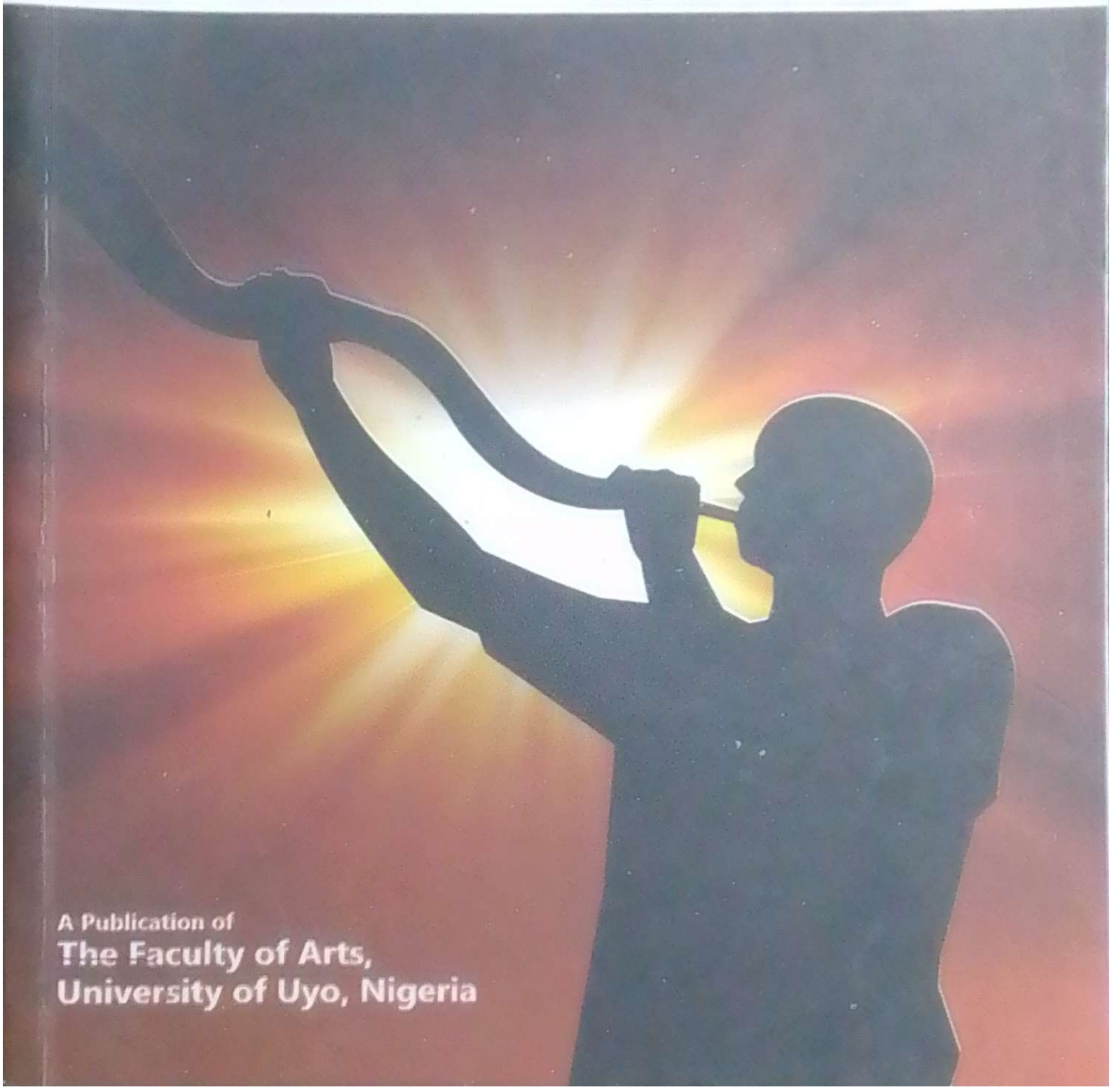
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Extravagance as Contained in *Tafsir Fi Zilal 'Al-Qur'an* and its Relevance to Contemporary Nigerian Society

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Abstract

Extravagance (*Israf*) is one of heinous acts that the Muslims are warned to be wary of in the glorious Qur'an. The glorious book gives detail descriptions with specific examples of what extravagance is all about. Different scholars have expressed different views on it and have given different explanations for their audience to have a clear and better understanding of it. This paper discussed *Israf* as contained in *Tafsir Fi Zilal 'l-Qur'an* of Sayyid Qutb and related it to what is obtainable at both public and private lives in Nigeria. It is discovered from every indication that there exists a wide gap between the Islamic teachings on acquisition and disbursement of resources and what the Nigerians indulge in. Many factors that responsible for the variations are identified. It also included the implications and the consequences of indulging in extravagant life. The paper therefore concluded that efforts should be made by the people and the government of Nigeria to strengthen institutions that are put in place to fight corruption and other unethical practices in the society and to curb wastages.

Keywords: Extravagance, Heinous, *Israf*, *Tafsir*, Unethical, Wastages, Nigerian Society

Introduction

Extravagance is a wasteful spending or usage of resources. It is a short of show off which includes obscene display of affluence, quality or wealth. Extravagance also means exceeding the permitted limits in terms of management of resources at one's disposal (Kiani, 2019, n.p.). Therefore, whatever is consumed or spent on other than its rightful place or manner is known as *Israf* or *tabdhir* in Islam. It can also be

understood as exceeding the limits of *halal* (lawful) and stepping into the domain of *haram* (unlawful). It shares meaning with flamboyance, garish and host of others. The act of extravagance is known in Arabic language as *Israf* and *tabdhir* among others. It should be pointed out that these two words are used in the Glorious Qur'an synonymously to refer to extravagance. In the same spirit, the Prophet has also rendered many of his expressions to sensitise his community on the evils of extravagant life and the need for the Muslims to be wary of it as it is a potential destructive element.

A critical examination of these renditions *vis-a-vis* what is obtainable in our society both at public (government) and private lives, one will discover that Muslims are largely living in darkness of ignorance on what extravagance is all about and they have not been properly utilised the instructions of the glorious book which is their source of guidance and the teachings of the noble Prophet on it. Having this paper is imperative to wake the Muslims from their slumber in order to tailor their lives towards unconditional submission to the injunctions of Islam. Also, it is observed that Islamic scholars, especially the English writers, in this part of the world, have not written much on the subject, hence this will provide the teaming English audience the rare privilege to have an understanding of what is contained in the glorious book about extravagance and its inherent dangers in the light of *Fi Zilal 'l-Qur'an* of Sayyid Qutb.

Tafsir Fi Zilal 'l-Qur'an in Brief

The *Tafsir Fi Zilal 'l-Qur'an* was written by Sayyid Qutb, one of the foremost thinkers in Egypt, while he was castrated by the government of the country (Egypt). He had little access to writing materials and book consultations, but to the surprise of everyone, neither of these affected the quality of this work (Oniye, 2018, 46). In appreciating the scholarly approach of Sayyid Qutb in his *Tafsir* and its uniqueness, Yusuf (2010, 97) identifies various elements that make the work a unique one among others. He itemised:

1. It has high sense of literary styles.
2. He made use of relevant materials ranging from Works of *Tafasir* and others as may be necessitated by the discourse; hence, his work is regarded as Encyclopedia of commentaries
3. He kept away from *Israiliyyat* related materials.
4. He equally kept away from issues of doctrinal polemics among various theologians like Mu'tazilites, Kharajites, Ash'arites and Matrudites.
5. He explains each verse of the glorious Qur'an extensively and exploit various options including linking verses, *Hadith* among others.

He caps it up that Sayyid Qutb displayed a high sense of understanding of the verses of Qur'an and a high sense of sincerity in his interpretation. Furthermore, the themes of the work reflect so many modern trends as they affect Muslims societies in

general and Egypt, his place of birth, in particular. Examining the rich nature of its contents, Asyraf (2000, 86) writes:

> Qutb represented the new generation of modern *Mufassirūn* of the middle of the twentieth century. His *Fi Zilal* discussions in many ways exhibited the modern tendencies described above, especially that the Qur'an was to be treated in a manner that suited its universal message. More importantly, he related his interpretation of the Qur'an to modern human society, believing that the Qur'an's wording, if properly analysed, had the ability to awaken human consciousness. Thus philological studies and jurisprudential arguments did not attract his interest.

Asyraf posits further that the main objective of writing this *Tafsir* by the author is to bring back people to the Qur'an. Thus, he attempted to point out various solutions to different problems that are dragging the people and the society away from Allah's speech (Ashyraf, 87). A cursory study of *Fi Zilal* will reveal how the author clarifies the roles of man as the vicegerent of Allah from those of Allah. The work is equally a masterpiece that teaches the Muslims the Qur'anic principles. Also, it demonstrates how an ethical society that based on the Qur'an can be established in which *Shari'ah* and Islamic tenets will be the basis of its existence. Sayyid Qutb finally attempts in his *Tafsir* to expose the fallacy of materialists who are parading themselves in the name of Islam (Ashyraf, 87).

Extravagance as Conceptualised in Al-Qur'an

The word *Israf* (extravagance) which is the most commonly used, appears in not less than twenty-three (23) places in the Qur'an. It is conjugationally used to stress its imperativeness to the Muslims. It is apt to state that another relevant word, *tabdhir* is also implored to convey the perilous nature of *Israf* to people at large and Muslims in particular, because they are the audience to the messages of the Qur'an. In other words, therefore, Qur'an majorly uses two expressions to convey extravagance. The act of extravagance is likened to being in the state of confusion and lying (Q.40:28 &34).

The glorious book also relates the story of extravagant individuals like people of Lut, Musa, Fir'awn and Antioch (Antokiyyah). Even, the story of Yusuf *vis-a-vis* farming teaches prevention of wastages through food preservation. Some verses on *Israf*, having likened the *Musrif* and *Mubadhir* (extravagant individuals) to devil (Q.17:26-27), spelt out the punishments that await whoever is guilty of the act while some other ones give hope to the repentant servants as they promise forgiveness and state the rewards thereof (Q.39:53). The Quranic discourse describes various ways through which extravagance can be committed in almost all aspect of life and daily endeavours. These include the aspect of beliefs and creedal (Q.5:77). Qur'an calls for moderation by Muslims and the need to remain a community that is based on a middle course (Q.2:143). Religious intolerance and extremism are therefore categorised as an *Israf* in Islam.

In expenditure, *Israf* is committed by spending on prohibitions and what does not promote the interest of Islam or harmful to the course of humanity. In consummation, one is guilty of *Israf* by consuming more than necessary in a manner that the leftover will be wasted. In fact, *Israf* can be indulged in while giving out *Zakat* (compulsory alms) or *Sadaqah* (voluntary alms). In the former, the giver must be conscious of the prescribed quantities and the recipients. An outrage or deviation from those prescriptions in *Zakat* to be given out, where it is above the specified quantum or giving to a person that Qur'an does not specify as a potential recipient is *Israf*. Same goes for *Sadaqah* where one attempts to give out the entire properties under the guise of *Sadaqah*. According to the celebrated tradition of Sa'd ibn Abi Waqqas, one third of the net estate is specified as what one can be disbursed out of one's property. Any disbursement outside this, in exercise of propriety right is extravagant.

Israf can as well be committed in administration of the properties of the orphan. This is where one mismanages them which caused wastage or one consumes more than the permitted limit in a manner that the orphan does not get the due quality and quantity from such a property. Another aspect of life where *Israf* can be committed is in the area of killing or slaughtering of animals. *Shari'ah* prescribes how an animal should be slaughtered and where to be slaughtered; any violation of those rules therefore activates the committal of extravagance. Also, the act of mutilation is a direct act of *Isarf* while exercising the right to kill an animal.

Most of *ahadith* on extravagance are copiously reported in line with verses of the Qur'an. Out of those that were come across during the research on this topic, the ones with distinguish feature are as follow. The Prophet is reported to have said: Eat, drink, wear (dressing) and give alms without extravagance or arrogance (Al-Bukhari, No5782). Another relevant *hadith* of the Prophet was reported by At-Tirmdhi (No.2380) wherein the Prophet directs that stomach should be divided into three. One for food, one for water and the third one for breath. This is technically meant to make Muslims cut their cloths below their sizes to enable them save part of their resources and prevent wastages.

The Qur'anic Teaching on Moderation in Spending

Basically, being moderate means to avoid the extremes (Al-Qurtabi, n.d, vol.5, 40). Islam is a moderate religion. In matters of belief, it maintains moderation between atheism and polytheism. In marriage, Islam directs the Muslims to practice limited-polygyny. This is a stand between celibacy, polygamy and unlimited polygyny. Also, in matters of spending, a middle course between extravagance, spendthrift and peniaphobe or penny-pincher is advocated. Islam, therefore, attached so much importance to the concept of moderation so much so that even in spending, it is required that one should inculcate the habit of being mediocre. In fact, one of the acts that Islam frowns at is squandering, the perpetrator of which is categorized as a brother to evil ones and ungrateful. In reference to this, Allah says:

> ...But squander not (your wealth) in the manner of a spendthrift. Verily spendthrifts are brothers of the Evil ones; and the Evil ones is to his Lord (himself) ungrateful(Q17:26-7).

In an attempt to expatiate on this verse, Sayyid Qutb defines squandering as spending one's money in the wrong way or illegitimate manner. Against this background, Qutb quoted Mujahid (one of the famous students of Ibn Abbas) to have said that if one spends all one's money for rightful purposes, one is not a squanderer, but if one spends a small amount in the wrong way, then one is guilty of extravagance. The same is the view of Ibn Masud as stated by At-Tabari (n.d) in his *Tafsir*.

The view of Qatadah seems more explicit. He submits that extravagance is any spending that is done in defiance of Allah's instruction, or unrightfully or to cause destruction (At-Tabari, n.d.vol.10, 440). With this, according to Qutb, it is not the amount of money or wealth one spends that matters but the purpose and manners through which one spent it. Consequently, spendthrifts are evils' brothers since they spend for evil purpose not God's. He further classified the squanderers as Satan's cronies, giving reason that both Satan and those who squander do not fulfill their duty of being grateful for God's favours, which means that they should use it only on purposes that can earn them God's pleasure (Oniye, 2018, 65).

Furthermore, in the circumstances of eliminating the barbaric act of extravagance in order to strike a balance between miserliness and squandering, Allah says:

> Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute(Q17:29).

Also on this verse, Sayyid Qutb (2007, vol.5, 112) submits that, to move to either extreme leads to imbalance as striking a proper balance is the Islamic rule. Qutb did not let the Qur'anic method of employing subtle imagery in giving the intending meaning escape his discussion. He pointed to how the Qur'an describes miserliness by comparing or likening it to tying one's hand to the neck. Equally, squandering is likened to stretching one's hand out completely, in a manner that one is unable to hold onto anything.

The same method is therefore adopted by Sayyid Qutb while explaining this verse as it could be inferred from where he said that the end of miserliness and squandering is compared to a person sitting down like a blamed and a powerless individual. This implies the position of weakness and helplessness. According to Qutb (2007, vol.5, 112), maintaining the middle road is the best. This is because both are blamed in the end, one for stinginess and the other for squandering. The one standing in the middle therefore receives neither blame nor undue praises. The explanation of Imam Allusi (.n.d., vol.9, 140) in his *Tafsir* is somewhat unique. This is because he is of the view that prudency is key to financial survival and success in life. This, he buttresses with the *hadith* of the Prophet reported by Al-Bayhaqi (Imam Allusi) which

states that *prudency in spending is half to survival in the life of man.* This is because one can maintain a middle course between prodigality and hording of resources.

Extravagance and Nigeria Situation

In the Nigerian context, the explanation of Sayyid Qutb appears trivialised if one considers the attitude of Muslims in terms of spending. The lives of Nigerians both private and public, including religious lives are characterised with various forms of wastefulness. The government of the country in recent times, especially with the inception of democratic governance at various levels is known for bogus budgets and lack of continuity in governance.

This is clearly demonstrated in the abandonment of many projects that are initiated by the previous administrations but could not complete them either before the expiration of their tenure or abortion of their government under any unforeseen circumstances. Those uncompleted projects become subject of waste. It is a culture that the coming government will not continue such project, but rather abandoned them and start another similar project afresh. Such is the case in Kwara State where Governor Muhammad Lawal started water project but was abandoned by the next administration that took over from him, in person of Governor Bukola Saraki administration. Such huge amounts of money that have been expended on those projects have gone into the waste dustbin.

Gbenga Ademola (2016), one of the columnists with *The Guardian*, a national daily in Nigeria, came up with a captivating piece under the title: *The 'Prodigal' Nation: The Origin of Our Destructive Attitude of Extravagance*. He discusses the ostentatious display of wealth among the Nigerian which he submits is both appalling and frightful and portends danger to the future of the country. He drew references from different countries of the world like Greece and Uruguay among others, especially how those nations felt the evil consequences of extravagant lives which the citizenry indulged in. Also, Ikechukwu Mbachu (2013), a Sahara reporter correspondence writes: *Nigeria: A Haven Of The Ostentatious And The Wasteful*? In another online media outlet, Gamji (2010) also writes thus: "*The Wasteful Spending Habit of a Nigerian State Governors*, Sabella Ogbobode Abidde, points out that one of the reasons why there were some military coups in the country, in which while mentioning the reasons for the coup used to count wasteful spending as one and a major therein.

Another and most recent case of wasteful spending is the marriage of the son of a former Senate President, Abubakar Bukola Saraki, which was held at four different locations, three of which took place in Nigeria. These are Lagos, Ilorin and Abuja, while the wedding was said to have gulped ₦1.3 Billion (Sahara Reporter, 2017). It is reported that the bride parent who was then the sitting Senate President took the financial responsibility for all these, covering the transports, clothing, lodging and feeding among others (Saharah Reporter). This is an instance of how Nigerians indulge in extravagant life.

Another instance of such flamboyant occasions includes the wedding of Dangote's daughter, 2018, (Fatima Dangote and Jamil Abubakar) where posh suitcases were used for souvenirs, though it is not known whether or not the cases were empty or filled with lovely goodies for the couple's esteemed guests (Pulse.ng, 2018). Also Zahra Buhari and Ahmed Indimi's wedding in 2016 is another instance, where, on the day of wedding, the jewelry wore by the bride was estimated to be a worth of N44 million (Thisdayslive, 2016). Babangida daughter's wedding where the highest number of private jets at a single event in Nigeria was recorded for the first time. In addition to the private jets that made it to Niger state for this wedding, there were also lots of luxurious vehicles around the venue of this wedding.

Nigerians have indulged in extravagant life style just to intimidate their opposition and create dominance, especially in their economic and political lives. Display of wealth and unnecessary competition and rivalry, boastfulness and arrogance are some of the effects thereof. Also, many people indulged in extravagant life to avoid being blamed but exploit every means necessary, including unorthodox ways, to have his praise on the lips of the people. Many live pretentious lifestyles trying to show to the masses that he has more than enough to offer.

The indulgence in extravagant lifestyle both at public and private lives has been identified as a major factor that responsible for the recent economic recession that the nation has passed through. This was the view of the former State Minister for Education and erstwhile Vice-Chancellor of Imo State University, Owerri, Prof. Anthony Anwukah, who blamed Nigerians for their inability to swiftly adjust to the economic recession in the country due to their "over-bloated lifestyle (Punchng.com). The same view was also expressed by the former Emir of Kano, Lamido Sanusi (Premiumtimes).

Theft and Fraudulent practices both in the public and private lives are another effects of extravagant lifestyles among the Nigerians. Everyone wants to live a wealthy life and to show financial independence. This has now put many to engage in unwholesome practices in order to fulfill their desires. This has taken them to commit theft and other fraudulent practices. The overzealousness to live a fulfilled life has led many to engage themselves in rituals to amass wealth and to meet various unnecessary demands.

In 2012, pages of national dailies were filled up with About 12,000 federal projects abandoned across Nigeria due to petty reasons and unwillingness to continue what another administration has started (premiumtimes). Ihuah and Benebo (2015) identified major factors for the abandonment to include the following: The inconsistence in government policies; persistent community eruption and interference; lack of proper project development timing; and inappropriate allocation of project finance. Others are Payment Remittance Delay, Lack of adequate fund allocation, Leadership Instability, Inconsistence in government policies, Improper Project Estimates, Land or Legal Disputes, Project Aim Unjustified or Not Meet, Change of Investment Purpose, Natural Disaster, Community Interference, Climatic Conditions,

Materials Increasing Costs and Lack of Project Risk Assessment, Unplanned Urbanization System, Project Manager Incompetence, Lack of Stakeholders Involvement, Improper Project Budgeting, Project Mission Communication Lacking, Lack of Proper Need Assessment and Bureaucratic Bottleneck among others (Premiumtimesng).

As important as these factors are, the government needs to consider the importance of embarking on an abandoned project on the economy which would have been wasted automatically. The duo equally pointed out the effects of these abandonments on the citizens. They outlined and submitted that it affects the real property total values reduction, it affects the total income receivable from real property, it becomes a disappointing thing to the owner and the populace, it increases the negative effects of environmental issues to the real property and the built environment, it negatively reduces the motivation to attracting investment in real properties, it becomes a waste of financial and material resources, employment opportunity in real property and other sectors are impacted negatively, and it deprives government the expected revenue from property tax.

Causes and Implication of Indulgence in Extravagance

The rate of indulgence in extravagance among Muslims in the present times is alarming. In fact, it is one of the factors that responsible for unhealthiness that characterised the social milieu of our society today. The rich and the poor have created a physiological setting which seems to have made the rich to display affluence in an oppressive manner that the common man would resolve that there is no basis for comparison between them.

The same goes for the medium and low income earners in the society who equally aimed at artificially bridging the gap between them and the well-to-do in the society. This is thought by them in order to be praised by all and sundry in the society and not to be condemned or disparaged by the people. Some individuals have also taken to extravagance in order to sub-due their rivals in the society. There had been various unnecessary competitions among the people in society due to the intent to let the perceived enemies aware that they have been suppressed.

It is apt to mention the Shaytan's influence on man as one of the influencing factors which responsible for the disvalues in the society. This is connected to his primordial resolve and promise to mislead man from the righteousness and to constitute a major force in preventing the attainment of piety by man (Q.7:16-17). The devil, therefore, as indicated in the glorious Qur'an, designed many clogs in the wheel of man's bid to attain excellence in the sight of Allah. In order words, extravagance is one of the devil's deceptions to man, hence the glorious book describes the perpetrators of extravagance as brothers of the Shaytan who is also an open enemy to his creator (Q.17:26-7). Such an individual will find joy in spending his resources in every un-judicious way such as gambling which pleases Shaytan.

Another major cause of indulgence in extravagance across the society today is the societal disvalues. There is high sense of misplacement of priorities, selfishness and self centeredness in the land. There is emphasis on materialism and quest to display affluence, all of which is geared towards fulfilling animalistic desires (*hawā*). This makes the member of the society to have disregard for righteousness and spend their acquired wealth to please their desires.

From every indication, indulgence in the act of *Israf* is a clear case of disobedience to Allah who has warned the Muslims in Al-Qur'an to desist from such an act. That is even the more reasons He spelt out in His book the regulations for wealth that one might have acquired, especially the classes of people one is expected to spend one's wealth on. The glorious book is vehement in forbidden the Muslims from extravagance and by declaring its indulgence as abhorrence to Allah while the perpetrators are equated to the cronies of the devil. In many passages, the Qur'an states different categories of people that Allah hates and extravagant individual is one of them.

Also, the act of indulgence in extravagance is a clear case of criminality, both in the sight of the Almighty and man. Passages of the glorious book are laced with stories of criminals like the Fir^{c}awūn and the people of Lūṭ among others. A careful examination of their respective narrations reveals that part of what accounted for their destruction was the case of extravagance. In the same token, extravagant life is not without punishment in the man-made law across the countries.

The establishment of agencies like Economic and Financial Crime Commission(EFCC), Independent Corrupt Practices Commission (ICPC) and Code of Conduct Bureau (CCB) by the Federal Government of Nigeria is to checkmate excesses in terms of corruption or acquisition of wealth which does not commensurate with one's earnings. Many cases have been so tried in Nigeria in the recent times. The most celebrated ones are cases of the Former Senate President, Bukola Saraki (2016) and the Retired Justice Walter Onnoghen (2019), the Chief Justice of Nigeria whose extravagant lives has raised the dust of suspicions.

Corruption is another major implication of indulgence in extravagance. It (corruption) is immoral behavior characterized by dishonesty, fraud, selfishness, over ambition, arrogance and other unethical practices. It is referred to in the glorious Qur'an as *Fasad* and it is conjugationally mentioned in about forty-seven (47) places. It is undoubtful that the zeal to amass wealth and to spend it to oppress and suppress others will make one goes beyond the ordinarily acquisition which may not cater for one's needs and desires. Also, as the glorious Qur'an counts extravagance as the offence of Fir^{c}awn and the people of Lūṭ, it also mentions corruption as another major misdeed they are guilty of against Allah.

Proud and boast-heartedness is another major implication of indulgence in extravagance. The glorious Qur'an in many places condemns the act of arrogance and proud in its entirety. Indulgence in extravagant life is the twin brother of boastfulness. This is because extravagant life will necessitate obscene display of wealth which is a

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sort of show-off and wastefulness. The glorious book in one of its narratives recounts how people boast of devouring the wealth (Q.90:6), just as it is mentioned in many verses that boastfulness is one of the acts that Allah detests from man (Q.4:36). In fact, Prophet Lukman in his golden admonitions to his son equally made a particular reference to boastfulness as a destructive vices, a man can indulge in his life(Q.31:18).

Indulgence in extravagant life would have created a psychological setting in an individual which would have him to set some artificial standards for himself, which will ordinarily lead him to engage in many unpopular practices, all in the bid to meet up with self-aggrandizements. Where it becomes difficult to fulfill those obligations, recourse is made to unrighteous means in order to meet up with those animalistic desires. To this end, greediness, stinginess, lying, and other acts of dubiousity may be the way out. It is apt to mention that each of these acts is not only frowns at by Islam but also constitutes grave sin.

The Effects of Extravagance on the Society

Islam is a complete package that caters for every sphere of human endeavour. It regulates the affairs of Muslims both at private and public lives. It clearly spelt out what should one acquire as wealth and where it should be spent. The indulgence in extravagance in the society will therefore necessitate the following to become the order of the day.

Prevalence of poverty is one of the effects of extravagance among the Muslims. It is clear from every indication that majority of Nigerians are living below poverty line considering the United Nation (UN) standards. The recent estimation of the poverty index in the country which was made public by one of the national dailies shows that about ninety-four million (94,000,000) Nigerians are living below poverty line (Punchng, 2019). Considering it total population of about 203,413,903 as at 2019 as given by worldmeters (2019), it means about half of the entire citizens are wallowing in abject poverty, despite the abundant human and capital resources that the country is blessed with. One of the major factors for this ugly situation is wastages on the part of the well-to-do and the government as submitted previously. Therefore, to reduce or eliminate poverty in the land, there should be consciousness as to the acquisition of wealth, checkmate hoarding and high concentration of resources in the hand of few and administration of the nation's wealth in a manner that nothing is wasted.

Hatred, envy and enmity are some of effects of indulgence in extravagance among the Muslim community. This is because it creates unnecessary unhealthy competition among the people thereby given rise to hatred, envy and enmity. One of the central teachings of Islam is unity and brotherhood among the Muslims. This is emphasized in many verses of the glorious Qur'an (Q.3:103, 9:71) and *ahadith* of the prophet. This is because it is in unity that lies the strength of the Muslims for personal and societal development.

The glorious Qur'an as indicated above is filled with the stories of many tyrants, oppressors and transgressors who had lived in the earlier generations. Such people include Fir'awūn, the people of Lūṭ, the people of Antiokiyyah among others whose lives were documented in order to immortalize their different acts of transgressions among which was extravagance and for the generations that came after them to learn their lessons from their lives. Same goes for whoever indulges in the acts of extravagance. Such people will be equated as one of the wrong doers who had lived and gone.

Conclusion

Attempt has been made in this paper to discuss the concept of extravagance as contained in the glorious Qur'an with particular reference to the renditions of Sayyid Qutb as contained in his *Tafsir Fi Zilal 'l-Qur'an*. Extravagance is one of the heinous acts that the Islam abhors and warns the Muslims against it. It has the capacity to earn the perpetrator chastisement from Allah. Extravagance characterises every aspects of live, hence there is the need to be wary of it. The level of indulgence in extravagance by the Nigerians is at peak. Both the public and private lives are adorned with the garment of extravagance. Over zealousness to live a flamboyant life is a demonstration of the influence of the devil in the life of an individual. Such a person therefore lives to satisfy his animalistic desires. The consequences of extravagance captured both the lives of the perpetrator and the society at large. This is because it is largely responsible for many anomalies that are prevalent among the people today.

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