

CHAPTER III

GENERAL OVERVIEW ABOUT *ISRAF* IN QUR'AN

A. Definition of *Israf*

In order to find out the definition of *Israf*, the author will investigate its definition from some sources then gather it all to get the conclusion. At the end, the author will explain the conclusion of the definition of *Israf* in etymology and terminology.

1. General Definition of *Israf*

It's told in *Mu'jam al-Lughah al-'Arabiyyah al-Mu'ashirah* that *Israf* comes from the word أسرف - أسرف - أسرفا. For example, أسرف الشخص or أسرف (أفراط و تجاوز الحد) which means someone transgress the bounds for example: transgressing the accepted bounds when talking, praising, *qishash*, oppressing, or transgressing the bounds by keeping property or excessive in rebelliousness.¹

Then, the definition of *Israf* in *Lisam al-'Arabi* is something that exceeds the purpose (مجازة القصد). For example أسرف في ماله which means being hasty in spending money without a purpose. Meanwhile, السرف which had been forbidden by Allah the almighty is spending property in order to make

¹ Ahmad Mukhtar Abdu al-Hamid Umar, *Mu'jam al-Lughah al-'Arabiyyah al-Mu'ashirah*, (none: 'Alim al-Kutub, 2008), vol. 2, p. 1059.

violation of Allah laws. Then الإسراف in spending money means التبذير. Almighty

Allah said:

والذين إذا أنفقوا لم يسرفوا ولم يقتروا

Sofyan said لم يسرفوا above means do not put something except on its place only, and not exceeding it and not shorting it from its right, and لم يسرفوا means; الإسراف; eating what is forbidden to eat, it also said that the meaning is exceed the purpose in eating what Allah had legitimate it for. Sofyan said: الإسراف is anything that is spent for rebellious on Allah. Iyas bin Mu'awiyah said: الإسراف is shorting the right of Allah and السرف means against the purpose, for example أكله سرفا which is means eating in hurry²

In *Mu'jam Maqayis al-Lughah*, it is said that *Israf* combined by the word س-ر-ف that shows the meaning: transgressing the bounds and neglecting (تعدي الحد و الإغفال). For example في الأمر سرف, it means transgressing the capability. About the bounds in *Israf*, there is a phrase in hadis:

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(الثالث في الخضوع سرف، والرابع سرفا)
 The hadis above means the third in ablation is noble, and the fourth is excessive. About neglecting in *israf*, there is a phrase as follow:

(مررت بكم فسرفتكم)

² Abu Fadhl Muhammad bin Mukram bin Ali, *Lisan al-Arabi*, vol. 9, (Beirut: Dar Shadir, 1992), p. 148.

The sentence above means “I’m passing you so I neglecting you”, it means I leave you out.³

In *Mu’jam al-Isytiqaq al-Muashshal li Alfazh al-Quran al-Karim*, *israf* means exceeding the limit or the rightness when taking something for useless thing and damaged thing. Such as someone who took or seized a property from the right owner even a little.⁴

Definition of *israf* (أسرف) in *Mu’jam al-Wasith* means transgressing the accepted bounds. For example *Israf* (transgressing) in spending property, talking, murder, mistakes, neglect, and stupidity. The form السرف, means become excessive over something and become delight in it.⁵

There are other terms that have similar meaning to *Israf*, they are التبذير and الإفراط. The term التبذير comes from the word تبذيرا – يذير – يذير which means exceeding what is supposed to. But, the term *tabdzir* has certain object, so it is classified into *israf*. It can be seen that *israf* is more general than *tabdzir*. Ath-Thabari said in his tafsir, the origin of *tabdzir* means scattering in *israf* (transgressed)

³ Abu al-Husain Ahmad bin Faris bin Zakariya, *Mu’jam Maqayis al-Lughah*, (none: Dar al-Fikr, 1979) vol. 3, p 153.

⁴ Muhammad Hasan Hasan Jabal, *al-Mu’jam al-Isytiqaq al-Muashshal li Alfazh al-Quran al-Karim Muashshal bi Bayani al-’Alaqat baina Alfazh al-Quran al-Karim bi Ashwatiha wa baina Ma’aniha*, (Cairo: Maktabah al-Adab, 2010), p.1000.

⁵ Ibrahim Mushthafa, etc, *al-Mu’jam al-Wasith*, (none: Dar ad-Da’wah, none), vol. 1, p. 427.

⁶ Abu Ja’far ath-Thabari Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib al-Amily, *Jami’ al-Bayan fi Takwil al-Quran*, (none: Muassasah al-Risalah, 2000), vol. 17, p. 427.

Meanwhile, the term الإفراط comes from word إفراطا - يفرط - أفرط which means transgressing the bounds. It has close meaning with *israf*. For example أفرط في التدخين (he transgress in smoking) or أفرط في الشراب (he transgress in drinking). The author cited from Ath-Thabari, he said in his tafsir that *israf* means transgressing (*ifrath*) on something. For example, it is said “He had transgressed (*israf*) on this affair”, if he exceed on his capability then he had transgressed (*ifrath*).⁷

2. Definition of *Israf* in Etymology and Terminology

Based on various definitions above, it can be concluded the definition of *israf* in etymology and terminology. *Israf* in etymology comes from Arabic word إسرافا - يسرف - أسرف which is mean transgressing the bounds (جاوز الحد). Meanwhile, the definition of *israf* in terminology, it can be concluded that *israf* means some acts where the owner had transgressed the accepted bounds in capability and all activities done by human which is out of necessity and out of proper bounds in religious limitation (*israf*). It would create bad impact for the owner or the other. Then, *israf* can happen negligently, mistakenly, foolishly, or purposely.

Israf that would happen negligently means transgressing in capability. Such as when someone pouring water in the bucket then he let it becomes abundant because he had doing something else. This kind of act happened

⁷ *Ibid*, vol. 7, p. 272.

because of the neglectful by owner. He supposed to prevent that if he is not negligent.

Then, *Israf* happened mistakenly means transgressing in activity because of mistake. It has close meaning to neglect. Such as *qishash*. The guardian of murder victim just kills all people that have relation to the murder but not kill the right murder. Allah has forbidden that. He was mistaken the rules of *qishash* given by Allah. Where it supposed to be the help from Allah for the murder victim; by *qishash* the murder had the punishment in the world and he stay forever in the hell.

Israf that happened foolishly means transgressing in activity because of the foolishness. Such as the story of the nation of Tsamud where they have transgressed in their behavior by execute their lust to the same gender. It cannot be accepted logically because Allah had created everything in pair, and He created woman to be a partner of man by marriage, so they will create their descendant that will be the next generation. Meanwhile, what the nation of Tsamud did is not bring anything except the mischief that will destroy themselves.

Israf in purposd means transgressing in all activities in purposd. For example transgress in murder in order make mischief on earth. The fact can be seen on the war that Israel aimed to Palestine, Aleppo, Syria, and etc. where the causes from their movement just creates mischief on earth, not peacefulness. Beside they destroyed the land, they also killed the society, the

woman and the children on that land who have no mistake and they have no relation to the war.

Based on the definition above, there were found some terms of *israf* and their kind. So, the author will confirm about term *israf* that will be discussed in this thesis. Term *israf* that the author tries to discuss in this thesis is *israf* which means some activities or capabilities that are done excessively in order to violate toward the command of Allah. The kind of *israf* here is happened in purposed.

B. Forms of *Israf* in Quran

In Qur'an, term *israf* is repeated about 23 times in 21 verses, in 17 surah. Some of them come from similar forms and some others come from different forms. Those forms are as follow:

1. أَسْرَفَ, it comes in form *fi'il madhi*, in surah Thaha (20) verse 127.
2. اسْرِفُوا, it comes in form *fi'il madhi* in surah al-Zumar (39) verse 53.
3. تَسْرِفُوا, it comes in form *fi'il mudhari'* in surah al-An'am (6) verse 141 and surah al-A'raf (7) verse 31.
4. يَسْرِفُ, it comes in form *fi'il mudhari'* in surah al-Isra' (17) verse 33.
5. يَسْرِفُوا, it comes in form *fi'il mudhari'* in surah al-Furqan (25) verse 67.
6. إِسْرَافًا, it comes in form *mashdar* in surah an-Nisa' (4) verse 6.
7. إِسْرَافِنَا, it comes in form *mashdar* in surah Ali-Imran (3) verse 147.

8. مسرف, it comes in form *isim fa'il* in surah Ghafir (40) verse 28 and verse 34.
9. مسرفون, it comes in form *isim fa'il* in surah al-Maidah (5) verse 32, surah al-A'raf (8) verse 81 and surah Yasin (36) verse 19.
10. مسرفين, it comes in form *isim fa'il* in surah al-A'raf (7) verse 31, surah Yunus (10) verse 12 and verse 83, surah al-Anbiya' (21) verse 9, surah al-Syu'ara (26) verse 151, surah Ghafir/al-Mukmin (40) verse 43, surah al-Zukhruf (43) verse 5, surah ad-Dukhan (44) verse 31 and surah al-Dzariyat (51) verse 34.⁸

C. Classification of *Israf* in Quran

In investigating the meaning of *Israf* in Quran based on the interpretation of interpreters, the author finds some terms of *Israf* that are used in similar object and different object. Based on that, the author classifies *Israf* by categorizing the verses which have the same object into one topic, as follows:

1. *Israf* in property

- 1) An-Nisa' verse 6.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ ءَانَسْتُمْ مِّنْهُمْ رُّشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا ۚ وَمَنْ

⁸ Muhammad Fu'ad Abdul Baqi, *Mu'jam al-Mufahras li Alfazh al-qur'an al- Karim*, (Cairo: Dar al-Kutub al-Mishriyyah, 1939), p. 349-350.

كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٦٧﴾

“Make trial of orphans until they reach the age of marriage; if they ye find sound judgment in them releases their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off let him claims no remuneration, but if he is poor, let him have for himself what is just and reasonable .When ye release their property to them, take the witnesses in their presence; but all sufficient is god in taking account.”

Term *israf* in this verse can be found in the phrase *و لا تأكلوها إسرافا*

which means do not consume it excessively. The word “it” is refer to the property of the orphan which was told in this verse. So, it can be seen that this verse is talked about *israf* in property.

2) Al-Furqan verse 67.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

“Those who, when they spend, are not extravagant and not niggardly, but hold a middle (balance) between those (extremes)”.

Term *israf* in this verse can be found in the phrase *إذا أنفقوا لم يسرفوا*

which means when they spending money, they are not excessive. Money is a part of property and it is told “not excessive in spending it”. So, it can be concluded that this verse is talked about *israf* in property.

3) Al-An’am verse 141.

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ
 مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
 كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا
 إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾

“It is He Who produced gardens, with trellises and without, and dates, and tilt with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters.”

This verse is talked about the management in enjoying the blessings that Allah had given in various plants he had created. Allah said *كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ* which means enjoy its fruits the day it had harvested. The author concludes the word “fruits” here refers to the property in form plantation. Then, Allah said *وَلَا تُسْرِفُوا* which means do not excessive.

Based on that, it can be seen that term *israf* in form *وَلَا تُسْرِفُوا* in this verse

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is talked about *israf* in property

2. *Israf* in rebelliousness on almighty Allah

1) Al-A'raf verse 81.

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ
 مُّسْرِفُونَ ﴿٨١﴾

“For ye practice your lust on men in preference to woman: ye are indeed a people transgressing beyond bounds.”

Term *israf* in this verse comes in form *isim fa'il* “مسرفون”. *Israf* in

this verse is related to the behavior of men in the nation of prophet Luth.

The men in the nation have executed their lust to the same gender when Allah had created everything in pair, and Allah had created woman to be their mate by marriage. But, they continue to execute their lust on the same kind and they ignore the decision of Allah (*sunnatullah*) Who had created woman to be the partner of men. That was the reason where their act called *israf*.

So, it can be seen that *israf* here is related to rebelliousness on Allah because the men in the nation of prophet Luth have ignored His decision which He had created woman to be the mate of men, but they keep doing what Allah had forbidden for them.

2) Yunus verse 12.

وَاِذَا مَسَّ الْاِطْسَانَ اَلْطُّرُقَاتِ اَلْبَيْتِ اَوْ تَوَاعًا اَوْ قَابًا فَلَمَّا
 كَشَفْنَا عَنْهُ ضَرْهَهُ مَرَّ كَاَنْ يَدُّنَا اِلَى نَهْرٍ مَسْرُورٍ كَذٰلِكَ زَيْنَ
 اَلْمُسْرِفِيْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢﴾

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“When trouble touched a man, He cried into Us (in all postures) – lying down on his side, or sitting, or standing. But when We have solved his trouble. He passed on his way as if he had never cries to Us for a trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes!”

In this verse, term *israf* comes in form *isim fa'il* مسرفين. This verse is talked about the behavior of human in facing troubles. When trouble comes, they will always pray to Allah to solve their problems. They keep praying until their problems have solved or disappeared. But, after that they will turn back to their rebelliousness. Quran called them مسرفين (the transgressors) for returning back to rebelliousness after Allah had given his blessings by removing their problems. Based on that, it can be concluded that *israf* in this verse is related to rebelliousness to Allah.

3) Thaha verse 127.

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى

“And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.”

Israf in this verse is related to the previous verse (Thaha verse 126)

which had talked about those who have ignored the Signs of Allah. Ignoring the Signs of Allah can be included into rebelliousness toward Allah. Then, in the verse 127, Allah called those who have ignored His Signs with ”من أسرف” which means who have transgressed. So, it can be concluded that this verse is talked about *israf* in rebelliousness toward Allah the almighty.

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4) Al-Anbiya verse 9.

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَجْنَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾

“In the end We fulfilled to them Our promised, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.”

This verse is related to the previous verse (surah al-Anbiya’ verse 1-8). It is told about the nation of *jahiliyyah* in the prophet Muhammad era, who did not believe in Quran as the Signs of Allah and they have ignored it and they even judge the prophet Muhammad who brought Quran as a witch. So, Allah called them *المُسْرِفِينَ* in the end of this verse. It was because their rebelliousness toward Allah by ignoring His signs. Then, it can be concluded term *israf* here is included into rebelliousness on Allah.

5) Yasin verse 19.

قَالُوا طَائِرُكُمْ مَعَكُمْ أَلَيْسَ عَلَيْكُمْ وَحْيٌ مُّزِيلٌ ﴿١٩﴾

“They said: “Your devil omens are with yourselves: (deem ye this a devil omen). If ye disbelieve, We will send down a people transgressing beyond bounds.”

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In understanding the kind of *israf* in this verse the author will explain in first that this verse is related to the verse 18 in surah Yasin. It is said about a nation who are ignored the Signs of Allah that brought by the messengers. They were faced some troubles and they claimed that the troubles comes because of the exclamation of the messengers who invited them to believe in Allah by following His Signs.

Then, in verse 19 of surah Yasin, Allah claimed that the trouble is not from the messengers, but it comes from themselves because of their rebelliousness by ignoring the exclamation of the messengers. They have transgressed by ignoring the exclamation of the messengers. That is the reason they called مسرفون in the last verse. Based on the explanation, it can be concluded that this verse is talked about *israf* in rebelliousness.

6) al-Zumar verse 53.

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ كُلَّهَا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“Say: “O my servants who have transgressed against their souls! Despair not of the mercy of God: for God forgives all sins: for He is Oft-forgiving, Most Merciful.”

The kind of *israf* here is included into rebelliousness toward Allah.

In understanding *israf* in this verse the author related it to the next verse in this surah (verse 54-59). The next verses is talked about the warning of

Allah to those who have ignored the His signs to believe in Him and His signs so they will not regret when the judgment day has come there is no

exception even to claim themselves for not accepting the exclamation to believe in Him. So, Allah called them الذين أسرفوا for their excessive

rebelliousness. Based on that, it can be concluded that the kind of *israf* in this verse is included into rebelliousness.

7) Ghafir verse 28.

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وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا
 أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ
 كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ

إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٣٤﴾

“A believer, a man from among the people of Pharaoh, who had concealed his faith, said: “Will ye slay a man because he says, ‘My Lord is God?’ –when he has indeed come to you with clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie: but if he is telling the Truth, then will fail on you something of the (calamity) of which he warns you: truly God guides not one who transgresses and lies!”

Term *israf* in this verse comes in form *isim fa'il* مسرف. The author categorizes *israf* in this verse into rebelliousness on Allah. It is because this verse is talked about lying in believing in Allah. Those who pretending in believing Allah included to the transgressors. For that reason the author classifies the kind of *israf* here into rebelliousness.

8) Ghafir verse 34.

وَلَقَدْ جَاءَكُمْ يُوسُفُ بْنُ مَرْيَمَ بِالْبَيِّنَاتِ مَا لَمْ فِي شَكٍّ مِّمَّ
 جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلُوبُكُمْ لَنْ يَبْعَثَ اللَّهُ مِن بَعْدِهِ
 رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٥﴾

“And to you there came Joseph in time gone by, with clear Signs, but ye ceased not to doubt of the (mission) for which he had come: at length, when he died, ye said: ‘No messenger will God send after him.’ Thus doth God leave to stray such as transgress and live in doubt,”

In understanding the kind of *israf* in this verse, it should be known that this verse is related to the previous verses (verse 23-33). The author concludes that the term *israf* here is related to the rebelliousness of the nation of the prophet Musa. They have rejected the exclamation brought by the prophet to believe in Allah. They also rejected the exclamation of the prophet Yusuf who came from the previous era. For that reason, the author classifies *israf* in this verse to rebelliousness toward Allah the almighty.

9) Ghafir verse 43.

لَا جْرَمَ أَنَّمَا تَدْعُونِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ
وَأَنْ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾

“Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter: our Return will be to God, and the Transgressors will be Companions of the Fire!”

This verse is related to surah Ghafir verse 34 above. *Israf* in this verse is still talked about the nation of prophet Musa who have ignored the Signs of Allah. Because of that *israf* in this verse is also included into rebelliousness on Allah.

10) Al-Zukhruf verse 5

أَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾

“Shall we then take away the Message from you and repel (you), for that ye are a people transgressing beyond bounds?”

In understanding the kind of *israf* in this verse, the author would explain that the explanation about it is related to the next verses in this

surah (verse 6-8 of surah al-Zukhruf). It is told about the nation in *jahiliyyah* era who have ignored the messengers which have brought the Signs of Allah. They have threatened the messenger as a joke. This is the reason Allah called them as *مُسْرِفِينَ* in the end of this verse. Based on that, the author classifies *israf* in this verse into rebelliousness on Allah.

11) al-Dukhan verse 31.

مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِنَ الْمُسْرِفِينَ ﴿٣١﴾

“Inflicted by Pharaoh, for he was arrogant (even) among inordinate transgressors.”

The author classifies *Israf* in this verse is into rebelliousness on Allah. It is due to the arrogance of Fir'aun who was claimed himself as the highest or the god among the nation of Bani Israil. His arrogance is the cause he called *مُسْرِفِينَ* by Allah which can be seen in the end of this verse. So, it can be concluded that *israf* in this verse is classified into rebelliousness on Allah.

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12) al-Dzariyat Verse 34

مُسَوَّمَةٌ عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

“Marked as from thy Lord for those who trespass beyond bounds.”

In understanding the kind of *israf* in this verse, the author would explain that this verse is related to the previous verse (verse 31-33 of surah al Dzariyat). The previous verse told about the punishment for the nation of prophet Luth by the stones that already marked for each one

of them. It was because their rebelliousness for execute their lust to the same gender while Allah had created woman to be their mate. But they ignored His decision (*sunnatullah*) and keep on their way which is on rebelliousness.

13) Al-Syu'ara verse 151.

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

“And follow not the bidding of those who are extravagant,”

The kind of *israf* which comes in form isim fa'il المسرفين in this verse can be understand by looking at the next verse this verse (verse 152). It is told that المسرفين is those who created mischief on earth excessively and Allah had forbidden human from doing that. Based on that in can be concluded that *israf* here is classified into rebelliousness on Allah.

3. *Israf* in dressing, eating and drinking

Al-A'raf verse 31.

يَبْنَیْ ءَادَمَ ۖ يَنْتَكِرْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرَبُوا وَلَا تُسْرِفُوا ۚ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

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“O Children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for God loveth not the wasters.”

This verse is talked about the limitation in dressing, eating, and drinking where the limitation here is until they reached the classification of *israf*. Dressing in Islam is to cover up the genitals

while in worship praying (*shalat*) and other activities as an obligation for every human as the command from Allah. Dressing is classified into *israf* if dressing is aimed to show off, or the price of clothes is too expensive where it is not suitable with the financial capability, or the clothes is transparent or too tight till shows the shape of body. Meanwhile, eating that classified into *israf* is eating too much or eating a little which is caused the disease, eating the food that is forbidden to eat because it can bother the health. It is the same for drinking.

4. *Israf* in murder

1) Al-Maidah verse 32.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ
 نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ
 أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا
 بِالْبَيِّنَاتِ ثُمَّ إِن كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

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 “On that account: we ordained for the Children of Israel that if any one slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he saved the life of the whole people. Then although there came to them Our messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.”

This verse is talked about the prohibition to kill other people who does not do anything wrong such as killing or making mischief. Those who had killed other who have not done anything wrong like that are

called مسرفون . Based on that, it can be seen that the kind of *israf* here is classified into murder.

2) Al-Isra' verse 33.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

“Nor take life –which God make sacred- except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law).”

As surah al-Maidah verse 32, this verse is also talked about the prohibition to kill other people without the right. Islam had forbidden human to kill other people. The right here means some kind of act that Islam had allowed them to be killed. First, who is already married but then he done adultery (*zina muhshan*). Second, who killed other purposely (*qatlu al'amd*). Third, who lost his faith in Allah and turn into rebelliousness (*murtad*). But, who have done all or one of the

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aspects above can't be killed randomly because Islam had the rule as their punishment. Those who have done *zina muhshan* will be whipped 100 times and he will be buried and thrown by stones till he died. Then, who killed other purposely, he will receive *qishash*.

It can be seen that even for those who is allowed in Islam to be killed has its own rules and can't be killed randomly. That is the reason Allah said *فلا يسرف في القتل* which had forbidden from killing the other

without the right. Based on that, it can be seen that the kind of *israf* in this verse is classified into murder.

