The Role of Consumption Model Judicial Propositions in Islamic Progress

Mahmood Ghafoor Nezhad

1Department of Persian Literature, Sabzvar branch, Islamic Azad University, Sabzvar, Iran.

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ABSTRACT

Background: Model means paradigm, pattern and example in its lexical meaning. A motif, an example and model is made of thin cardboard, paper or textile that something made on it. Objective: In this article, model means as what a person uses as a pattern for obtaining something and does his activities accordingly. Results: People have different motivations for using different goods and services. Some of these goods and services are offered for meeting rational and real needs and they are confirmed in Islam. This kind of motivation is positive. Conclusion: Some services and products are offered for meeting irrational needs and Islam prohibits these goods and services and this motivation is negative.

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INTRODUCTION

Model means paradigm, pattern and example in its lexical meaning [11]. A motif, an example and model is made of thin cardboard, paper or textile that something made on it [20]. In this article, model means as what a person uses as a pattern for obtaining something and does his activities accordingly. A person could have had a model for his moral, belief, social, cultural and economic systems. Islam considers all human life dimensions and offers a paradigm for them. Although, Islam advises on having model and paradigm in all aspects, but here we aim to investigate Islam consumption models. For doing so, we will explain some of the consumption models in Islam and then investigate the relationship between these models and Islamic civilization.

It is obvious that in economic scope, it is tried to consume and distribute the products and services properly. Since, some people make money with these products and services so, they try to increase consumption level among people.

Motivation for consumption:

People have different motivations for using different goods and services. Some of these goods and services are offered for meeting rational and real needs and they are confirmed in Islam. This kind of motivation is positive. Some services and products are offered for meeting irrational needs and Islam prohibits these goods and services and this motivation is negative.

As we know, Islam tries to establish a civilizations that aims to reach to ultimate goals and achieve God’s satisfaction and this trend is true in consumption.

Although Islam does not prohibit consumption for meeting material need but it advises on attention of God satisfaction. The holy prophet (Peace be upon him) says: “A person has to have a good intention in any affair even when in daily affairs such as eating and sleeping”[14].

Also, Islam prohibits consumption by the intent of pride and ostentation or other negative motivation such as unequal competition and show off.

The holy prophet says that:

“When a person puts on a garment in order to show off, the God will punish his conduct and he will be accompanied by Croesus” [9].

It should be pointed that although there are defined scopes for utilization of goods and services and also investment in Islam and also in the world economic systems, but there is no quantity for these scopes. Investigation on the speech and advices of the Imam Ali shows that he emphasized on offering consumption pattern and he has never defined its quantity. His consumption pattern involves contentment, sufficiency, piety, modesty, avoiding transgress that prevents deficiency, waste of resources, social and personal poverty and this pattern does not have negative consequences.
Offering a model based on the consumption rules:

Although, all economics schools have offered rules for utilization of goods and services, but these rules have been enacted without considering terms and conditions of the people. Islam offers rules for motivating people to consume correctly and it has emphasized on enforcement of these rules based on moral aspects in order to prevent incorrect consumption and destruction of the resources and negative influence on people life.

The rules offered in Islam are unique and no economic system points to them and these rules shall be enforceable.

a- necessary consumed products:

1- Products necessary for survival of mankind and prevention of illness and weakness.

O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers. (Al-Maidah:87-88).

Islam does not allow people to waste good things since this is an example of non observation of consumption pattern. Islam prohibits avoiding worldly affluences due to piety since piety does not mean avoiding daily activities and meeting needs. The prophet blames who that do not use affluences for gaining virtues even Islam allows to eat some banned food in case of necessity and treatment of some diseases in defined amount and the person is responsible for his health.

“It is asked about eating some unlawful food. There is a consensus among some scholars and they emphasize on prevention of illness and have healthy body” [22].

“Eating the disapproved food is necessary in cases such as jeopardizing of health, illness and weakness leading to inability to move”[4].

2-Affairs related to family and members under the supervisor of the person such as wife, children and parents, slaves, the poor and etc.

Imam Khomeini writes:“ There is no limit and quantity in alimony of the close relives, it is necessary to provide their food clothes and dwelling in sufficient amount such as alimony of the spouse”[10].

3- Cases related to animals owned by the person. The prophet (Peace be upon him)says: “The owner of animals is responsible for providing water and food for them”[7].

If a person has water as much as used for ablution, he has to water the thirsty animal and then does ablution with earth. Imam Khomeini writes:

“It can do ablution with earth when there is risk of being thirsty animals such as sheep”[10].

It is obvious that the criterion for consumption is using sufficient amount based on time and place and conditions of the people. So, any consumption disproportionate with time, place and conditions is incorrect and it is prohibited.

Imam Reza says:“the true believer has three traits: perception of the religions, sufficient property for living, patience when he is in trouble”(Harani,Iben Shobeh,Tohfatologul:329). So, property and wealth is fundamental for living and it is necessary that the Muslims learn to have economic plan in worldly and spiritual affairs.

This aspect is important since, planning and employing correct economic program lead to materialistic and spiritual progress and in this case the resources are employed correctly and resources are not wasted. This principle is fundamental in all aspects of life.

b- Daily consumption:

Islam never advises on mystical sparing in utilization of the goods and services. The Muslim scholars have criticized sparing. It is narrated that Safyan Suri, one of the greats of Sufism saw Imam Sadig in Masjidolharam and said: I swear that your grandfathers never put clothes such yours. Imam replied:

“The prophet lived in hardship and he consumed according to that time necessities but now there are many affluences so, it is necessary to live proportionate with time and place”.[17].

It should be pointed that any expenditure for meeting needs is necessary based on observing consumption principles and it is recommended to avoid transgress and consumption of unlawful products.

Thus, wearing good costume, eating good food, living in good condition by observing social and personal aspect is lawful.

There are divesting rules that have been enacted as unlawful and disapproved:

c- Unlawful consumption:

Islam considers unlawful any consumption and expenditure inconsistent to personal and social affairs such as:

1-consumption of products and things that they have been prohibited such as drinking wine, eating pig meat and also, eating and using things harmful for human such as using poison, smoking drugs and etc. There are
lawful goods that they are banished by the order of the Islamic government such as consumption of products produced by the enemy.

“Consumption of harmful products is unlawful such as toxins that drinking and eating poisonous substances lead to abortion and death and change in mood and destruction of senses and reduction of physical power”. [10].

It is clear that all divine rules have been issued based on human needs and discretion. This issue has been manifested about the important aspects. By progress of medical sciences many banished conducts and consumptions in Islam have been proved harmful. So that utilization of them leads to problems in one hand and increase of expenditure in other hand. Thus, in order to prevent the improper and unpleasant consequences of the consumption of such products Islam prohibits utilization of these goods and products.

2-consumption of some products are unlawful in Islam although they are not so useful such as golden and silver dishes (Allameh Heli, Hassan ben Yusef, Mokhtalafetol shieh, v.1:335) using musical instrument and gambling (Sheikh Ansari, Mortaza, Almakaseb, v.1:41-44), wearing pure silk and golden garment by the men and wearing women garment by the men and also wearing men clothes by the women (ibid: 61). [16,5].

Bara ben Azab quotes that the holy prophet prohibited seven conducts: wearing gold rings and eating and drinking in golden and silver dishes and wearing silk”.[16]. It obvious that utilization of these objects except their usage is considered unlawful due to Islam rules and the agent shall be liable.

3-Transgress and dissipation is unlawful:

Transgress means consumption of a product more than usual amount and dissipation means incorrect utilization so that it is considered irrational.

Naragi quotes from Sahah Javaheri that: “transgress is contrary to intended usage and transgress in utilization equals to dissipation” [23].

Iben Maskovieh writes that transgress is consumption more than the person and others right and it is considered wastage of the resources” [2].

In interpretation of Imam Ali sermon in Majmaolbahrein it is mentioned that: the prodigal possesses the others property and doses not observe his limit in expenditure”. [15]. Imam Ali says: “Purify your properties and avoid transgress and plan your expenditure since it leads to jealousy and God prohibits you from dissipation” [2].

It is concluded that transgress is dissipation of property but it cannot be said that any dissipation is transgress. Since transgress does not always involve property [23]. Dissipation means wasting of property and resources such as wasting of water [2].

Ayashi quotes from Imam Sadeg that: “the person who spend money or property for purposes except God satisfaction he wastes his property and the person who offers money or property for God sake he is moderate”. [13].

In lexical meaning transgress means going beyond limit without destructing something else such as wearing an expensive clothe, eating food with high cost so that many people could eat food and wear clothe with such price. But wastage means wasting and losing resources. Sometimes, both words are used interchanged.

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. (Al-Anam:141)

O children of Adam, take your adornment at every masjid, and eat and drink, but are not excessive. Indeed, He likes not those who commit excess. (Al-Araf:31).

And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful. (Al -Isra:26-27).

In this verse the persons who are prodigal are likened to the Satan since their conduct is similar to Satan and they are accompanied by devil in the hell.

And never will it benefit you that Day, when you have wronged, that you are [all] sharing in the punishment. 9Az-zukhruf:39).

Quran refers to this subject matter in 26 miracles with different names and prohibits transgress and dissipation. One day the prophet saw one of his friends that washed his hands with much water. The prophet said to him “do not waste water even if you are besides stream”[5].

Going to extremes in consumption is prohibited and it is in contrary to Islam rules and it is necessary to observe economic justice.

Some jurisprudents consider transgress as one of the great sins. Imam Khomeini points to prohibition of transgress and dissipation and considers them as great sins [10].

“There is consensus on prohibition of transgress and it is necessary from religious point of view”. [23].

Waste of property is unlawful:
Since God possesses human and his property in Islam believing system so, he is not absolutely free in dissipation of his and others properties since dissipation is unjust and the person deprives others by his conduct. In Islam teachings, principle of wastage is the main judicial principles that the person shall be responsible for the wasted property and observe economic principles and obey consumption pattern.

Consequently, if a person wastes other property directly and indirectly, he is liable to pay the damage or return the property to the owner.

"The person shall return the property or pay similar property to the owner in case of wastage and there is no difference among jurisprudents in this case"[5].

Mohageg Heli writes:" the executor of the will is trustee but he is liable in the case that wastages the property of the testators due to oppression to testament conditions or due to waste"[8].

This principle is general so that it covers personal conducts. According to this principle human life is an expensive capital and the man is responsible for his life. Imam Sadeg says the person that his two days is similar he is loser"[19].

Excessive consumption is unlawful:

"Excessive consumption, more convenience and pleasure seeking that lead to ignorance of God are prohibited. The person who conducts these affairs becomes proud and he does rage"[21].

It can be said that any excessive pleasure seeking and consumption cause to forget God, people and other social issues so Islam prohibits these affairs. Sheikh Ansari refers to prohibition of some conducts in Islam and offers examples and suggests intent to using in excessive pleasure as one of the reason for prohibition of such affairs". [5].

Thus when using instruments for pleasure is unlawful so pleasure shall be unlawful and Islam banish it. 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. Al - Qasas:58).

And the companions of the left - what are the companions of the left?

Sahih International.[They will be] in scorching fire and scalding water. And a shade of black smoke, neither cool nor beneficial.Indeed they were, before that, indulging in affluence (Al-Wagiah:41-45).

In this kind of consumption and transgress the poor is ignored and finally, the God and resurrection day is forgotten and Islam introduces it unjust and unfit with Islam consumption pattern.

Blaming of greed:

Greed causes to inflation in the societies. Islam refers to greed as one of the main categories of consumption pattern and it is defined as excessive desire to have more properties [2].

Indeed, mankind was created anxious:

When evil touches him, impatient (Al-Marrij:19-20)

There are many miracles and sermons on greed:

1-Imam Ali says: greed is more destructive than fire [18].

2-Greed is sign of poverty and need [4].

Some people buy goods more than their need due to increase of price and they lead to inflation. Inflation causes to poverty. Imam Ali defines greed as wasting rare resources by more demanding [5].

It is clear that wastage of properties gradually increases need and as a result it causes to poverty.

Methodology:

Blaming competition for more consumption:

Some scholars believe that the consumers buy products for competition with others and they believe that the rich save money and consume less since they have fewer individuals that they are richer and they are less competitive. While, the poor save less and spend more and since they meet many people that they are in good condition so they compete with them and consume more.

Unnecessary consumption causes to economic imbalances. Islam prohibits competition for show off and pride. Imam Ali says about the interpretation of this miracle:

That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous. (Al-Qasas:83)

"Sometimes the person enjoys having something better than his friend so this miracle can be used in this situation".[14].

It is concluded that competition leads to false need and as a consequence aimless consumption and gap between society and inflation. Inflation causes to difficulties and for this reason Islam blames unplanned consumption.
Any unusual utilization and consumption leading to deprivation of others is disapproved. Also, consumption of some products in high amount such as meat of animals used for carrying and wearing tight and black clothes are disapproved[8].

Sparing is also prohibited in Islam especially those who have property and they are rich but their families are in trouble.

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate.

Imam Sadeg blames sparing while the person eat bread and salt while he could eat better than it"[23]. One day he took some sand and took it firmly in his hand and said this is the power that God has referred to it in Quran and he opened his hand and the sand fell down and said this is transgress and then he took other some sand and opened his hand slowly so that some sand was remained and said this is moderate"[17].

Naragi points to three meanings of transgress and says: "It is concluded that moderation is between transgress and sparing"(ibid).

So, sparing is opposite of transgress and in some scholars opinion it is unlawful and disapproved in Islam (ibid).

**Results:**

Islam never blames using materials and affluences because of piety. The human being is advised to moderation and remembrance of God and only the affairs that lead to ignorance of God are prohibited. Imam Ali says that:

"Piety means having few wishes and desires and thanking God and avoiding unlawful affairs"[17].

Imam Sadeg says that: "Piety is not meant wastage of wealth and disapproving of legal property, but it is trust in what you have and it is not more than your trust on God"[18].

Islam realm expanded since end of Muslims conquests until appearance of Mongols from discipline, moral, life style viewpoints and the Muslims avoided prejudice and they were developed in literature and sciences and culture. This period was undoubtedly a golden age in human civilization. The Muslims progressed in Andalusia so that the enemies and the friends were surprised. What the secret of Muslims success and why they were abolished finally after 800 years governance?

It is obvious that the Muslims respected to other nations and followers of other religions according to their religious teachings while the people of Andalusia experienced discrimination until that time.

The Muslims were superior to Christians from ethics, sciences and theology in that time. People were respected for them so that the Christian kings traveled to their capital city for treatment without any fear.

After centuries of governance of the Muslims in Andalusia due to going extremes the difference between two groups of Mozeri and Gahtani led to oppression and violence so that the weak party demanded aid from Christian’s enemies and as result the Islamic small governments were abolished and finally in 1177 the Bani Nasr government was abolished. Undoubtedly, ignorance and pleasure seeking of the governors and inattention to Islamic rules and law led to weakness of Islamic government and popularity of unrestrained affairs and revelry so that the Muslim left Andalusia or modern Spain forever.

Thus, Islamic rules and law led the Muslims to progress in all aspects and they could changed ancient world prejudice and replaced moderation by anxiety and solitude dictated by the churches. Islam facilitated progress of sciences and industry in this realm[12].

It is clear that religious leaders have offered moderation as the paradigm for all steps of human life so Islam is religion of moderation. It seems that Islamic civilization was declined by ignoring the patterns and rules. Since death of the prophet (peace be upon him), some rules were ignored and declining of Islamic society was begun.

Imam Ali introduces three factors leading to declination of governments and civilizations. One of these factors in economic aspect is collecting properties and wealth by the governors. "The corruption on the earth is result of the poverty of the people who work on it and when the governors collect wealth and property the people become poor and they never take lesson".

**Discussion and Conclusion:**

It can be concluded that Islamic consumption paradigm has been so planned that in case of observance it leads to justice in economic as the main element for welfare and social discipline that it prevents inflation since, correct utilization of the materials and abundance of the products cause to balance in prices. Correct consumption prevents wastage of resources and capital and this trend is beneficial for low class and motivates the rich to help the poor and as a result the economics of the society is developed and the social justice is established. As we see the Muslims have tried to implement Islamic consumption patterns and progress in all aspects. It can be referred to appearance and progress of Islamic civilization and Iran Islamic revolution as examples of this trend. Conversely, when the Muslims ignored such rules and chose going to extremis they were declined and suffered social and economic difficulties such as ignorance of the Muslims in late Islamic governance in Andalusia. It is clear that by developing of the societies from industry and technology viewpoints
observance of rules and moderation and saving is manifested in all dimensions. So, the only way to rescue of the societies and solving problems and establishing of developed government and civilization is moderation and observance of Islamic rules in general and observing consumption patterns in particular.

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