

Ruling on the Rationalization of Consumption in Islamic Jurisprudence

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Abstract--- *Money is one of the necessities and the general purposes of Islamic law .God Almighty has put money legislation that ensures the achievement of financial interests, How to make money and dispose of it and where to spend the money. Whoever follows this legislation gets the best of this world and the hereafter, and from the objection to this legislation, His money has become evil on him.*

Keywords--- *Islamic Jurisprudence, Effects of Rationalization, Islam's Sharia Law, National and Moral Obligation.*

I. INTRODUCTION

Money is one of the necessities of life that there can be no life without it, In addition to it is the adornment of the worldly life. There are purely financial worships in addition to common physical and financial worship, So Islam's Sharia law cared about the money and established provisions for it to earn, develop and save, as well as provisions for spending and deal with money [1]. Legal recognizes individual private ownership rights, But this is an exception because basically it is a succession, meaning that a person is a succession: from God Almighty for the money placed in his hand. One of the principles of Sharia is that people control their money, but this does not mean that a person has the right to dispose of his money however he wants. Alternatively, he must abide by the teachings of Islamic law in spending.

We note at the present time the phenomenon of extravagance and Wasteful by many people, even those with limited incomes. We also note that some of these wasteful people skimp on the performance of the legitimate rights, some of them are unaware of how to spend and these reasons have led me to delve into this issue, I hope God will give me good luck and Godspeed. The research was divided into two topics, the first was devoted to the concept of rationalization and its legitimacy, and it included two requirements, the first dealt with the concept of rationalization and related terms, and the second dealt with the rule of rationalization of consumption [2] [3]. As for the second topic, it was devoted to the field of rationalization and its effects. The first requirement dealt with its field of worship in the first section and in other matters in the second section, while the second topic was devoted to the effects of rationalization, then the research was concluded with the researcher's summary.

II. TOPIC ONE

The Concept of Rationalization and its Legitimacy

The nature of this topic required its division into two requirements. In the first, we discussed the concept of rationalization, and the second was devoted to its legitimacy as follows:

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The First Requirement: the Concept of Rationalization & Related Terms

Branch One: the Linguistic Meaning

Rationalization: the act, process, or result of rationalizing and it is the opposite of the error and going the wrong way [4]. Rationalization means guidance and Mentoring, Guidance also means: righteousness, education, good luck, enlightenment, correct opinion, and anything else. The words related to the concept of rationalization (Extravagance, wastage, Skimping, economy and Stinginess).

Extravagant: Exceeding intent to eat what God Almighty permitted. It was said that everything was spent in Other than obeying God, It was said that he is wrong and put in place an incorrect.

Wastage: wasting money: Corrupting money and spend it at Extravagant. It was said to spend money in sins, and also said that a person extends his hand in spending so that he does not have anything to eat.

Skimping: It was said in its several meanings, including stingy man, that is, he lacked and it was also said the narrowing of alimony.

The economy: careful management of something and it is against excessive, which is between wastefulness and Skimping. It is said that an economical person in alimony and living, that is, he do not waste or skimp and he is in the middle state.

Stinginess: dhammah the letter bb (diacritics) in Arabic language, Preventing credit and refraining from giving, Offset by generosity. It was said to prevent the man from able to give favors of his money.

The second branch: idiomatic definition: The truth is that Islamic jurists did not touch on the term rationalization in the past in this sense (that is, the meaning that concerns the economy). Even though this term is widely circulated in the Arabic language, and we noticed in the linguistic definition that one of the meanings of Guidance: Mentoring, righteousness, education, good luck, enlightenment, correct opinion, and anything else. These meanings are close to the meaning of mediation and moderation and close to the idiomatic definition of a contemporary by saying:

Rationalization: guidance, directing and including the term: economic rationalization: guiding economic policy according to a well thought out plan. This planning is at the level of the individual or group, i.e. the state.

As for the relevant terms, their idiomatic definition is as follows:

Extravagance: exceeding the limit in every saying, or action that a person does, it is measured by monthly spending. It is said: This water went as a drain without watering and it is of no use.

It was said what was spent in except obedience to God, it is wasteful, albeit a little. It was said that extravagance is the disposal of something in addition to what should be, It is the use of the thing above the legitimacy need. It was said exceeding the limit in alimony or spending too much money in a dastardly purpose and this term applies to money and others.

Wastage: Spend the money as it shouldn't. It was said that the money is spent on what he does not need, which leads to the spender not to become rich after that. It was also said is wasting money or throwing money in vain

Skimping: Skimp source, Stinginess, harass and parsimony on the kids: harassment them with alimony.

The economy: It is the meanings of intent & economy: Mediation between extravagance and skimping, which is to have alimony as needed. It was said is to mediate matters and conditions and to avoid excessive and neglected.

We note that the closest meaning of rationalization is the economy and can be defined:

It is the optimal use of money, moderation and balance of spending, so that human does not skimp on himself and his dependents and does not waste any spending above the need.

What is supported by that noble prophetic hadith that was narrated from the Messenger of God, may God's prayers and peace be upon him and his family, he said (Eat, give sadaqa, provide for yourselves and store up).

The meaning of store up here is definitely moderation because stinginess and extravagance are forbidden in the Holy Quran and the Sunnah of the Prophet, So it remains only that moderation in spending, as a matter of priority, a person does not spend money in disobeying God Almighty, whether it is little or much.

Second Requirement: The Rule of Rationalizing Consumption

The Holy Quran urges on spending until this word and its derivatives are repeated fifty-four times in the wise mention and discourage of stinginess, were mentioned until it was repeated more than ten times. And the matter of spending and forbidding stinginess does not mean that lavish and Wastage a person has his money according to the rule (the matter is forbidden against him, and forbidding something is against him) Rather, it must be spent according to the orders of Al-Shara 'and dignity, and It is not permissible to spent without interest in religion, Because public expense leads to religious benefit [5].

Rather, the best use of money, moderation and balance in spending, this is a particular rationalization. Explicit evidence has been received in the Holy Qur'an and Sunnah of the Prophethood, since the matter is obligatory and a discouraged is the prohibition, as is well known in the fundamentals of jurisprudence. This means that rationalization is an obligation and we will address this evidence in the following two sub-categories:

Section I: Evidence of Rationalization from the Noble Qur'an

The verses that prohibit extravagance, Wastage, Stinginess, and urge to rationalize consumption in many things, including the following [6] [7]g:

The saying of the Almighty:

(Eat of its fruit when it yields, and give its due on the day of its harvest, and do not waste. He does not love the wasteful)

The scholars mentioned the reason for the descent of this noble verse that Thabit bin Qais bin Shammās took the fruits of five hundred palm trees and then divided them in one day and left nothing to his family, so came down the words of God Almighty (without going to excesses), Do not give all your harvest of money and fruits, So, you will become poor, so whoever has nothing left for his family, then it is wasteful. Rather, it must be rationalization and moderation, He gives alms and keeps what is sufficient and dispensed with him to do the right for himself and his children. Allah's Messenger (may peace be upon him) having said this: The most excellent Sadaqa or the best of

Sadaqa is that after giving which the (giver) remains rich and the upper hand is better than the lower hand, and begin from the members of your household. The meaning of remains rich is any excess of his need, and to keep a person from his money is enough for him and his dependents, and whose owner remains rich without needing the best Alms.

Including also the Almighty saying:

(And those who, when they spend, are neither wasteful nor stingy, but choose a middle course between that) [8] [9].

The scholars stated that its interpretation is that a person should not become excessive until another right, dependents, and not to be too narrow and skimp until hungry children. The best thing about this is the rationalization, which is the textures, that is fair, and textures in every human according to his family and his condition, and his ability to earn. The best things are their midst, and Al-Qurtobaifi mentioned in the interpretation of The Almighty saying (And those who, when they spend, do so not excessively or sparingly) he said (The commentators differed on the interpretation of this verse, and Al-Nahhas said: It is one of the best things said in its meaning :Whoever spends without obeying God is wasteful, and whoever catches the obedience of God Almighty it is affliction, and whoever spends in obeying God Almighty it is texture).

Ibn Abbas said: Whoever spends a hundred thousand on the right is not a dissipation and whoever spends their dirhams not in his right is dissipation, and to prevent from the right of it has skimp.

Including also the Almighty saying:

(Test the orphans until they reach the age of marriage. If you find them to be mature enough, hand over their properties to them. And do not consume it extravagantly or hastily before they grow up. The rich shall not charge any wage, but the poor may charge fairly. When you hand over their properties to them, have it witnessed for them. Allah suffices as a Reckoner).

The scholars said that the money must be preserved and it is not permissible to give it to the foolish or non-discriminatory to zero or madness unless the two conditions are met, namely puberty and age of majority. Al-Qurtubi said (He combined the strength of the body, which is reaching marriage, Between the power of knowledge, which is the age of majority, If an orphan had made his money before the knowledge came and after the power came, he would go in his lust).

If this person is noticed extravagance and lack of management, he should return the interdict to him in order to preserve his money.

Including the Almighty saying:

(And do not keep your hand tied to your neck, nor spread it out fully, lest you end up liable and regretful).

This is a metaphor for which he expressed the miser who could not take out anything from his money, and he gave it to him like malice, which is forbidden to behave by hand, and the Almighty saying(And do not make your hand chained to your neck or extend it completely) hit the extension of the hand, such as the money go, if the palm

grip is locked up in it, and its simplification goes into spending, the Almighty saying(become blamed and insolvent) and Ibn Arafa said(He says do not go overboard or damage your money, so you will be left out of alimony and behavior, as the camel is grieved, He is the one whose power has gone, so he is not resurrected. And to blame: Who is to blame for destroying his money, or who blames him for not giving it).

Including also the Almighty saying:

(And give the relative his rights, and the poor, and the wayfarer, and do not squander wastefully. The extravagant are brethren of the devils, and the devil is ever ungrateful to his Lord).

The meaning of the right to this verse is what is required of Kinship ties, fill the need, consolation when needed with money, Aid in every way .On the condition that the spending is not misused, and wastrels described them as brothers of demons because they are in their rule, as the waster helped corruption, like demons, or they do what they themselves beg, or they pair them with them tomorrow in the fire.

Section II: Evidence Rationalization of the Sunnah

There were many hadiths in the prophetic Sunnah that show how to obtain, preserve and spend money according to Islamic law without wasting it, but rather, in the rational manner, and from the following: the Messenger of God: (Man's feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out) [10].

The expense must be in accordance with the Shariah, neither extravagantly nor wasting, otherwise does he expose himself to painful suffering. And saying peace be upon him(O son of Adam, it is better for you if you spend your surplus (wealth), but if you withhold it, it is evil for you. There is (however) no reproach for you (if you withhold means necessary) for a living. And begin (charity) with your dependents; and the upper hand is better than the lower hand.

Including the Prophet, forbade wasting money, for it is not for him to waste People's money is due to charity, he said heel, Allah be pleased with him I said, O Messenger of God, I shall give up all my property for the sake of Allah and His Apostle (as an expiation for that sin). The Prophet said (to me), Keep some of your wealth, for that is better for you. He prevented him from donating all his money.

It was narrated from Amir Bin Sad that his father said: (I became ill with a sickness from which I later recovered. The Messenger of Allah came to visit me, and I said: O Messenger of Allah, I have a great deal of wealth and I have no heir except my daughter. Shall I give two-thirds of my wealth in charity? He said: No. I said: Half? He said: No. I said: One-third? He said: (Give) one-third, and one-third is a lot. It is better to leave your heirs independent of means, than to leave them poor and holding out their hands to people). Here, the prohibition of extravagance is clear.

The Messenger of Allah peace be upon him said: (Eat and drink, give charity and wear clothes, as long as that does not involve any extravagance or vanity). The Prophet prohibited extravagance, arrogance and flaunting, as well as unanimity that holds the sanctity of extravagance and stinginess, as well as the wise people refuse him.

III. TOPIC TWO

The Scope of Rationalization and its Implications

The nature of this research required its division into two requirements, the first deals with the field of rationalization application, while the second requirement impacts the rationalization as follows:

The First Requirement: Field of Application of Rationalization

One of the principles of Islam is moderation and mediation in all matters, and stay away from extremism that is: Stand at the tip far from the middle.

It is the limit of the thing and its edge, and there is no persistence in the matter Moving away from the middle, And out of the ordinary and exceeding the limit. It means how to be at one end of the matter. Forbade Islam for extremism, which is: exaggerating and emphasizing something by exceeding the limit of mediation and moderation, By obligating oneself or others with what Allah Almighty did not do, Or prohibiting the good things that God Almighty permitted, or left essentials.

The result of the prohibition of extremism and exaggeration directed at all matters leads to moderation, mediation, economy and rationalization of everything. It is not limited to money or consumable materials, but even to worship. Sharia requires economic and rationalization. Based on this, we will discuss in the first branch economics in acts of worship, in the second branch, rationalization in all other matters is as follows:

Section I: Concerning Acts of Worship

How to economize in worship that saves effort and maintains health, time and money. There are many texts indicating this in the Holy Qur'an and the Sunnah of the Prophet. Zakat and spending for the sake of Allah and Hajj are worship, which is obligatory for those able to perform it [11]. It was also mentioned in the Noble Qur'an that God wants his easy servants, and he does not want hardship for them, and that he did not make them in the religion of embarrassment.

Among these verses is the Almighty saying:

(So be conscious of Allah as much as you can, and listen, and obey, and give for your own good. He who is protected from his stinginess-these are the prosperous).

In its interpretation it was said that it was revealed to relieve worship, on the authority of the people, on the authority of Saeed bin Jubair, He said: When this verse was revealed (O you who have believed, fear Allah as He should be feared and do not die except as Muslims) Work hard for people so they rose up and threw their hips and their foreheads ulcers, so God Almighty revealed this verse (So fear Allah as much as you are able).

For Muslim ease, this is conclusive evidence of rationalization and economics in worship reportedly.

In the Sunnah of the Prophet, this supports it, because it forbids extremism and exaggeration in worship and obliges the economy in it. It was reported from Abu Masoud, may God be pleased with him, he said :(A man came to the Prophet and said I keep away from the morning prayer only because such and such person prolongs the prayer when he leads us in it. The narrator added: I had never seen Allah's Apostle more furious in giving advice than he

was on that day. He said, O people! (There are some among you who make others dislike good deeds) cause the others to have aversion (to congregational prayers). Beware! Whoever among you leads the people in prayer should not prolong it, because among them there are the sick, the old, and the needy).

And meaning should not prolong any alleviate in prayer, that is the basis of religion with Observance for the interests of people, this is a rationalization of the time that many people cannot value it.

As stated by the Messenger of God, may God's prayers and peace be upon him and his family (this religion is solid, and they can gently walk into it. Do not hate worshipping God to the servants of God, so you will be like a germinating passenger who has neither traveled nor cut back nor kept).

(This religion is solid, and they can gently walk into it): Heavy walk and it was said that what is meant in the grove here is where the road was interrupted and it was said that he is excessive in asking for something and exaggerated until he might miss himself, and it was said that he is cut off on his journey before his arrival, so there is no travel cut nor his back on which he is walking until he can walk on it after that, it is like the deserted in the desert, it is to perdition closer to deliverance. If he had accompanied his calamity and saved his journey on it, he would have cut off his travel and reached his home. In this regard, Ibn Hajar mentioned the words of his text: (People saw before us that every person who is religious in religion is interrupted, and it is not intended to prevent the request of the fullest in worship, for it is a welcome thing. Rather, it is to prevent excessive boredom or exaggeration in volunteering that leads to leaving the best or imposing time, As someone who prays all night and sleeps until his eyes are overwhelmed at the end of the night, he sleeps on Fajr prayer) Lack of rationalization wasted duty. It was also reported on the authority of the Prophet, may God bless him and grant him peace, which it is forbidden to be strict in worship, and it is evidence of that: It was narrated from Anas bin Malik that the Messenger of Allah entered the mosque and saw a rope tied between two pillars. He said, what is this rope? They said : (It belongs to Zainab. She prays here and when she gets tired she holds on to it. He said: Untie it, untie it; let any one of you pray when he has energy, if he gets tired let him sit down.).

And his saying, peace be upon him (So when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it.). This includes all kinds of physical and financial acts of worship, such as zakat, Hajj and alms.

Section II: Rationalization in All Matters

Mediation, moderation, rationalization and economy in all matters is the principle of the Islamic religion in food, drink and clothing, these are the essential things for a person to survive, to feed him, cover his nakedness and protect him from cold and free, and even in the shroud of the dead, but despite that, the true Sharia commanded economy and rationalization.

The Almighty said:

(O Children of Adam! Dress properly at every place of worship, and eat and drink, but do not be excessive. He does not love the excessive.)

The Almighty also said:

(And those who, when they spend, are neither wasteful nor stingy, but choose a middle course between that) Here the speech is absolute in all kinds of extravagance, as well as his saying (Test the orphans until they reach the age of marriage. If you find them to be mature enough, hand over their properties to them).

The term spending in general includes everything a person uses or consumes in his life for himself and his dependents. And to conserve water, Sharia forbade excessive ablution and washing for the dead and alive person. It was narrated from Abdullah bin Amr that: (The Messenger of Allah passed by Sad when he was performing ablution, and he said: What is this extravagance? He said: Can there be any extravagance in ablution? He said: Yes, even if you are on the bank of a flowing river).

The Prophetic Sunnah also stressed the issue of excessive wear and clothing, because most people spend their money and spend it on these desires. It may be to show off, and this is not strange. Today we see people holding matches and competitions and honoring those who eat more. This is forbidden by the Islamic Sharia. The Messenger of God said on the authority of Ikrimah on the authority of Ibn Abbas, may God be pleased with them, he said: The Prophet forbade that the food of two people who were rivalling on another should be eaten.

The meaning of the two competitors, i.e. the two contradictors, by their actions, so that the other party could not make it, i.e., the race or betting. So the Sunnah ordered rationalization, and Miqdam bin Madikarib said: "I heard the Messenger of Allah say: (A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight. But if he must (fill it), then one third of food, one third for drink and one third for air).

Narrated Abu Shuraih Al-Adawi: O Allah's Messenger? He said, (To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). Most High said to His Prophet: Say (No wage do I ask of you for this, nor am I one of the pretenders), The pretender is the one who exaggerates catering to the guests. Yes, the true religion commands the honoring of the guest, but without cost and waste, but it is necessary to rationalize, and it is desirable for a person to give charity in a manner that facilitates and does not be embarrassed of a little (So whoever does an atom's weight of good will see it).

Adi bin Hatim (May Allah be pleased with him) reported: Messenger of Allah said, (Protect yourself from Hell-fire even by giving a piece of date as charit).

Narrated Abu Huraira: The Prophet said, "O Muslim women! None of you should look down upon the gift sent by her female neighbor even if it were the trotters of the sheep (fleshless part of legs). The people of the language said the Persians from the camel and the sheep like a hoof from others, i.e. accepting the easy thing and not embarrassing its taking and giving.

It was narrated from Anas bin Malik that the Messenger of Allah said: (It is extravagance to eat everything you want.) Also, a person has to rise above the self-indulgence of the soul so that a person eats everything that his soul desires, for this is a kind of extravagance and lack of. Rationalization is not limited to food, drink, and clothing, but must be used in everything that can be consumed, such as electric current, fuel, and excessive household goods.

The Second Requirement: the Effects of Rationalization

It has a set of effects that all benefit the economical and the rational consumer, some of which are religious, economic and health effects, as follows:

Religious Effects

All divine religions acknowledge that here are chapters of worship other than physical worship such as prayer and fasting, but that there are financial acts of worship such as zakat and charity, and other financial physical such as Hajj, as well as gifts, donations and spending in the way of Allah. All these actions are pricey and rewarded for it deserves to be carried out by a person magnanimous and sincere intention and according to what the Sharia set so that there is neither excess nor excessive, Perhaps the best reward is what the noble verse showed in its verse (You will not attain virtuous conduct until you give of what you cherish. Whatever you give away, Allah is aware of it.)

The word righteousness includes all good deeds, whether they are in the world or in the hereafter, provided that everything he possesses is not spent. It was narrated in the interpretation of this verse that Umar bin Khattab said (O Messenger of Allah, the one hundred shares of the Khaibar I have never been given any wealth that is more beloved to me than them, and I wanted to give them in charity. The Prophet said: Make it an endowment and give its produce in the cause of Allah (SWT).

He ordered him to keep the original money and spend it from Subtitle. Here is the peak of the rationalization that resulted in the achievement of righteousness.

Also among the effects is what was mentioned in the Almighty saying (The extravagant are brethren of the devils, and the devil is ever ungrateful to his Lord).

The commentators mentioned in the verse (Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful).

They said it is the reason and the prohibition of extravagance. Because what is meant by complete and full brotherhood, So the prodigy is a brother of Satan, and it is not permissible to resemble Satan even in one of his characteristics So how is it more general than that as indicated by the launch of the similar, and spending too much from Satan's work ,If someone from Adam did it, he would obey Satan and followed him (and ever has Satan been to his Lord ungrateful).

That is, a great disbeliever is great rebellious about the truth, because with his disbelief he only does evil, he only commands evil. It is not whispering, but what is not good in it, and in this verse, a recording is made for those who are wasteful Then, registration on the gender of Satan as disbelieving so it required that the foretaste is similar to Satan, and every similar to Satan has the rule of Satan.

This is another religious effect, what was mentioned in the Sunnah of the Prophet, may God bless him and his family (Whoever finds a date or a piece of lying and eat it,She did not settle in his stomach until God forgives him), Forgiveness is a religious effect that a person obtains for not wasting it. Abu Hurairah (RAA) narrated that The Messenger of Allah said:

(He who asks others to give to him in order to increase his own wealth, is akin to one who asks for live coals. He who wishes to have more, let him have it and he who wishes to have less, let him have it.” Related by Muslim.).

The hadith prohibits greed, and its punishment is accompanied by fire.

IV. ECONOMIC IMPACTS

We knew that the meaning of rationalization is economics ,it is the optimal use of funds, moderation and balance in spending, so that a person does not hold back on himself and his dependents and does not spend above the need. What a person spends without obeying God is extravagance, albeit a little, as we have learned that extravagance and abstinence are blameworthy and what is required is strength and it is rationalization, and whoever did that God Almighty promised him double compensation and Allah says (or withholds it. Anything you spend, He will replace it. He is the Best of providers. On the Messenger of God, May God bless him and grant him peace, said (Eat, give sadaqa, provide for yourselves and store up).

Abu Hurairah (May Allah be pleased with him) reported: The Prophet said, (Two angels descend every morning, and one says: O Allah, give him who spends something, in place of what he spends. The other one says: O Allah, give destruction to him who withholds). What is required is the mediation between spending and ketchup, and its compensation is the permissible livelihood of God Almighty and It was narrated that ‘Aishah said:

(The Messenger of Allah entered the house and saw a piece of bread that had been thrown (on the floor). He picked it up, wiped it and ate it, and said: O Aishah, show honor to the precious (i.e., food), for is the blessing of food departs from people, it never comes back). This is the summit of rationalization and economy, because compliance with grace must be preserved and increased.

V. HEALTH EFFECTS

The health effects of rationalization can be summed up in this story (He states that Al-Rasheed had a skillful Christian physician, and he said to Ali bin Al-Hussein: There is nothing in your book from the science of medicine, and science are two: the science of religions and the science of body. Ali said to him: God has collected all medicine in half a verse of our book. Is it? He said the Almighty(and eat and drink, but be not excessive) Then the Christian said: There is no medicine that affects your Messenger. Ali said: The Messenger of God, peace and blessings be upon him, gathered medicine in easy words. He said: What is it? He said(Stomach medication house And diet is the head of every medicine and give every body what they return .Then the Christian said : Leaving Ktabkm not Nbekm to Galen's medical approach.

It is well known to the ancient and contemporary doctors that the treatment of the patient is carried out by means of medicine and diet, so if the patient heals with God Almighty’s permission, and the diet is first, as medicine may benefit while leaving the diet. And the diet worked well with leaving the medication. The Messenger of God, may God bless him and grant him peace, said: (The source of every drug is diet).

Because it sings about the medicine, and the world today complains of obesity and the diseases it causes, and may pay the high price for weight loss for medicines and surgeries, and this is in contradiction to the teachings of

the True Sharia. Miqdam bin Madikarib said: (I heard the Messenger of Allah say: 'A human being fills no worse vessel than his stomach. It is sufficient for a human being to eat a few mouthfuls to keep his spine straight [12]. But if he must (fill it), then one third of food, one third for drink and one third for air).

When many of them were obese and its consequences. There were also talks about the people of the house, peace be upon them in this regard, including what was narrated from Abu Abdullah(peace be upon him) he said : (Every disease of satiety, except for fever, it suddenly responds).

The Prophet, may God bless him and grant him peace, said: (Equanimity, gentleness, and good behavior are one twenty-fifth of prophecy).

Equanimity is the path and approach a person takes in the way of the people of righteousness. Economy is the behavior of intent in matters and getting into them gently in a way that can be perpetuated, These attributes and attributes are among the morals of the prophets, which must be exercised and follow their character and path .

VI. CONCLUSION

After we know that what is meant by rationalization is the optimal use of money and for everything that a person uses in his life in moderation and balance in spending, so that a person does not skimp on himself and his dependents and does not waste (Any spending above the need). We knew that the lack of rationalization is forbidden in Islamic law and is reprehensible to the people. Who spends above the need is described by God Almighty as a wasteful and foolish person. In addition to that, he described him as the devil (the wasteful are brothers of the devils).

The true Sharia necessitated rationalization in all matters, even in worship, which has commanded moderation and Keep away from excessive and negligent. We are witnessing these days cases of luxury and extravagance in food and clothing so that the matter came that some women in some families do not wear the dress only once in each occasion, and this behavior may turn into a dangerous phenomenon in the future.

So we wish the mentors, teachers, clerics, parents and the media to embrace this topic and educate towards rationalization because it is a legitimate, national and moral obligation. In the end, our last prayer, Praise be to the Lord of all worlds

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