

USING CONCEPTUAL RELATION BETWEEN “PRODIGALITY” AND “CRUELTY” AS AN APPROACH TO EXTRACT OPERATIONAL PARAMETERS OF “PRODIGALITY” AND “JUSTICE”

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***Abstract:** Absolute attention of Islam to two subjects of “prodigality” and “justice” is quite visible but practicing Islamic intentions in these respects require operational parameters which have been fulfilled with only a bit of success in Islamic Training Center (Hawzeh). This essay is an attempt to identify conceptual relations between prodigality and justice through a logical-descriptive method of analysis and show how basis emendation can make use of one concept to have a better understanding of the other and use it as an index. In this case, it seems that index creation path of each one of them would get smoother since the concept and parameters of prodigality field would be used to answer issues about the justice field as well as implementing concepts and parameters of justice field to identify prodigality.*

***Key words:** prodigality, justice, criterion building, index building*

1. INTRODUCTION

The dedication made by Islam to some social and individual subjects is so high that their unique importance in the quality of the human life and social life is undeniable.

In this respect, the subject of “prodigality” and the subject of “justice” are of great importance and very evident in Ayahs and quotations. For example, in terms of the negative role of prodigality and its consequent results and effects in this world and the world hereafter some instances are as follows:

Human deprivation of God’s love

The Holy Quran considers prodigality in economic affairs as human deprivation of God’s love and states that:

This is He who established gardens with and without trellis, and palm trees and farms with various fruits and olives and pomegranates, similar and non-similar

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to each other, when they were fruitful, eat their fruits and when you are harvesting, give the poor their shares but do not overdo it, but he does not love transgressors (al Anam, 141).

O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess. (al Araf (131)

Human deprivation of reaching the position of God's servitude

And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate) Al Forghan:(67

And (God's servants) are those who spend, but do not overspend and do not spend niggardly and stand in the middle of the road.

Deprivation of God's guidance

One of the factors which cause human deprivation of the God's guidance is prodigality and wastefulness. The Holy Quran considers prodigality, Prophecy renouncement and mendacious claim of prophecy as the cause of deprivation from God's guidance.

Indeed Allah guides not one who is a transgressor [of limits] a liar!)Al Ghafer/ 28)

Thus, Allah leaves astray him who is a transgressor [of limits] and one who doubts [Allah's Warning and His Oneness].)Al Ghafer/34)

Helplessness and chastisement of others

One of the responsibilities of any Muslim is generosity and magnanimity towards others which have been emphasized in Quran Ayahs and Islamic quotations. But going into extremes in magnanimity or donating all of one's belongings can render human helpless and under chastisement by others, God states in the Holy Quran:

And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent.) Osara, 29)

And do not make your hand (as) chained to your neck or extend it completely and thereby become blamed and insolent.

Being underprivileged

Prodigality is a deadly sin which is against virtuosity and divine laws and causes the depletion of provision in human life and property. Imam Sadegh (peace be upon him) states that: *There is a few blessings with extravagant.*

The fact of the matter is that prodigality comes along with depletion of provision or in a quotation by Imam Kazem (peace be upon him):

Anyone who wastefully overspends would lose blessings (Jafari, 2001, 403)

Bankruptcy

Many people wastefully overspend just because of having much wealth without knowing that this can end up in penury and helplessness. Imam Ali (peace upon him) states that:

Anyone boastful of overspending will be humiliated by penury (bankruptcy). Poverty is the most visible sign of economic prodigality and overspending. Imam Ali (peace be upon him) states that:

Prodigality is the cause of poverty)Koleinin Razi, 1987, V.4:5)

Or that Imam Sadegh (peace be upon him) told Obaid that:

Obaid, prodigality ends up in poverty and moderation ends up in independence

Now we would refer to the importance of justice.

Social justice as an inherent tendency and a natural issue inside humanity has always attracted the attention of humankind and is as old as human history so that all Muslim and all liberal men along the history from the beginning up to now have had the thought of establishing social justice and fight against oppression. Islamic attention to this issue is no secret to anyone and for conciseness reasons a few ayahs and quotations are mentioned in support of the importance of justice and its results and consequences in this world and the world hereafter as follows:

God in the Holy Quran commands this issue and make it compulsory for

David we placed you as our agent on the earth then command among people (with justice) (p.26)

According to the emphasis by the Holy Quran, evilness and enmity should not push off the justice path, so that you should behave justice-abidingly even with your enemies:

Enmity with a group should not push you towards justice abandonment, observe justice which is closer to virtuosity (alMaede:8)

Glorified God, introduces one of the main goals of prophets to set up justice and equity (al Hadid: 25)

It can be comprehended from a number of words by Imam Ali (peace be upon him) that society will only be corrected in case the political relation of the community get moderated; that is the relation between the ruler and the people be honest and lawful and no of them trespass their rights and responsibilities. Therefore, the first instance of justice can be political system correction and saving it from deficiency and deviation. In this respect Imam Ali (peace be upon him) states that:

In this way time will improve, the continuance of government will be expected, and the aims of the enemies will be frustrated. But if the ruled gain sway over the ruler, or the ruler oppresses the ruled, then difference crops up in every word, signs of oppression appear, mischief enters religion and the ways of the *sunnah* are forsaken.) Nahjolbalaghe/216)

The public's condition wouldn't get better unless the parents be good-tempered, and the parents wouldn't be good-tempered unless the public be right-doers. Therefore, if the public observe the right of the ruler and the ruler do the same, then the right gets valued and respected in between them and the ways of religion become apparent and the signs of justice become established and custom is well-observed.

Companionship with God's prophet

God's prophet states that:

Anyone who saves the oppressed from an oppressor, he would be accompanied with me in the paradise.

Anyone who gets back the right of an oppressed from a cruel person will be my companion and partner in heaven (Majlesi, 1403, V.72, p.359)

preserving religion and boarders of Muslims

Lord Virtuous, Ali (pbuh) states that:

"... For the religious laws and make the Muslims understand and score your religion ... and work for justice among your peasants."

Preserve the religion and Muslim boarders by means of observing justice among people (Amadi, 1996, V.4, 36).

Government stability

Lord virtuous Ali (pbuh) states that: « The work of justice urged will promote the God's Estate. (the same source, V.5,355) he has also remarked in another place that (the same source, V.3, 353) or Provide the Estate with justice (the same source: V.1, 385)

Imam Ali (pbuh) Play justice to make your power everlasting (the same source, V.2, 178)

Therefore, this research is first an attempt to dedication to these important issues and secondly, tries to identify the relational lines in between prodigality and justice in order to clarify this issue that the concept one of these issues can be implemented to have a better understanding of the other and index building. In other words, by identifying the type of their relations with each other there is a

chance to make use of basis emendation we can reach the concept and index of the other. Undoubtedly, in case of success in this goal, the path of each factor will be smoother. And future researchers will be able to make use of conceptual relations in between each factor to define the related dimensions of each factor of justice and prodigality.

1- The definition of prodigality and its criteria

Literally, the term (esraf/prodigality) is originates from Arabic root of (sarf). Researches on lexicographers and interpreters show that they have introduced almost eleven definitions which are partly contradictory and partly adjacent in meaning. For example, Ragheb, (1412,p. 407) has defined prodigality as : trespassing in any action done by human being.

Islamic scholars by the use of ayahs and quotations have made different remarks in terms of the meaning and criteria of prodigality. For example, Molla Ahmad Naraghi (1417) in a religious book entitled, *Avaedol Ayyam*, after compiling the literal definitions of prodigality has referred all of them to “transgression of commitment”. He has also included unneeded consumption and extra consumption to wasteful use as prodigality criteria.

Religious quotations reveal that wasteful use of anything which can be used to fulfill a need is considered as prodigality whether it can be considered as a property from religious perspective or not. In explanation to its probability it’s worth referring to a quotation from Imam Sadegh (pbuh) that he considered discarding the seed of date as prodigality and in explanation to its reason he would state that the reason is its usability while discarding date seed and the remainder of water at the bottom of glass at the time of issuing was not considered as property in Medina in that era (Majlesi, 1406, V.3, p. 195). Therefore, it can be stated that prodigality in anything which can have a usage to fulfill a requirement is considered as prodigality (Naraghi, 1417, p. 633).

The late Tabarsi in “Javameol Jame” in interpretation of ayah:

“Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people.”(Aaraf/ 81) states that they are transgressors the same in meaning as transgression from moderation to non-moderation. And also Sadr the Martyr defines prodigality as the consumption beyond adequacy.

As was evident, The late Naraghi, The late Tabarsi, and martyr Sadr ascribe prodigality to transgression beyond a definite limit but The late Naraghi considers wasteful use as instances of prodigality, but the late Tabarsi, and martyr Sadr have not remarked in this respect. On the other hand and in terms of consumption the limit meant by The late Naraghi is the necessity limit but the limit meant by martyr Sadr is the adequacy limit and Tabars has not determined any definite limit and

additionally The late Naraghi considers status as a criterion but the other two scholars have not expressed any idea in this respect. The other point of difference in these three scholars' views is that the late Naraghi considers custom as the criterion for identifying the prodigality limit but martyr Sadr considers government as the criterion and this difference of identification criterion can be the cause of difference of difference of transgression criterion. But since the late Tabarsi did not determine a definite limit for prodigality and the general reference to the feature of (being addicted) or not to be as a criterion for crossing the limit, it seems that anything beyond the custom is considered as the limit and within the concept of prodigality which is in contrast to the late Naraghi's view who considers prodigality as crossing over necessity limit under the identification of the custom.

Another definition of prodigality in *Majmaol Bahrein* (Tarihi, 1996, V.3,p.217) is wasteful use of anything. That is, to use the property in something which is not permitted this definition goes below the meaning of prodigality because prodigality is transgression and violating the limit which is defined in religious jurisprudence.

Therefore, use of property in vain is also a kind of prodigality and wasteful use of property. On the same basis, and according to quotation books in committing sin whether an introduction to sin such as using money to buy liquors or that the mere use of money is a sin such as bribery is considered as prodigality (Sadoogh, 1983, p.270-271, Ayashi, 2000, 287, Ragheb Esfahani, 1412, 407, Ghomi, 1404, 116, Makarem Shirazi, 1996, p.86). It's worth mentioning that wasteful use is a transgression of religious jurisprudence but identifying its instances in addition to the religious jurisprudence the mind itself can show us the instances of transgressing from the religious rules. Luxury is a type of prodigality is to go into extremes in life style arrangement beyond the acceptable level and tendency to a luxury-oriented life style. Therefore, in this case transgression beyond the limit is observed in a different way and with a different interpretation which it needs to be mentioned that the determination criterion.

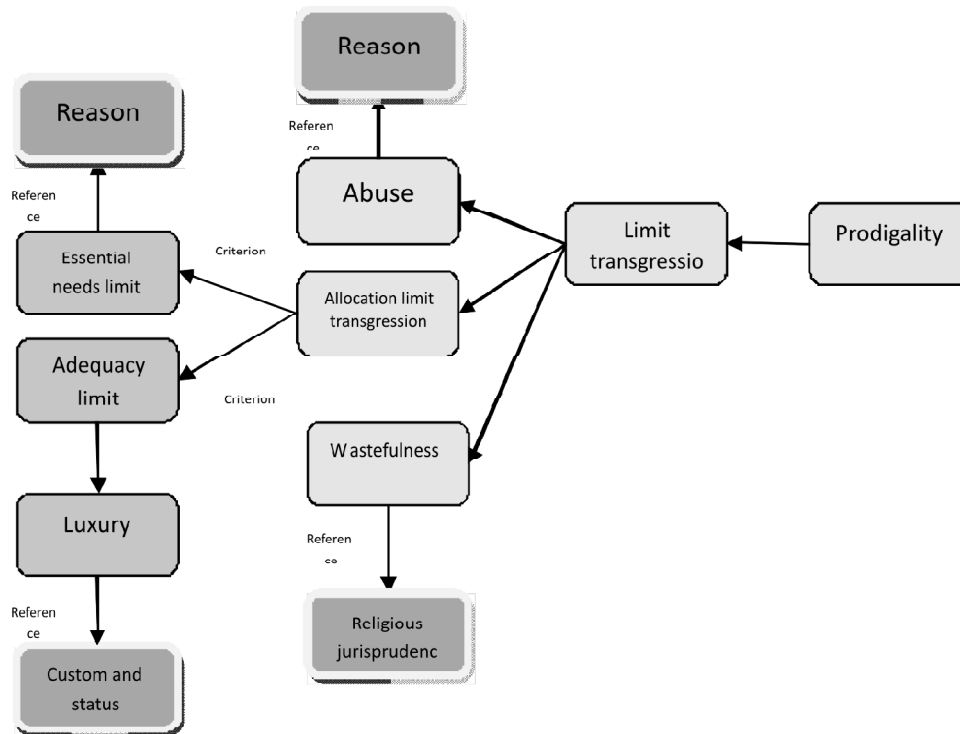
But there is a chance that some similarities exist in between the adequacy limit by martyr Sadr and the necessity limit by the late Naraghi.

This limit is the custom, because the religious jurisprudence has expressed the generality of the issue and has left it to the public to decide in terms of the instances and where there is custom, time and place requirements will be of great importance. The important issue is that sometimes a type of consumption, luxury life is not considered as an instance of luxury-oriented life but the social status of the person is not in accord with that of consumption. Here the transgression of status is the same as transgressing beyond prodigality limit by whose fulfillment prodigality is fulfilled.

The late Naraghi, considers wastefulness as abusing, without any consumption, as a type of prodigality which is ascribed as wasting prodigality therefore this one

next to allocation prodigality which means to allocated the property in an improper way and improper use of goods, are two major types of prodigality. It’s worth mentioning that prodigality bereft of the features of the one who does that and his social status and position, is always considered as type of a prodigality but some of the customary instances of prodigality are totally dependent on the social status of the person and therefore, individual consumption is no prodigality, but the same consumption behavior is considered as instances of prodigality. In general prodigality is divided into three main categories: wasteful prodigality, allocation prodigality, and abusive prodigality which depending on the subject is proved by the use of one of the factors of reason, custom, and religious jurisprudence. But the important question which should be attended is the transgression limit by reason, custom or religious jurisprudence can fulfill prodigality is up to where. In this respect some believe that (the late Naraghi, prodigality limit is the transgression of necessity limit but some others such as martyr Sadr transgression of the adequacy limit as the prodigality limit. It’s worth mentioning that adequacy limit is above necessity limit and it’s a level of the middle class of a normal society is provided in this case the optimal limit of life is the limit that fulfill human’s needs at adequate and moderate level (Mirmoazzi, 2000, 93).

Therefore, whatever mentioned above in terms of its identification and limit criteria can be displayed in a table the same as what follows:



Review of the literature presented above in terms of prodigality and corresponding criteria have been attended in several researches and some of the most important ones will be mentioned in the following part.

Review of the literature of prodigality

Rafie Mohammadi (1994) in his M.A. dissertation entitled prodigality and wasting examines the concept of prodigality and compares it with wasting and analyzes the social and individual ways of fighting against it.

Akbari Rd (1995) in his M.A. dissertation entitled prodigality from custom and the sacred book view explain the concept of prodigality and the ways to fight against it.

Ansari (2000) in the book (Study on extravagant in the book and the Sunnah) first explains the meaning of prodigality and later refers to the sentence case as well as the commanding rule and finally by referring to a number of factors mentions a number of instances about prodigality.

Malakooti Far(2003) in an essay entitled (prodigality and its rules from Naraghi'e perspective defines the limits concerning prodigality.

Gholam Jamshidi (2010) in a thesis entitled prodigality in Quran and tradition, believes that prodigality has a general meaning which also encompasses the extra use of the properties; therefore, he has divided his talks into two parts of prodigality in properties and prodigality in non-properties and in first part he has referred to a number of issues such as prodigality in public properties and abusing others' properties, prodigality in personal expenses and prodigality in voluntary charities.

Bagheri Toodeshki (2009) in an essay, prodigality and wasteful use, after explaining the difference has explained the related theories about prodigality and states that martyr Sadr believes that extra use beyond limit is prodigality. Later he explains the comparative concept of prodigality and economic and technical concept of it and the role of government in defining its limits.

Rafie Mohammadi (2009) in his book prodigality and wasteful use and capital abuse, after Quran-oriented analysis of the term prodigality and referring to the reasons behind its forbiddance, deals with a number of philosophies such as prodigality sanction philosophy and roots and origins of prodigality and solutions to nullify it.

Mohammadi Eshtehardi (2009) in the book, prodigality the destructive force, after defining prodigality in terms of Quran, mentions a number of instances and later refers to a number of ways to stop it.

Eshaghi (2009) in the book, provident consumption in Islam, first of all refers to a number of important instances of Islam in the world today and later deals

with the consumption-oriented life subject and its side effects and the solutions to face it.

Seyyedi Nia (2009) in an essay, consumption and consuming orientation from Islamic view in a documentary, content analysis, sociological perspective and economic sociology method, after defining the effects of consumption-oriented society, analyzes consumption-oriented life from Islamic perspective and concludes that such a life style will have negative impacts and it's in line with concepts such as prodigality, wasteful use and luxury which are degraded in Islamic view

Shabani (2010) has written an essay entitled, optimal limit to prevent prodigality. In this work besides defining and describing prodigality and opportunity cost has studies and defined the relation in between prodigality and opportunity cost and tries to answer this issue that contradiction between prodigality and opportunity cost in cases when opportunity cost of avoiding prodigality is more than prodigality cost, which is the right choice and what is the religious responsibility of the Muslim manager? The answer to this question in relation to prodigality can be explained so that originally there is no contradiction in between them and since the opportunity cost is quite reasonable it's a tool for identifying the subject and instances of prodigality and can be considered as a criterion to identify the instances of prodigality and from this perspective we can consider a level of overspending in offices beyond which can be considered as prodigality.

Rahmani (1423) in an essay, (be extravagant in light of Shariah) believes that transgression from the limit which is considered unpleasant by the intelligentsia, prodigality and its rule is forbiddance he has also analyzed the sentence case of prodigality such as responsibility that is the person who overspends will have to pay the fifth of the extra part in addition to the normal share.

As it's apparent there was no analysis of the relation in between prodigality and justice in previous studies and consequently no basis emendation is considered in this case.

2- The concept of justice and its criteria

In Islamic literature two basic definitions are presented for justice:

A: (give everyone his right) allotting all of the right of the rightful person

There is a considerable question at this stage so that “now that according to another free definitions of , acting with justice refers to give back the right to the rightful person, how can we distinguish what right each person possesses so that we can take action in giving back his right?” here is where the concept of right emerges. The origin of right refers to whatever originates right. Therefore it needs to be determined that what factor is the cause of allotting a right to a person or society or a generation.

Martyr Motahhari considers entitlement, capability and competency as the origin of the right. He states that: justice refers to the entitlement which the human is allotted with because of creation which is given to him because of his activity and attempt. The opposite point is oppression when the person is not allotted the qualities which has earned the entitlement for and wresting it from him and the opposite point is discrimination where two people with the same quality, one is deprived of a blessing and the other is not (Professor Motahhari's notes, V.8, P. 154) and also: it is apparent that in the relation in between creatures, priority or lack of priority, ownership and lack of ownership, in proportion with a number of issues can be meaningful. For example, Zeyd in proportion to his life and freedom and the wealth he has earned has priority and ownership and Amroo has priority and ownership to his life and freedom which has earned, transgression of Zeyd into Amroo's priority is cruelty and similarly the transgression of Amroo into Zeyd's priority is cruelty (The same source, V.1, P.70)

He also states that: It's evident that the meaning of justice is not that everyone of the society be at the same level, degree, and rank. The society automatically has different ranks and levels towards a body. When it has positions and ranks it needs to be classified and graded. The unique way is to let people free and provide the competition field. As soon as there is competition, since people are of different talents and abilities, and they do not try and make attempt similarly, differences and distinctions emerge: one goes forward and the other remains back. Justice requirement is that the wanted or unwanted differences in the society which exist in the society follow talents and competencies (the same source, V.25,p.252).

It need to be mentioned that he divides "entitlement, competency and capability" into two parts "inherent and natural" and "adventitious" and considers both groups important in creating the rights for people (martyr Motahhari's collection of works,V.1, pp. 81-81)

According to this if someone try to get hold of a right which does not belong to him he has committed oppression.

b) Put everything in its proper place

Here an important question emerges and that "where is the right place of locating everything and that its placement can fulfill justice? In answer to this question Eyvazloo (2010, p.84) has made use of ayahs and quotations and believe that the apposite place is the location which has made access to the useful effects of everything created by God in the best way and provides the stability and organization of others things.

He calls this position as consistency position. One of the quotations is from the lord virtuous Ali (pbuh): (Justice is the basis by the strength of the world) justice is the infrastructure so that the stability of the world depends on that (Beharolanvar, V.76, p. 83).

Similarly, in a quotation from Imam Sadegh (pbuh) (Alfaghih, V.2, P.64, QUOTATION, 1721) (anyone ensured for those who eke out that does not lack and God said Dad, and most of what you spend less for pardon and amnesty middle and God said, and the bulk of who and when they spend, not extravagant and not Iqtroa and was between that strength and textures center) according to the evident text of the abovementioned quotation, consistency position is the middle and moderation position therefore, some of the scholars have defined the word justice as the limit in between excess and wastage. In this case the relation in between them is a cause and effect relation that is to achieve justice everything is required to be at the right, apposite and suitable place and wherever justice is fulfilled the required condition and consistency position be present.

In terms of the properties The almighty God refers in the Holy Quran that: **(And do not give the weak-minded your property) (Nesaa/5)**

This means that properties need to be spend in a way that guarantee the consistency and stability of the person and society and cause personal and social balance and in this case it has been place in the place and justice has been practiced. Therefore, if someone transgresses in his own property so that violate the moderate way he has committed oppression. Apparently these two definitions are two sides of the coin and accordingly martyr Motahary believes that: if justice means balance, even in that case giving the right to the rightful concept is not beyond that. Why? Because the society never gets balanced or that people's rights become violated the balance of the society requires fulfilling the right of everyone and similarly the right of the society (Collection of the professor martyr Motahhari, V.21, P.224)

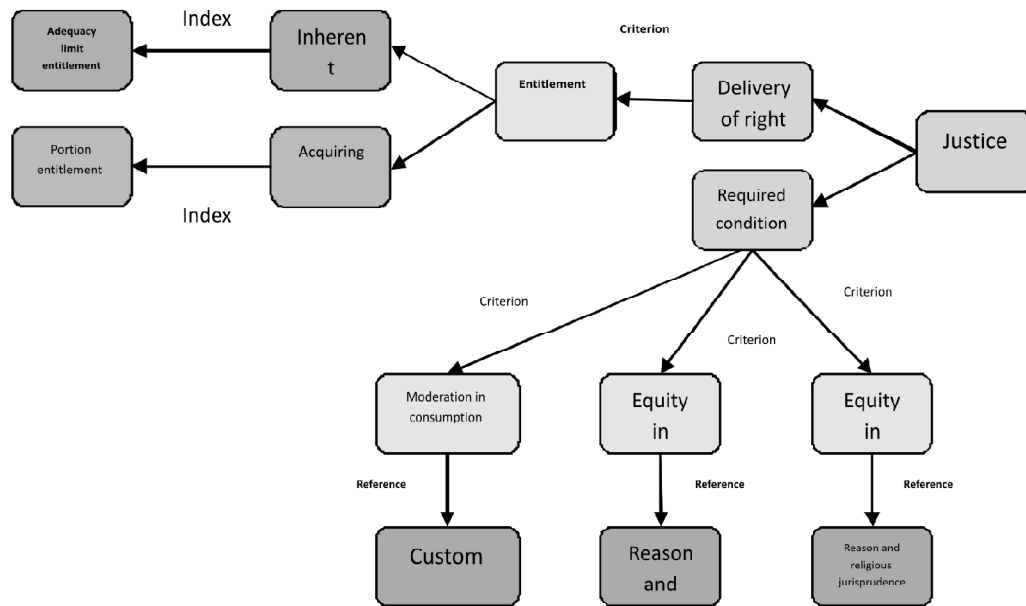
On the other, according to these two definitions, four different criteria for four different areas which are (Rajaei and Moalemi, 2011) equity criterion for opportunity distribution, entitlement criterion belonging to the practical area which itself consists of portion entitlement criteria in inheriting area and adequacy limit index in supporting the poor and depleting poverty, balance criterion which deals with earning and wealth area and ultimately moderation criterion concerning the production factors and the way of using ultimate goods.

Therefore, whatever mentioned above concerning justice and the corresponding limit and criteria can be displayed in a table as follows:

Review of the literature presented above in terms of justice and corresponding criteria have been attended in several researches and some of the most important ones will be mentioned in the following part.

Review of the literature of the justice

Nedaiee (2001) studies the concept and meaning of justice by an emphasis over the concept of social justice and defines the lexical meanings of the term presents a classification of these meanings. Similarly he states that justice has been



classified on different values. Some have divided it into mutual and distributive justice and some have divide it into administrative justice (penal justice), and distributive justice (social justice), some into general and specific and some divide it into ethical and legal etc.

Akhavan kazemi (2005) has studied the Ralz justice theory. He has analyzed this scholars' theory and criticized them in terms of the deficiencies in Ralz's social justice model.

Pileforoosh (2005) has studied economic justice directed theories and views according to necessity, personal responsibility and context criteria and concludes that non of these theories can offer a clear definition of justice on their own and each one has view the subject from their own perspective and it's better to create more comprehensible theories which encompasses all complex aspects of the justice concept. An apposite theory needs to encompass all three criteria of necessity, cultural condition and personal responsibility in response to social and position and background.

Khandoozi (2005) tries to show that there is a difference at fundamental level of religious interpretation of justice and modern views. Accordingly, there is no chance of defining Islamic interpretation of social justice based on the unreal philosophy of the enlightening era. Consequently at administrative and policy making if we only rely on modern theories we will not have the Islamic view of justice.

Vaezi (2005) has studied justice in the eyes' of Heyum and explains that Heyum based on his experimental perspective has profit-oriented view of justice and in

contrast to the customary view, does not consider justice as an inherent virtue and the depends its virtuosity to a number of specific conditions.

Yoosefi (2005) has studies justice from Islamic perspective and besides that in a brief view studies justice in liberal context. He mentions that the origin of justice from Islamic view consists of two issues: work and necessity. On the basis of work and attempt, human’s right towards the social wealth and property becomes actualized, and those bereft of power to earn their right, their need actualize their right of the social wealth and property; and it’s the responsibility of the government and the rich to meet their needs at a customary level.

Khan afzali (2007) in order to find answers about justice, first defines different kinds of justice. Later presents different theories which deal with the concept of justice from different aspect the concept of social justice. The author after a brief analysis of these theories and views concludes that while there is a long distance to reach an optimal and comprehensive social justice oriented theory, but this can be done through studies of the great scholars of Shiya.

Rajaei and Moallemi (2010) in an essay, an analysis of justice economic concept and related indexes and he mentions that codifying economic indexes from Islamic perspective requires a four part division of justice and later consider different justice types for different areas. For example, in terms of the opportunity distribution the justice criterion is equality and equity but in earning and wealth distribution the criterion is balance. As can be observed, in earlier review of literature in terms of justice the concept of prodigality has not been considered as a type of injustice and therefore, basis emendation of one factor to solve the other does not happen.

3- Prodigality and justice relation

By comparing the above mentioned definition of prodigality and justice several similarities as well as relations can be observed in between them as follows:

First, Justice the same as prodigality and transgression is among the limits which can be studied at different levels of equity, balance and consistency or that this limit is the entitlement limit which is generated by adequacy limit for the poor and inheriting factors. But prodigality itself is a transgression of using property which in different areas can be determined by abuse and going beyond the consumption limit towards abuse and wasteful use.

Second, personal prodigality or transgression of the personal properties or in allotting to others whether the poor or the relatives or in the way of production or the personal consumption quality which within justice frame work respectively, not observing the adequacy limit in charity, not observing the consistency position and production condition and not following moderation in generation is attributed.

Third, in order to define the realm of prodigality in government owned properties, the lack equity in a number of areas such as public services, lack balance in redistribution of wealth and lack adequate balance in poverty depletion are all transgression of government owned properties and considered as prodigality. And also lack of implementing the government properties in essential activities is an instance of prodigality.

Fourth, the reference of determining the limits of prodigality and justice at different positions are reason, custom and religion.

Consequently all aspects of prodigality are under the right transgression therefore are located under the oppression as a transgression of consistency position or under the oppression definition as transgression of entitlement. Therefore, it seems that prodigality gets under the definition of justice from a conceptual perspective and in terms of instances, instances of prodigality are considered as instances of oppression but not every injustice is prodigality.

In other words, justice is comprehensive concept that encompasses the apposite use of properties and lack of prodigality. Therefore, the relation in between them is an absolute specific and general. This concept can be interpreted from a number of ayahs. For example, The almighty God states in the Holy Quran that (And those who when they expend neither exceed the limit nor they are straitened and remain in between the two on the middle path.)

Those who give charity do not do it niggardly nor wastefully and observe the moderate way in between them. This ayah clearly sets two limits for giving charity and crossing one is an instance of spendthrift and crossing the other is an instance of being stingy which exactly the consistency position and required condition whose transgression is considered as prodigality since the middle way and moderation has been violated.

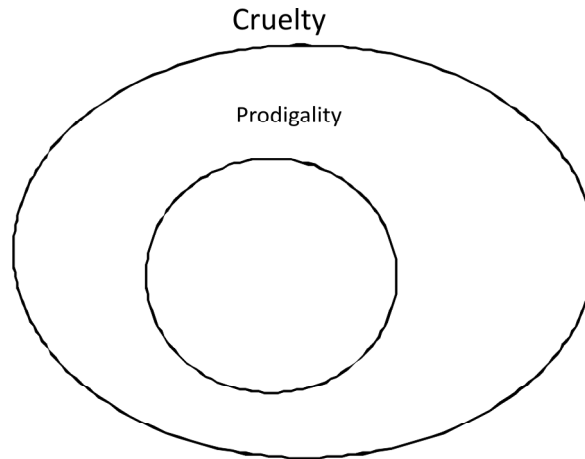
Also in some quotations from Imam Ali (pbuh): it's upon you to stay away from spendthrift and adorn yourself to justice and following moderation (Alhayat, V.6, p.412). He also states that:

Be aware that giving charity out of the apposite place is a type of prodigality and wasteful use.)Nahjolbalaghe/ 126) Juxtaposing justice and prodigality in this statement is quite clear that the aforementioned claim is supported that is prodigality and wasteful use is improper use of properties and facilities are transgression of right and justice and observing he rights of others requires abandonment of prodigality and wasteful use.

Now, the reasons behind the action taken by the religious scholars and lexicographers who have appositely referred to crossing required condition and moderated limits get clear. For example, prodigality refers to any type of shortcoming, extremism and transgression of moderation and tendency towards

extra and wastage. (Ibn Manzoor, 1414, p.243);Tabarsi, 1992, or transgression of moderation (Sadoogh, 1988, V.4,p.229)

Therefore, the relation between prodigality and crossing justice in the following graph:



4- Conclusion: Basis emendation from “prodigality” concept and criterion to be used in “justice” concept and criterion and vice versa

T=identifying the relation between lack of prodigality and justice or the relation between prodigality and lack of justice will help us to make use of its criteria to determine other concepts and criteria and add up to previous achievements of better and more practical use of these two religious concepts.

For example, in terms of the terminating natural resources for the present and future generations, according to the ayahs and religious quotations the famous view is that these properties belong to all members of the society of the present and future time and inter-generation justice should be abided. But the question is that in case the present generation is unable to utilize the resources in an apposite way, or overlook its values as an instance of easy come easy go condition, would observing this retention be deemed as compulsory and overlooking it is an instance of cruelty? The answer to this question is that inability to make use of resources can end up in their wastage and improper use of the resources is an instance of prodigality and their wasteful use is an instance of luxury (i.e. useless overspending). Therefore, forbidding the present generation of these resources in this situation thanks to their incompetency is forbidding prodigality and not an instance of cruelty or that the present generation revise their utilizing method and change these resources to other long lasting resources in that case no prodigality would occur.

But abrupt forbiddance of the present generation of the use of resources just because of prodigality according to the present situation of the country which is highly dependent on oil can endanger the social foundation and not keep the social consistency and a destructive instability encompass the society and this result is against the concept of justice in terms of. (Put everything in its place) Therefore, taking a moderate position which is both in line with justice and moderation and consistency and justice seems to be necessary. This position, using the natural resources according to the essential needs and abandonment of unnecessary uses, and the important issue in this respect is that the concept of justice was inserted into part of the subject which deals with justice realm and limited it but since justice on the whole encompasses prodigality the final result is a bit expansive so that neither inter-generation justice is violated nor the inside-generation justice. As mentioned above, to solve related economically practical issues, justice criteria can be implemented to answer the justice filed the same as use of justice criteria to identify cases of prodigality. The above mentioned example was an incomplete instance of basis building of one case to solve the other one which in other related issues can be applied. Undoubtedly, researchers of prodigality and consumption can make use of the results of justice field in their studies and justice field scholars and researchers can make use of the related Islamic references about prodigality, apply them in their theoretical and practical challenges.

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