for development and progress. A limit can be defined for many primary and secondary needs by the criterion of reason. Therefore, an Islamic benchmark and a divine pattern are introduced without being affected by capitalist societies.

“There is no wealth like wisdom, no destitution like ignorance, no inheritance like refinement, and no support like consultation” (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 272, Sharif al-Raḍī & Jafery, 2008, p.866). In Islamic Jurisprudence, human wisdom and rationality have a great position. By Implementing reason, the human being can find the way to salvation. Recognizing and preserving God-given capitals, capacities, and resources, avoiding selling raw materials, creating and prospering business environment and developing work and production culture, optimal consumption of individuals and families, contentment, and strictness and caution of rulers in consuming public funds are some of the cases, which can be understood explicitly or implicitly from the words of the commander of the Faithful (PBUH) in Nahj al-Balaghah.

Implementing reason and wisdom must be ranked as the top priority for human beings. By using reason and wisdom, human beings must be able to find what is true or false, especially in a modern western era in which there are many hypocrites against Islam and Islamic jurisprudence. In the modern era and luxurious advertising products, humans’ tendency toward such products will naturally grow. The luxurious products can cause a massive percentage of extravagance consumption. Naturally, in this sense, advertisers mainly target human wisdom and can cause impulse purchases by consumers. The only way to salvation and avoid extravagance consumption is to implement reason and wisdom and show a suitable reaction against such propaganda.

Beyond the modern world, the human being should be able to make clear and sound decisions in all situations. Human beings can make good decisions against hypocrites by equivocating and balancing reason and wisdom. Equivocating and balancing can guarantee a healthy psyche in a human being. A complete human evades extremes and excesses: “You will not find an ignorant person but at one extreme or another (i.e., a person who neglects or a person who exaggerates)” (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Wisdom 70, Sharif al-Raḍī & Jafery, 2008, p.868). “Leave what has left you, and use what is bestowed for you. If you do not, this be moderate” (*Peak of Eloquence: Translation of Nahj-Al-Balaghah*, Sermon 213, Sharif al-Qadiḥ & Jafery, 2008, p.703).

## **5. Conclusion**

Imam Ali (AS) was an endless sea of Islamic knowledge. According to the luminous and mindful words of Imam Ali (AS), in a limited view, we can understand the height and importance of the hidden and concealed tomb of knowledge. From the obtained benchmarks and patterns written in Islamic works and Nahj al-Balaghah, it can be concluded that even the short-practised words utter by Imam Ali (AS) are sufficient for the prosperity of a society.

This research study attempts to identify the harm of extravagance and its strains, which affects the large majority of Muslims. It attempts to remove the wrong trends in Islamic society. This attempt was made using the exact words of Imam Ali (AS) in Nahj al-Balaghah. It was mentioned at the beginning of the current study that the enemies of Islam have united to limit the primary source, the hadiths of Innocents, to the respected writings. These limitations have been claimed to restrict the knowledge of Islamic society. Our Imams in Islam are indeed capable of narrating professional hadiths. The enemies of Islam are trying to keep Muslims away from knowing the truth and using this luminous source of hadiths to educate a true Muslim and, consequently, an Islamic society. Their efforts will be made to isolate the hadiths of the innocent and limit the hadiths. This limitation is accounted as a massive disaster for Muslims.

Muslims must use these hadiths word by word in their life to reach prosperity. Hopefully, the clerics in different fields of Islamic society fulfill their efforts to reach and protect the Islamic properties in Quranic verses and hadiths. It is expected and motivated to improve the prosperity of using Quranic verses and the hadiths of Imams. The subject and the concept of extravagance consumption is a simple example of functioning and implementing the authentic voices and words of Imam Ali (AS) in life. This functionality is made in simple and understandable language through words, conversation, action, and application. First, a healthy society needs stability and moderation in consuming and using the Allah-given source of reason in this field. Second, an Islamic society must benefit from mundane and spiritual resources of Islamic jurisprudence and get the extreme use of Imam Ali’s (AS) words in Nahj-Al-Balaghah and must avoid blind imitation and copycatting in Islamic Jurisprudence. The blind imitation can lead the Islamic society astray and false guidance.

Human beings can find a way to salvation by only coming back to the ideological entities of their religions. The current human beings can avoid complex socio-individual problems only with the help of high Islamic knowledge. However, the human being is in poverty to obey the divine commands. Complete prosperity is only achieved by listening and harkening to Quran and hadiths in Islam. This prosperity must only be achieved by high efforts and invincible attempts to reach human salvation. The Islamic jurisprudence had introduced Allah’s divine gifts and rewards in the Quran and insisted that the prosperity of heaven is achieved by avoiding extravagance consumption and the proper use of material resources. All 30 examples are introduced to reduce the extravagance consumption in Islamic society. The limitation of the current research study can be categorized into many different

categories: 1. The hostility of hypocrites: the enemies of Islam are trying to conceal the authentic hadiths from Muslims and distract them from Quran. 2. The functionality of hadiths and Quran verses: the hadiths and Quran verses can be used for all divine religions worldwide. Clerics and heralds of different religions do not accept this functionality. The variability of Islamic benchmarks for reducing extravagance consumption is available in different hadiths by Imams. This variability can lead the researchers in theology to find many related and functioning hadiths not only by Imam Ali (AS) but also by other Holy Imams.

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