

## ANSWER

وَلَا تُبْذِرْ تَبْذِيرًا

...And do not squander recklessly [17:26]

## COMENTARY

### The prohibition of spending wastefully (*tabdhīr*)

The Qur'ān expresses the sense of spending wastefully through two words: (1) *Tabdhīr*, translated as 'squandering recklessly.' (2) *Isrāf*: extravagance. The prohibition of *tabdhīr* is already clear in **verse 26** here. The prohibition of *isrāf* has its proof in the verse of Sūrah Al-'Arāf: (**and do not be extravagant – 7:33**). Some commentators say that both words are synonymous. Any spending in sin or disobedience or a wrong occasion or place is called *tabdhīr* and *isrāf*. There are others who refine it by saying that *tabdhīr* is spending in sin or on some totally unsuitable occasion or place, while *isrāf* is spending beyond the level of need on an occasion where it is permissible to spend. Therefore, *tabdhīr* is emphatically worse than *isrāf*. Al-Mubadhdhīrīn (the squanderers) were called brothers to Shaitān and his cohorts.

Of the early Tafsīr authorities, Mujāhid has said: If someone spends everything he has for the sake of what is *haqq*, (incumbent), it is no *tabdhīr* (squandering recklessly) - and should he spend even one *mudd* (1/2 kilo) for what is false (non-incumbent), then it is *tabdhīr*. Sayyidnā 'Abdullāh ibn Mas'ūd *radi'allāhu 'anhu* said: Spending out of place in what one has not been obligated with is *tabdhīr*. (Mazharī) Imām Mālik said: *tabdhīr* is that one acquires wealth and property, lawfully and cleanly, as he has been obligated to do, but spends it off in ways counter to it - and this is also given the name of *isrāf* (extravagance), which is *haram* (unlawful).

Imām al-Qurtubī said: As for things unlawful and impermissible, spending even one *dirham* for these is *tabdhīr*. And spending limitlessly to fulfil permissible and allowed desires - which exposes one to the danger of becoming a needy beggar in the future - is also included under *tabdhīr*. Yes, if someone keeps his real capital holdings in tact and goes on to spend its profit liberally to fulfil his permissible desires, then, that is not included under *tabdhīr*. (Al-Qurtubī, v. 10, p. 248)

End.

