

Analyzing the Relationship between Rebellion and Opulence Based on Imam Ali's Traditions

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Introduction

In traditions, opulence is considered in various forms. However, due to various reasons, including not considering the traditions of each Imam precisely and without considering the conditions of each Imam's time, there is no clear picture of praise and blame for opulence, and there is no definition or restriction of the amount of opulence. In some hadiths, including in the "Wasila" sermon, according to the rule of context governing such hadiths, property is condemned and the cause of rebellion (al-Kulaynī, 1407/1987, vol. 8: 21). Based on the ethicists' advice, having the necessary amount of property provides immunity from possible disasters and damages caused by rebellion because much more than the amount of need causes the soul to pay attention to the excess of opulence and ultimately causes human spiritual poverty (Tehrani, 2018:17). Thus, what is condemned in religious teachings regarding financial opulence is that level of opulence that is more than the amount of need. However, the need for money is different for different people and based on the various social conditions of people. This research examines the truth or falsity of this view based on Imam Ali's traditions. No study has been done to answer this question yet.

Materials and methods

According to some hadiths attributed to Imam Ali (AS), opulence is introduced as an agent of rebellion, the opposite of other hadiths whose theme praises opulence. Imam Ali's speech regarding the rebellion of opulence is significant given the honorable verse "Certainly, humans are rebellious" (كَأَلَّا إِنَّ الْإِنْسَانَ لِرَبِّغَى) in Surah al-'Alaq. At first glance, such traditions have an apparent contradiction. This study investigated this issue using a descriptive-analytical method. The research scope covers the hadiths given in the Encyclopaedia of Alawite Al-Ahadith, Musnad al-Imam Ali, and Musnad al-Imam Amir al-Momineen (as).

Results and findings

Both groups of verses and traditions indicating the praise and criticism of the property and opulence are available. According to the content of the verses and traditions, as stated before, opulence is the cause of drunkenness in a person who is not educated. Therefore, opulence or an increase in opulence causes him to rebel. On the other hand, it is necessary to follow some religious teachings, especially in the field of ethics, to have money, which is proof of the permissibility and encouragement of acquiring opulence, for example, the great reward mentioned for lending. It is also performing Hajj ceremony and doing other mustahab things such as 'Aqīqah, endowment, sacrifice of an animal, and gift giving, all depending on having assets. Another noteworthy point deserves to be mentioned here, and it is the mention of Imam Ali (as) himself, who said somewhere: I Fatima (as) married in a state where there was no carpeting for me. Today I have property that will be enough for all of them if I divide it among all my children (ibn Tawus, 1998: 182; Tarzandeh, 2012, Vol. 5: 2398).

Another tradition indicates that Imam Ali (as) was affluent. As Abd al-A'la reports, he once told Imam Sadiq (as): "People consider you opulent". Imam said (as): I am not worried about this. Imam Ali (as) once passed by a Quraysh group wearing a torn and patched robe. People said that Ali had become destitute. This word reached Imam's ears; he told his alms manager to collect all this year's dates and not send dates to anyone. Then, Imam asked him to sell the dates and put the dirhams where the almkeeper collected them so they could not be seen. After that, Imam Ali (as) commanded the almskeeper: "If I told you to bring the dates, go upstairs and kick the money you saw with your feet and let the money scatter on the ground". At this time, he sent for one of those Quraysh people and asked for dates from his agent in his presence. The attendant followed his order, hit the money with his foot, and it spread out. They said, O Abu al-Hassan, where did all these properties come from? Imam replied: This is the property of someone who has no property. The Imam ordered to send money equal to the price of dates to the

low-income families who sent dates every year (al-Kulaynī, 1407/1987, Vol. 6: 439; al-Qapanji, 1421/2000, Vol. 5: 440; Atarodi, 2007, Vol. 19: 127). Therefore, opulence is absolutely not a cause of rebellion for all people, but one should be careful about the intoxication of opulence. It is also stated in the verses of the Quran that people whose business does not prevent them from remembering God and giving Zakāt: “By men whom neither trade nor bargaining distracts from the remembrance of Allah and the maintenance of prayer and the giving of zakat. They are fearful of a day wherein the hearts and the sights will be transformed” (Q 24:37); If a person sees God as the giver of opulence, it prevents the feeling of needlessness and rebellion. Many verses indicate that God is the giver of opulence (Q 10: 88; 53: 48; 24: 33; 27: 36; 65: 7; 28: 76; 4: 37; 74: 12).

Conclusion

According to some traditions from Amir al-Mu'minin (as), excess in wealth to the cause of rebellion. Some phrases reached in the sermon of the means are among these traditions, some mentioned in Wise Words 108 and 216. The basic and ponderable phrase in this tradition is “If he gains wealth, wealth will make him arrogant” (in *afāda mālan atghāhu al-ghinā'*), which should be analyzed concerning other parts of the tradition. In this tradition, on the one hand, wealth is the best way to maintain one's reputation through wealth, and much wealth is a factor in becoming a master. On the other hand, wealth has been introduced as an effective factor in rebellion. This part of the tradition should be analyzed along with the Quranic verses. In light of the convergence between the Quran and the Sunnah (Tradition), it can be said that the increase of wealth is not absolutely the cause of the rebellion; instead, it is the view of wealth as a means to achieve a lofty goal, which can make wealth a defensible position and an incentive in worldly life. Some other reasons indicating that wealth is praiseworthy - as a means and not a goal - mentioned in both the Qur'an and the hadiths are prayers and orders to expand blessings. That is God's command to pay khums and zakat, which means a person, has more than enough money. It is also possible to conclude the praise of wealth based on a tradition that the word “*khayr*” is not said for little wealth. Opulence also literally means sufficiency. This sufficiency also has a relative meaning according to people.

A psychological point should also be considered regarding wealth and rebellion: different people react differently when faced with wealth. Maybe moderate wealth may cause rebellion for some people, and they think their personality independent of God as a unique factor in acquiring wealth, but for others, despite the abundance of wealth, it does not cause rebellion, and they see the increase of wealth from God.

There is a complete alignment between the teachings of the Qur'an and the traditions regarding wealth and its place in being a means for people. In addition to the critical category of wealth being a means, its being a means of testing has been emphasized both in the Qur'an and in hadiths.

Also, based on the interpretation of the hadiths, wealth is intoxicating, and overflowing has nothing to do with its scarcity or abundance. But according to some hadith teachings, the way to prevent and get out of rebellion is thanksgiving and doing justice. It means seeing wealth from God's side and giving thanks, not seeing it from your side, which leads to rebellion.

Keywords: Opluence, Rebellion, Traditions, Apparent Contradiction, Imam Ali (as).