

PROHIBITING WASTEFULNESS IN RESOURCE MANAGEMENT: AN ANALYTICAL STUDY IN THE LIGHT OF THE PROPHETIC SUNNAH

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Abstract

The research investigates how the Islamic prohibition of extravagance (*isrāf*) appears in Prophetic Sunnah while it studies both legal aspects and *maqāsid*-based elements which apply to modern resource management of water and energy and materials. The text demonstrates that Sunnah defines extravagance as a system problem which causes people to misuse divine gifts while creating waste and damaging public assets and disrupting economic stability and environmental systems. The research employs inductive-analytical methods to gather data about Prophetic traditions which show how to prevent waste and misuse of resources through traditional Islamic commentaries and legal interpretations. These texts are then analyzed within the framework of Islamic legal maxims and objectives (*maqāsid al-sharīʿah*), and applied to modern challenges in managing water, energy, and material resources. The research demonstrates that the Prophetic ban on excessive spending creates an extensive framework which controls resource distribution through three main principles which include preventing waste and promoting enough resources and safeguarding community assets and thinking about future results. The study shows that present-day waste in water and energy and food systems violate the Islamic prohibition against excessive waste and waste. The Islamic legal system allows authorities to create consumption control systems which they can operate through official channels to boost their operational performance. The research indicates that public policy needs to work with educational institutions and religious organizations to establish a permanent resource-based system.

Keywords: Extravagance (*Isrāf*); Prophetic Sunnah; Resource Management; Squandering Wealth; *Maqāsid al-Sharīʿah*.

1. INTRODUCTION

The religious texts have dedicated special attention to extravagance (*isrāf*) because this practice creates multiple ethical and economic and social problems which affect society beyond personal conduct. The Qur'an and Prophetic Sunnah contain direct and repeated commands which ban all forms of excessive spending yet these commands reach beyond financial matters to include all ways people use their blessings and resources.

The present-day production and consumption systems along with increasing natural resource requirements have created new types of excessive behavior which do not present themselves as individual waste. The patterns of unwise resource handling lead to increasing waste production of water and energy and food and deteriorating performance of infrastructure and institutions. The analysis needs a new understanding of prohibition of extravagance which links Prophetic instructions to current resource management systems.

The research holds importance because it moves past basic warnings about extravagance to develop a Shariah-based analytical framework which connects the Prophet's ban on wastefulness to resource management problems through the principles of Islamic law (*maqāsid al-sharīʿah*) and complete legal

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maxims. The Prophetic Sunnah identifies extravagance as a social issue which produces two main problems because it misuses resources and it causes blessed resources to go to waste which harms the community. The Prophetic Sunnah prohibition serves as a fundamental principle to evaluate how people handle their resources during present times.

The research aims to prove that resource management without Shariah guidance and value-based principles will lead to institutional wastefulness which presents as organizational growth or technological progress. The Prophetic directives in this area establish an ethical system which guides operational practices through a balanced approach between achieving enough results and working at maximum speed and between allowed and forbidden actions and between resource benefits and resource protection.

2. RESEARCH PROBLEM AND QUESTIONS

The Bible presents various scriptures which show Muslims how to manage their blessings according to the teachings of Prophetic Sunnah. The current Islamic law debate about extravagance restrictions functions as individual ethical direction rather than controlling resource distribution or assessing policy performance or institutional monetary choices.

The present day shows the most extreme levels of waste and excess which affect water and energy and food resources at both personal and organizational levels while causing environmental harm and medical issues and financial expenses to rise. The community faces a critical situation because any further expenses at this time will endanger the health of the community because resources have become both expensive and limited.

The problematic emerges when observing that many modern resource management policies are built on purely technical or economic considerations, without adequate invocation of the value-based and Shariah frameworks capable of establishing and regulating prudent behavior in the long term. The analysis of Islamic legal studies about extravagance lacks proper application to actual resource management which fails to demonstrate its institutional and maqāṣid aspects.

The research problem exists because scientists need to determine how to understand the Prophetic Sunnah ban on extravagance through analytical studies which prove its regulatory power and its capability to serve as a Shariah framework for contemporary resource administration.

The main research question crystallizes as follows:

The Prophetic Sunnah establishes extravagance prohibition as a management principle for resources through its teachings which guide how to handle resources. The prohibition against extravagance in modern times applies to water management and energy consumption and resource distribution?

Several subsidiary questions branch from this main question, including: What is the concept of extravagance in the Prophetic Sunnah, and what are its limits and criteria as determined by commentators and jurists?

The prohibition against extravagance functions as a rule which controls individual behavior but it also determines how institutions should manage their financial resources. The prohibition of extravagance exists as a connection between three concepts which include squandering wealth and public wealth and shared resources. The prohibition of extravagance receives its interpretation through the dual perspective of Islamic law objectives and complete legal maxims which include "no harm and no reciprocal harm" and "harm must be eliminated" and "consideration of consequences". The present-day methods of excessive resource management for water and energy and resources need Prophetic guidance to implement these teachings. The Shariah law prohibition of extravagance provides sufficient evidence to establish consumption limits which will improve resource management efficiency without breaking the rule of permissibility.

3. RESEARCH OBJECTIVES

The research goals include both academic and operational targets which focus on the following essential objectives:

- To analyze the concept of prohibition of extravagance in light of the Prophetic Sunnah and elucidate its meanings and Shariah criteria.
- The research aims to show how the prohibition of extravagance exists within institutional frameworks which should be freed from their current status as personal advice.
- The research aims to establish the Shariah-based connection between excessive spending and waste of money and damage that affects society.
- The research aims to establish a connection between the Islamic ban on excessive spending and the core goals of Islamic law which include protecting wealth and safeguarding human life and environmental resources.
- The research aims to use Prophetic teachings about excessive spending to solve present-day problems which affect water resources and energy supply and material distribution.
- The research develops Sunnah-based policies which maximize consumption and boost operational performance because they derive from authentic religious principles.

4. SIGNIFICANCE OF THE STUDY

The significance of this study manifests at two complementary levels:

4.1. Scholarly Significance

The research holds academic value because it works to achieve:

- The research establishes a method to analyze Prophetic Sunnah extravagance which moves past typical warnings about excessive behavior.
- The research needs to create a methodological link between Hadith texts and complete legal maxims and Islamic law objectives which deal with resource management.
- The research investigates "the prohibition of extravagance" as a fundamental concept to develop Islamic environmental jurisprudence which will serve as a basis for establishing institutional consumption regulations.
- The research shows how present-day Shariah management operations stem from religious scriptures which do not contain contemporary business examples.

4.2. Practical Significance

The practical significance is represented in:

- The framework establishes an analytical Shariah foundation which provides benefits to organizations that need to handle water resources and energy management and resource distribution.
- The program requires direct references to Prophetic teachings for supporting initiatives which promote consumption rationalization and efficiency enhancement.
- The organization works to direct religious and educational content which shows people how their daily actions affect waste and resource management.
- The public needs to understand that using resources at levels which exceed their limits will create problems which damage both current and upcoming communities.

5. SCOPE OF THE STUDY

The research follows specific methodological boundaries and thematic restrictions which determine its research parameters and control the analysis results as follows:

5.1. Thematic Scope

The research focuses on studying the prohibition of extravagance through Prophetic Sunnah while it examines how this principle applies to modern resource management of water and energy and material resources. The study does not address extravagance in the domains of worship or other transactions except insofar as it serves the topic of resource management.

5.2. Methodological Scope

The research employs inductive-analytical methods to analyze Hadith texts through survey-based and analytical approaches which do not involve independent field investigations or statistical data assessment. Instead, it relies on analytical application to contemporary reality.

5.3. Temporal Scope

The research applies its findings to current situations through studies which researchers published during the last twenty years starting from 2015 CE because of increasing worldwide focus on resource management and sustainability problems.

5.4. Geographical Scope

The Shariah foundation provides fundamental principles which direct contemporary resource management practices in Arab and Muslim nations through their implementation of domestic requirements together with worldwide benchmark systems.

6. LITERATURE REVIEW

The research findings from two distinct studies form the most important body of work which focuses on two separate research areas:

6.1. General Juristic and Shariah Studies on Environmental Protection

A number of studies have been devoted to highlighting the precedence of Islamic law in establishing rules for environmental preservation and its components through surveying scriptural sources and relevant juristic chapters. Haddar and Mashoumah (2018) studied Holy Qur'an and Prophetic Sunnah teachings about environmental protection which show that nature and resource conservation exist as religious obligations. Zahir (2020) conducted research which delivered vital knowledge about Shariah principles for earth protection through his establishment of religious-based incentives which follow Islamic laws that govern resource management and protect resources from excessive use and depletion for human and environmental advantage. The research by Al-Juhani (2024) examined environmental preservation in Islamic law through an analysis of purification and worship and transactions chapters which revealed various useful applications that show Islamic law prohibits both excessive spending and unnecessary resource consumption of water.

6.2. The application of Sectoral Studies requires organizations to follow the principle which states that all harm needs to be completely removed

Research exists which investigates the use of complete legal maxims for particular environmental problems to create better connections between theoretical concepts and practical implementation. The study by Banjar (2018) about wastewater treatment as a Shariah requirement for environmental protection stands as a leading example which demonstrates the principle that "harm must be eliminated." The solution used modern legal and environmental principles to solve the problem before it presented findings about treatment authorization and purification level-based usage rules. The

research demonstrated how the complete legal principle which considers effects becomes specific water management and reuse policies.

6.3. Commentary on Previous Studies and Research Gap

Research conducted earlier has established the validity of environmental and resource protection in Islamic law while showing how complete legal maxims can be used to solve particular problems. However, most of this literature addresses the topic within a general framework of environmental protection or in scattered particulars, without making "the prohibition of extravagance" an independent focal point for analysis as a Prophetic concept applicable to resource management.

The research gap exists in two ways: The concept of extravagance appears as supporting evidence together with other evidence but researchers do not use it to develop their criteria and standards. Second applied studies investigate one particular industry or particular problem without creating a complete system which links extravagance prohibition to present-day waste problems in water and energy and material sectors.

The research makes a significant contribution because it develops a systematic analytical framework which explains the Sunnah-based prohibition of extravagance before applying it to contemporary resource management systems that include waste reduction and efficiency improvement and consumption control methods.

7. OPERATIONAL DEFINITIONS

The research uses these operational definitions to understand field terminology because multiple terms exist in this field:

7.1. Extravagance (Isrāf)

The operational definition of Extravagance appears when people use more resources than what the law allows for consumption and resource utilization which began as normal usage but ended up being excessive and damaging to public interests and creating waste. Forms of extravagance in this study are read in light of relevant Hadith texts and the rules built upon them, such as prevention of harm, prohibition of squandering wealth, and consideration of consequences.

7.2. Resource Management

The research investigates three categories of resources which include water together with electrical power and fuel and renewable energy and all physical substances used in manufacturing and eating and discarding products. Resources exist as blessings and assets which people can use for public or private purposes while providing benefits to others thus requiring society and individuals to protect their rights through just access and prevention of damage.

Resource management operates as an operational system which combines technical rules with behavioral guidelines and organizational systems to achieve sufficient usage and minimize losses and maximize efficiency and control resource consumption and defend resources from depletion and pollution while upholding fairness and environmental sustainability. The management system operates based on Prophetic rules which ban wastefulness to achieve proper resource utilization between obtaining benefits and resource protection.

8. METHODOLOGY

The research used qualitative methods which combined induction with analysis and comparison processes. It surveyed Sunnah texts related to extravagance, wastefulness, and squandering wealth in their contexts by referring to Hadith commentaries and juristic sources to extract the criteria for prohibition of extravagance. The analysis examined how extravagance and wealth squandering relate to resource management through the evaluation of the objectives and complete legal maxims which include wealth preservation and harm prevention and consequence assessment.

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This was then compared with the literature on prudent resource management, water and energy efficiency, waste reduction, and circular economy to construct an applied theoretical framework translatable into contemporary procedures, without conducting independent field studies.

9. THE CONCEPT OF EXTRAVAGANCE IN THE PROPHETIC SUNNAH: MEANING AND CRITERIA

The Prophetic guidance includes extravagance prohibition as its main characteristic which controls how people handle their blessings and resources to stop unnecessary waste and defend both personal and community assets. The Sunnah contains this prohibition which exists as a fundamental principle which connects with multiple aspects of gratitude and wealth management and harm prevention and achieving equilibrium. The following section establishes the definition of extravagance in Prophetic Sunnah through its linguistic and Shariah interpretations and it differentiates this term from other related concepts before showing the methods to detect prohibited wastefulness.

9.1. Linguistic and Shariah Meaning of Extravagance

The word Extravagance (*isrāf*) originates from the root (s-r-f) which means to pass beyond reasonable boundaries while performing an action. Lexicographers defined *asrafa* (to be extravagant) in a matter as the practice of going beyond what is appropriate in terms of spending or performing actions or showing behavior. The general meaning of this term establishes extravagance as the direct opposite of economic behavior and moderate spending thus becoming a description for lacking proper judgment.

The Islamic faith defines extravagance through Qur'anic and Prophetic statements which describe it as using permissible blessings beyond what God allows. The Qur'an establishes this term through Allah's statement which says: "Eat and drink but avoid excessive spending" [Al-A'raf: 31] to show how Shariah law controls human conduct through its rules which establish conditions for allowed behavior instead of specifying what actions are already forbidden.

The Prophetic Sunnah supports this interpretation through his statement which shows its application in everyday life when he said: "Eat, drink, wear clothes, and give charity without extravagance or arrogance" (Al-Bukhari, 1997). The hadith provides a complete system which allows people to consume things properly by allowing them to receive benefits but they must avoid both wastefulness and pride. The text demonstrates that extravagance extends past what is allowed because it describes any amount which goes past the required boundaries of sufficiency and balance.

The Sunnah established extravagance as a practice which extends beyond financial matters because it applies to all aspects of using food and drink and wearing clothes and every other resource people need.

9.2. Distinguishing Between Extravagance, Wastefulness, and Squandering Wealth

Extravagance (*isrāf*) is exceeding the limit in the permissible - utilizing a blessing in an originally lawful manner but in an amount exceeding need or benefit. The term wastefulness (*tabdhīr*) describes the practice of using wealth or blessings through actions which violate Islamic law while also referring to the destruction of these resources when no useful purpose exists. The Qur'an establishes wastefulness as a more severe crime than extravagance because it declares "The wasteful people belong to the same group as devils" [Al-Isra: 27]. As for "squandering wealth" (*iḍā'at al-māl*), the prohibition thereof appears explicitly in the Sunnah in his statement: "Indeed, Allah has disliked for you three things: excessive speech, squandering wealth, and excessive questioning" (Al-Bukhari, 1997).

The Hadith commentators defined wealth destruction through Hadith as any method which results in losing valuable resources without obtaining significant benefits. Ibn Hajar clarifies - in his commentary on this hadith - that squandering wealth includes spending it without right, neglecting to benefit from it in the lawful manner, or exposing it to loss without valid justification (Ibn Hajar, 2000).

9.3. Criteria for Identifying Prohibited Extravagance in the Sunnah

The Prophetic Sunnah provides particular rules which help people determine when their spending crosses from being acceptable to being excessive. Among the most prominent of these criteria are:

- All items which exceed what someone requires or has financial ability to purchase fall under the definition of extravagance. The Prophet revealed this understanding through his teachings about food consumption. The Prophet taught that people should avoid filling their stomachs because it becomes the most unproductive container among all human vessels. A few morsels are sufficient for the son of Adam to keep his back straight. If it is unavoidable, then one-third for food, one-third for drink, and one-third for breath" (Ahmad, 2010), where excessive filling is linked to harm, and sufficiency is made the principle.
- The prohibition applies to all cases where people consume substances at levels which create health risks for themselves and others while simultaneously depleting public resources. The maxim "no harm and no reciprocal harm" supports this criterion which establishes itself as one of the most solid reasons to prevent excessive use of common resources.
- The application of this criterion to shared resources such as water and energy results in damage to the rights of others together with public interests. The excessive use of water and energy resources produces effects which extend past individual consumers to impact other members of society. The Prophetic hadith from Ibn Majah (2009) states that "Three things cannot be withheld: water, pasture, and fire" which establishes the rules for resource distribution to stop people from taking more than their fair share.
- The absence of a lawful objective together with excessive harm which surpasses the benefits of something makes it considered extravagance according to Shariah law. The evaluation system allows excessive spending to enter the process of weight evaluation and preference assessment instead of establishing a direct ban.
- The evaluation criterion which focuses on resource management requires the most detailed assessment. The current acceptable usage of resources leads to future resource depletion which results in major environmental damage when resources are used repeatedly or at elevated levels. The current research on maqāṣid studies identifies insufficient attention to this principle as a primary factor which leads to excessive resource spending in institutions.

10. THE PROHIBITION OF EXTRAVAGANCE BETWEEN INDIVIDUAL BEHAVIOR AND INSTITUTIONAL RESOURCE MANAGEMENT

The Prophetic Sunnah established a rule which banned people from spending too much while being part of an entire system which studied how personal actions impact communities and how cultural standards influence human conduct. The changing ways people live their lives together with institutions taking on more responsibility for resource production and distribution and management has led to new forms of waste which now occur at institutional levels beyond individual behavior thus requiring a broader understanding of the Prophetic ban on extravagance to include resource management as a matter of public interest.

10.1. From Regulating Individual Behavior to Protecting Public Interest

The Prophetic texts demonstrate that people needed to regulate their individual food intake because this practice protected various essential interests. The hadith which prohibits using too much water during ablution serves to establish a religious prohibition which teaches people to maintain continuous awareness about the value of resources and the potential for forming wasteful behaviors. The Prophet said to Sa'd ibn Abi Waqqas, may Allah be pleased with him, when he saw him being extravagant in ablution: "What is this extravagance?". He inquired about the necessity of performing ablution through

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any type of excessive conduct. He said: "Yes, even if you are by a flowing river" (Ahmad, 2010; Ibn Majah, 2009).

The text shows through its analytical value that resource abundance does not prevent it from being considered extravagant and the evaluation process depends on how people use resources and what their essential requirements are. The guidance becomes most relevant when applied to all resource utilization areas because it originated from pure worship practices. The guidance becomes more relevant when people use resources which belong to others or affect public assets.

10.2. Shared Resources and Institutional Extravagance

The Prophetic Sunnah introduced the concept of common resources through multiple texts which included his declaration "Three things cannot be withheld: water, pasture, and fire" (Ibn Majah, 2009). Jurists understood from this hadith that certain resources cannot be monopolized or disposed of in a manner leading to harm to people, and that benefiting from them is governed by the principle of justice and non-harm.

The current situation shows water resources and their accompanying energy systems and supporting infrastructure structures which operate through public institutions that receive funding from public sources and generate social costs when they experience waste. Hence, extravagance in these resources does not always appear in the form of an individual act but in inefficient operating policies, absence of maintenance, weak efficiency standards, or tolerance of loss rates.

The current research on jurisprudence shows that ignoring these factors leads to public asset deterioration which violates Islamic principles about wealth protection and damage prevention (Al-'Isa, 2020; Al-Kabi, 2020). The prohibition against extravagance extends beyond individual consumers to reach organizations which manage and organize events through their authorized power and reach.

10.3. Legitimacy of Institutional Regulation of Consumption in Light of the Sunnah

The law which restricts excessive spending creates problems because it enables authorities to restrict citizens' financial autonomy while they create official regulations which govern individual and commercial operations. The answer to this question emerges through the combination of Prophetic texts with the complete legal maxims.

The texts which ban excessive spending and stop people from wasting their money and protect others from injury validate state intervention when actual harm occurs or when substantial evidence indicates potential harm. The imam together with his designated representatives have the authority to restrict particular activities which otherwise remain permissible because their unrestricted practice would generate problems for the community while breaking down the social structure.

The establishment of water and energy consumption efficiency standards with technical requirements which minimize losses and enforce consumption limits during times of scarcity does not violate the principle of permissibility. Rather, they fall under organizing the permissible to achieve its objective and preventing its transformation into extravagance or waste. The established meaning aligns with the principle which states that harm needs to be removed and the principle which allows private harm to defend against public harm and the evaluation of public policy outcomes.

10.4. Institutional Extravagance and the Principle of Consideration of Consequences

The current period displays institutional extravagance as its most dangerous form of excessive spending because this type of waste emerges from various years of poor policy choices and insufficient management methods which result in continuous resource depletion. The following examples demonstrate this situation: Water networks experience excessive water loss while energy systems run at reduced efficiency and food storage systems fail to manage inventories properly and maintenance tasks are ignored.

The juristic tool "consideration of consequences" serves as the main instrument to address extreme conduct because it forces decision-makers to evaluate the expected outcomes of their choices which go beyond legal boundaries. The public will stop accepting behaviors or policies when they cause major harm and significant monetary losses based on historical data and social attitudes.

Several researchers have noted that neglecting this dimension is one of the reasons for the widening gap between Shariah discourse and environmental and economic reality, and that activating the maxim of consideration of consequences restores to the prohibition of extravagance its regulatory effectiveness (Manna', 2022; Barafi, 2021).

11. APPLICATIONS OF THE PROHIBITION OF EXTRAVAGANCE IN CONTEMPORARY RESOURCE MANAGEMENT

The following section demonstrates how Hadith foundation and maqāṣid analysis relate to actual resource management practices which show how the Prophet's prohibition against waste developed into a benchmark for evaluating resource usage by people and organizational management of essential operations and policies. The application holds vital importance because natural resource depletion continues to rise while excessive spending creates worsening environmental and economic problems.

This section will be limited to three main domains considered the most prominent in contemporary forms of extravagance: water, energy, and material and food resources.

11.1. The Prohibition of Extravagance in Water Resource Management

Water stands as the main element in Shariah teachings because it serves as the life-giving source and cleaning agent and common resource which connects personal rights to community rights. Prophetic texts came emphasizing the prevention of extravagance in it, even in places of worship, as in the prohibition of extravagance in ablution even with water abundance. The texts show that judgment criteria extend beyond resource availability because they depend on how resources are used and what constitutes necessary usage.

The present day shows various forms of water extravagance which primarily include: water distribution networks experience high loss rates and people use too much water at home while farmers waste water through bad irrigation practices and people use fresh water for tasks that could use lower quality water sources. These forms - though differing in their causes - share the characteristic of leading to waste of a shared resource and burdening society with increasing economic and environmental costs.

The prohibition of extravagance applies to these practices through three operational methods which include: public wealth protection through network loss reduction obligations for operating entities and the establishment of consumption standards for households and industries to achieve balance between sufficient needs and waste minimization and the application of "harm must be eliminated" to limit certain uses during water shortages or crisis situations. Also within this framework is encouraging reuse of treated water within its Shariah guidelines, as a means of reducing extravagance in freshwater resources and preserving the original blessing.

The prohibition against water extravagance evolves into a system for resource management which protects fair access to water resources while stopping people from using too much water which would violate the rights of others and future generations.

11.2. The Prohibition of Extravagance in Energy Management

Energy - in its various forms - is considered among the most prominent manifestations of blessing in the modern era and among the resources most exposed to extravagance due to its apparent abundance and the dependence of contemporary lifestyles upon it. Energy may not be mentioned in its technical terminology in the scriptural sources, yet the rules established by the Sunnah regarding prohibition of extravagance, squandering wealth, and harm clearly apply to it.

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The different forms of energy waste appear through three main patterns which include using more electricity than needed and running less efficient appliances and failing to maintain insulation and equipment and developing regular habits which result in higher energy usage without significant advantages. The practice of these forms becomes more dangerous when they are used at large scales because it leads to institutional excess which results in higher emissions and rising economic expenses and reduced public financial resources.

From the perspective of the Prophetic Sunnah, these practices can be classified under the concept of extravagance and squandering wealth, as energy - though not monetary wealth - is a resource of valid benefit, and wasting it without need falls under the general prohibition of squandering blessings. The established framework supports all energy efficiency policies which include: the enforcement of required performance levels for devices and buildings and temperature control for air conditioning systems and promotion of smart operation systems. The prohibition of extravagance finds its modern expression through these specific policies which operate beyond personal freedom limitations.

The application demonstrates that switching to environmentally friendly power generation systems does not eliminate the need to stop wasteful behavior because people should avoid using too much energy even when they use different power sources because it causes damage to the environment and economy and disrupts the overall system balance.

11.3. The Prohibition of Extravagance in Food and Material Resources

Food waste serves as the most obvious sign of present-day excess because substantial amounts of food get discarded throughout the entire production process and storage and distribution and consumption phases while simultaneously depleting water resources and energy supplies and land areas. The Prophetic Sunnah established specific rules which govern food consumption and define safe eating practices and demonstrate to people how they can find contentment through having enough food.

It is understood from these directives that preparing or acquiring food beyond actual need, with knowledge that it will end in spoilage or disposal, falls under prohibited extravagance - indeed, it approaches the meaning of squandering wealth when preponderant benefit is absent. The court now includes institutional waste which occurs at restaurants and events and markets because their excessive waste patterns have evolved into cultural and administrative standards that create major social and environmental problems.

The ban on excessive spending applies to all physical assets because people should avoid using more than needed and they should avoid replacing things before their useful time ends and they should maintain products instead of discarding them. The practices which exist within an affluent culture result in increasing waste while depleting essential resources and wasting financial resources which contradict Islamic law principles for protecting wealth and stopping corruption.

The knowledge base enables support for food waste reduction programs and food redistribution efforts and circular economy systems which receive Shariah-based authorization through the Islamic prohibition against wastefulness.

11.4. From the Prohibition of Extravagance to Practical Standards for Resource Management

The prohibition of extravagance needs to become quantifiable standards which can be tracked for its implementation in resource management. The following indicators should be developed to show Shariah-based compliance with this ban through their measurement of water and energy network loss rates and institutional food waste levels and their comparison to sufficiency standards and their assessment of water and energy network loss rates and their evaluation of institutional food waste levels and their determination of water and energy network loss rates and their assessment of institutional food waste levels.

The indicators show that extravagance prohibition serves as an assessment method which organizations can use to develop their governance systems and planning frameworks for resource management accountability. The Prophetic prohibition begins as an advisory statement which later develops into official public policy that supports Shariah law and its ethical principles.

12. CONCLUSION

The study reached a number of findings, the most prominent of which are:

- The prohibition of extravagance in the Prophetic Sunnah is a maqāṣid-based and regulatory prohibition, not limited to refining individual behavior, but establishing the regulation of patterns of resource utilization, preventing the permissible from becoming a source of harm or waste.
- The Sunnah defines extravagance through more than wasteful behavior because it involves going past what is needed in allowed activities which leads to damage of oneself or others or violation of others' rights or unnecessary depletion of public resources.
- Extravagance intersects semantically with the concept of squandering wealth mentioned in the Sunnah, and many contemporary forms of waste in water, energy, and food fall - at varying degrees - under this concept, even if they do not take the form of direct destruction.
- The Prophetic Sunnah provides specific guidelines to identify prohibited extravagance through five essential criteria which include: the need for something must not be exceeded and no harm should result from the action and the public interest should not suffer and the action must serve a valid purpose and the resulting effects need to be evaluated.
- The prohibition against extravagance applies to personal conduct as well as to institutional waste which emerges from poor management decisions and insufficient performance criteria and inadequate upkeep of facilities. The prohibition contains a distinct governance aspect.
- Water, energy, and food resource management represents the most prominent domains for contemporary application of the prohibition of extravagance, and policies aimed at reducing losses, enhancing efficiency, reuse, and limiting food waste can be legitimized in light of the Sunnah and comprehensive legal maxims.
- The Shariah prohibition against extravagance teaches modern sustainability research to establish waste reduction systems which protect environmental rights for future generations and promote equal resource distribution.

The research results indicate that religious and educational content should focus on presenting extravagance prohibition as a fundamental rule which people should apply to their resource handling activities while showing its connection to their everyday actions and current problems with water and energy and food waste.

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DATA AVAILABILITY STATEMENT

The data that support the findings of this study are available on request from the corresponding author.

CONFLICTS OF INTEREST:

There is no conflict of interest.

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