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بررسی شبهه مادی انگاشتن اسراف براساس داده‌های ریشه‌شناختی و معناشناختی

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چکیده

تفسیرنویسی بر قرآن کریم، به سبب جایگاه این کتاب نزد مسلمانان، امری بسیار مهم بوده که از دیرباز تاکنون آثار متعددی در این حوزه به رشته تحریر درآمده است. یکی از نکات مهم درخصوص تفاسیر، اثرگذاری آنها بر فهم مردم عادی از کتاب و در نتیجه تشکیل یک گفتمان عمومی از قرآن کریم است. اسراف یکی از اصطلاحات قرآنی است که ۲۳ مرتبه در این کتاب کاربرد یافته است. گفتمان ایجاد شده در فرهنگ عمومی از معنای اسراف، این شبهه را دامن می‌زند که اسراف صرفاً معنایی مادی و اقتصادی دارد. براساس همین انگاره، بسیاری از مفسران در توجیه برخی از کاربردهای اسراف همچون «اسرفوا علی انفسهم» به تکلف افتاده‌اند. در این پژوهش بناداریم تا با استفاده از روش‌های ریشه‌شناسی و معناشناسی ساخت‌گرا، در یک مطالعه کتابخانه‌ای، به این شبهه پاسخ دهیم. نتیجه این پژوهش آنکه در قرآن کریم دوگونه اسراف وجود دارد: نخست همان اسراف اقتصادی و مادی که مربوط به حوزه مصرف می‌شود و در کاربردهایی نظیر «کلوا و اشربوا و لاتسرفوا» مشاهده می‌گردد. معنای دیگر اسراف، که از رهاورد کاربست دو روش مذکور حاصل می‌شود، برابر حالت روانی برخاسته از هیجان، حرص و ولع است که الزاماً مربوط به حوزه مصرف نمی‌شود و در کاربردهایی نظیر «لاتسرف فی القتل» ظاهر می‌شود.

واژه‌های کلیدی

قرآن کریم، اسراف، شبهه مادی بودن اسراف، معناشناسی اسراف، ریشه‌شناسی اسراف.

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ORIGINAL ARTICLE

Answer to Misconception of Materiality of Extravagance; An Etymological and Semantic Study

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ABSTRACT

Commentary writing on the Holy Qur'an has been a very important matter due to the position of this book among Muslims. Many works have been written in this field since long ago. One of the important points regarding the interpretations is their effect on the understanding of the Book by ordinary people and as a result, forming a public discourse of the Holy Qur'an. Extravagance (*israf*) is a Qur'anic term that occurs 23 times in this Holy Text. The discourse in the general culture of the meaning of extravagance brings the misconception that it has only a material and economic meaning. Based on this concept, many commentators have taken the task of justifying some of the uses of extravagance, such as "asrafū 'alā anfusihim." This research intends to answer the doubt by using etymological methods and structural semantics, in library tools. It concludes that there are two types of extravagance in the Holy Qur'an: first, the economic and material extravagance that is related to the consumption and can be seen in usages such as "kulū wal-shrabū wa lā tusrifū". Second, which results from the application of the two mentioned methods, is equal to the mental state arising from excitement, greed, and lust. This meaning does not necessarily relate to the consumption, but appears in applications such as "lā tusrif fi al-qatl".

KEYWORDS

The Holy Qur'an, Extravagance, Misconception of Materiality of Extravagance, Semantics of Extravagance, Etymology of Extravagance.

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Introduction

The Holy Qur'an is the main religious source of Muslims, and since its revelation, it has always been focused by everyone and many works have been written on it. Compiling a commentary of the Holy Qur'an is a common type of works that each group with different scientific and intellectual tendencies have provided different commentaries. The interpretations of the Holy Qur'an have notably formed the general public's understanding of the concepts and terms of this book. As a result, the study of these works is necessary to understand the public discourse among Muslims.

One of the Qur'anic terms, wherein it occurs 23 times (in 21 verse) is the word "*isrāf*" (extravagance). Commentators have discussed the meaning of extravagance under these verses. However, the perception of the general commentators and according to them, the public discourse among ordinary people, mean this word only materially and economically, so that it is equal to the excess of the set limit in consumption and doing things. In the Holy Qur'an there are uses of this material that has another meaning. In this research, we intend to examine this doubt whether the Holy Qur'an used extravagance only in the material and economic dimension, or whether it has other uses as well. How have the commentators analyzed these uses? And finally, with the help of modern research methods in the sciences of Qur'an and Hadith, how can we provide a correct explanation of extravagance?

According to the research sources, it is necessary to mention that some articles and researches have been written on the subject of extravagance in the Qur'an and Hadith (for example, cf. "Extravagance from the perspective of the Qur'an and Hadith," Tahereh Alami, University of Principles of Religion; "Consequences of extravagance and

wastefulness in the Qur'an and Hadith", Mosalaeopour and Adalat-Mehr, Name Elahiyat Journal). However, none of them have paid attention to the explanation of this question. So, this research is new and innovative in its work.

1. Extravagance in traditional studies (questioning the materialism of extravagance)

What is introduced to the audience in the traditional studies of the Qur'an about extravagance originates from the preconceived meaning of extravagance. This understanding is based on the analysis of the lexicons of this article. Therefore, in the following, we will first discuss the semantic analysis of the lexicons under this root, and after that, the interpretations of the commentators on the extravagance of the 21 verses that this article contains, will be discussed.

1-1. Extravagance in the lexicons

In their works, lexicographers have proposed two main semantic components for *isrāf*, regardless of specific usages and some nouns made from this article.

1-1-1. Preconceived meaning of "exaggeration"

The famous and widely used semantic field in Arabic under the entry of *s-r-f* is the contrast between extravagance and *s-r-f* with economy in the sense of moderation in general (Khalil, 1409 AH, 7: 244; Azharī, 1421 AH, 12: 277; Ibn 'Abbād, 1414 AH, 8: 307; Jawharī, 1376 AH, 4: 1373; Ibn Sayedah, 1421 AH, 8: 477; Ibn Manzoor, 1414 AH, 9: 150; Turayhī, 1375 AH, 5: 69; Rāghib, 1412 AH: 408; Ibn Manzoor, 1414 AH 9: 150); Also, some have considered it equivalent to "*tabzhīr*" (Ibn Duraid, 1988, 2: 717; Jawharī, 1376 AH, 4: 1373; Ibn Athīr, 1367 AH, 2: 361; Ibn Manzoor, 1414 AH, 9: 150); In another application, the meaning of transgressing the limit is taken, which can include speech, food,

sexual intercourse, etc. (Ibn Duraid, 1988, 2: 717; Azharī, 1421 AH, 12: 277; Ibn Fāris, 1404 AH, 3: 153; Rāghib, 1412 AH: 408; Zamakhsharī, 1979: 294; Ibn Manzoor, 1414 AH, 9: 150); In some applications of this substance, certain types of excess have been taken into consideration.

In verse 33 of Surah Asrā', the owners of the blood of the murdered are advised to refrain from extravagance in murder, which means to prevent the murder of a non-murderer. Therefore, for example, the parents of the murderer, the clan of the murderer, the family of the murderer, etc. should not be killed and avenged (Ibn Duraid, 1988, 2: 717; Azharī, 1421 AH, 12: 277; Ibn Sayedah, 1421 AH, 8: 477; Rāghib, 1412 AH: 408; Ibn Manzoor, 1414 AH, 9: 150). If a mother breastfeeds her child too much and causes his death, Arabic speakers interpret it as "*sarifathu immuh*" which means that she has caused corruption and death of her child (Zamakhsharī, 1979: 294; Ibn 'Abād, 1414, 8: 307); When the water of a well runs out, it means that the water is not used in the place where it is needed. Arab-speakers use the expression "*Sarifa Māuh al-Bi'r*" (Azharī, 1421 AH, 12: 277; Ibn 'Abād, 1414 AH, 8: 307; Zamakhsharī, 1979: 294; Ibn Manzoor, 1414 AH, 9: 150).

2-1-1. The meaning of ignorance and negligence

There are common uses of the root *s-r-f* in the Arabic language that indicates the semantic field of ignorance (Khalil, 1409 AH, 7: 244; Azharī, 1421 AH, 12: 277; Ibn Sayedah, 1421 AH, 8: 477; Ibn 'Abbād, 1414 AH, 8: 307). Interestingly it should be noted that Zamakhsharī tried to justify this meaning in *Asās al-Balāgha*. He discusses this way that "because the cough (a kind of worm) entered man's mind and started eating it, his wisdom disappeared and the person became ignorant" (Zamakhsharī, 1979: 294).

Another meaning that is mentioned next to ignorance is the meaning of error and negligence. In the translation of the second verse of the poem "أخَذُوهُ لَمَلِيَّةً، / مَلِيَّةً . . . أَطْرَهُمْ مَنْ و لَاسَرَفُ نَ امْرَأَسَ رَفِيَّةً فَوَادِي رِي / . . . لَ . . . حِلَّةً تَمَّ .", they said that there is no mistake or neglect in their giving and it is always done to everyone who deserves it. Also, under the poem " . . . لَ . . . لَ . . . حِلَّةً تَمَّ .", Sarfa Al-Fou'ad has been considered the wrongdoer. Of course, as mentioned earlier, the meaning of ignorance is also taken from this interpretation (Khalil, 1409 AH, 7: 244; Azharī, 1421 AH, 12: 277; Ibn Fāris, 1404 AH, 3: 153; Ibn Manzoor, 1414 AH, 9: 150).

As seen, there are two different semantic components under this root, which are apparently not related to each other. Despite some efforts by linguists such as Rāghib Esfahani and Mostafavi to relate these different meanings to each other, a methodical research has not yet been organized to solve these problems. It should be mentioned that the authors have tried to solve this problem in a research entitled "Analysis of the semantic components of extravagance with an emphasis on the etymological methods of Semitic and Afro-Asian languages."

2-1. Extravagance by commentators

As stated, the interpretations of the commentators on the concepts and terms of the Qur'an lead to the formation of the public discourse of the Qur'an among ordinary people. It is at the heart of this public discourse that the interpretations of these concepts are attributed to them, which cannot be accepted. Therefore, in order to get to know the opinions of the commentators regarding extravagance under the 21 verses of the Holy Qur'an, we will study each of these verses below and the opinions of the commentators will be presented.

under this verse: 1) that you should give your property and fruits more than usual (in Hadiths use the term "excess of zakat"); The story of Thabit bin Qays, who gave away all the fruits of his garden and had nothing left for himself, is retailed under these verses. 2) What is meant by extravagance in this verse is to prevent the giving of property (the expression "prohibition of charity" is used in this section). 3) Spending one's property in a way that does not seek God's approval. 4) If the king of a land takes too much tribute from the subjects under his rule, it is extravagance. 5) The final type, which is also approved by Tabarī, is the sum of all the above meanings, because all the above meanings can be taken from the word "s-r-f" (Tabarī, 1412 AH, 8: 46-45). Fakhr Rādī also mentions four different opinions under this verse, three of which are the same as numbers 1, 2, and 3 above. The new point that Fakhr adds by quoting Muqatil ibn Suleiman is that we should not consider gods as partners of the Almighty God to produce the fruits of gardens, because this is also considered to be a violation of the prescribed limit (Fakhr Rādī, 1420 AH, 13: 165). Tabrisī also mentions five aspects under this verse, which are the same as what was mentioned so far. He only added one new thing to it, which is that you should not eat the fruits of the garden before picking, because you may not be able to forgive the poor (Tabrisī, 1993, 4: 578-579).

“O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.”
(A'rāf: 31)¹

In verses 26 to 36 of Surah 'A'rāf, after referring to the story of Adam's descent to the

earth in the previous context, using the address "Ya bni Adam," He expresses a series of recommendations and orders to all human beings (Tabātabā'ī, 1390 AH, 8: 68). In the verse 31 of this context, He recommends that: "O children of Adam! Make up and wear clothes, close to every prayer, prostration and circumambulation that you perform; And you eat and drink and spend extravagantly, because He does not like extravagant people" (Meibudī, 1992, 3: 591).

Under this verse, several interpretative topics have been raised. Regarding the revelation of this verse, a tradition is mentioned that the Arabs did not wear proper clothes during Hajj according to their Jahili customs and refrained from eating many substances such as oil, dairy products, meat, etc. Then, this verse was revealed and he forbade extravagance; In fact, extravagance in this case is equivalent to not using the property (La tusrifū fi al-tahrīm) (Ālūsī, 1415 AH, 4: 349; Zamakhsharī, 1407 AH, 2: 100; Fakhr Rādī, 1420 AH, 14: 229). Regarding the meaning of extravagance in this verse, there is another common interpretation, which is equivalent to the prohibition of excessive consumption of property, which has been reported in many popular and Shiite traditions, as well as the prohibition of spending property in a non-divine way. These are the meanings mentioned under this verse (Fakhr Rādī, 1420 AH, 14: 230; Tabrisī, 1993, 4: 638; Tabarī, 1412 AH, 8: 120; Fa'id Kāshānī, 1415 AH, 2: 190).

“And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two.” (Furqān: 67)²

In the seventy-seventh to sixty-third verses of Surah Furqān, it is mentioned about the characteristics of 'Abd al-Rahman, which is in contrast to the qualities of the unbelievers that

١. يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا لِلتَّسْرِيفِ وَاللَّسْرِيفِ لَا يَرْضَى الْكَافِرِينَ

٢. اللَّهُمَّ إِنِّي إِذَا قُتِلْتُ مَجْرُومًا وَلَا حَسْبِي رُؤَاؤُكَ وَإِنِّي إِذَا قُتِلْتُ مَجْرُومًا وَلَا حَسْبِي رُؤَاؤُكَ

helped.” (Asrā’: 33)¹

According to the author of Tafsīr al-Mizan, verses 23 to 39 of Surah Al-Asrā’ seek to mention some of the generalities of religion (Tabātabā’ī, 1390 AH, 13: 78). The 33rd verse of this Surah contains rulings regarding the killing of the forbidden soul and the punishment of the murderer, and it is explained as follows: "And the soul that God (has given him immunity in all the laws and has forbidden to kill it) is forbidden, except for the right (as in the cases of retribution, apostasy and sharia limits). And the one who is killed by the oppressor, We have certainly given authority to his guardian (who can take revenge or take ransom or pardon). So he should not be extravagant in killing (torture and mutilate or kill more than one person). Because he has been helped (by the enactment of this ruling) (and the person punished is also helped by us in an amount greater than the punishment)" (Meshkini Ardabili, 2003: 285).

The commentators under this verse have discussed the concept of extravagance. First, it should be pointed out the difference in reading and subject of this word in this verse. A group of Kufa readers have read this word as "lā tusrif" and the rest have read it as "lā yusrif". In the first reading, the audience is either a murderer or a guardian. It is said to the murderer that you should not have transgressed the limits set for private life and killed the oppressed by oppression. It is also said to the guardian that you should not overdo it in revenge and kill outside the custom or kill more than the murderer. In the second reading, the same two audiences are considered. But one should not act out of custom and be excessive in retribution; The killer should not attempt to kill, and this transgression of his limits is extravagance (Ālousī, 1415 AH, 8: 68;

Tabarī, 1412 AH, 15: 59; Zamakhsharī, 1407 AH, 2: 664) In addition to reject the first reading, Tabātabā’ī and Tabrisī disagreed with considering the subject of *lā yusrif* as a murderer, because the murderer is not mentioned in the word (Tabrisī, 1993, 6: 637; Tabātabā’ī, 1390, 13: 90). Regarding the meaning of extravagance in murder, there are mentioned also different points; Some have considered it equivalent to slaughtering, which God Almighty has forbidden. Some have also claimed that the killer should be retaliated exactly as the victim was killed. For example, if it was with an arrow, the killer should also be punished the same. If the victim is hit with a sword on a part of the victim's body, the same should be done to the killer, not more, for example, several blows on different parts of the killer. The killer should match the way the victim was killed. A group has emphasized on killing a larger number than the number of victims. Also, some have said that it is meant to kill the nobles of the murderer's tribe as a revenge, not just a number of ordinary people of that tribe (Tabarī, 1412 AH, 15: 60; Fakhr Rādī, 1420 AH, 20: 336; Zamakhsharī, 1407 AH, 2: 665).

“For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.” (Mā’idah: 32)²

The author of Tafsīr al-Mizan classifies

١. الله لا يقتل النفس التي حرم الله الإيلاحق و من قتل لنا
ل... لا... فففي

٢. من أَلْ ذَلِكْ لَقَتْنَا فِي نِي بِن رُلِيل لَّهُ مَن ق. فَيَسْ أَيْ رَفَس أَوْ
سَاهِي الْأَرْضِ فَكُلَّ اقْتَبَل لِنَاسٍ هِي أَوْ مَن ي هَلْ كَلَّمَا أَيْ النَّاس
هِي أَوْ .. انصاهم رسلنا ابليعناتكم إن لقيرا فيهم بعد ذلك ف
ل من فيون

verses 28 to 32 of Surah Mā'idah under one context. Regarding the relationship between these verses, he has stated that in this context, the story of the sacrifice of Adam's children and the killing of Abel by his brother Qābīl came out of envy, and in the last verse of this context, this rejection of the Prophet's order was also mentioned among the Israelites (Tabātabā'ī, 1390 AH, 5: 298). The verse says: "For this reason, We commended the children of Israel that anyone who kills anyone - except for (punishment of) killing someone, or corruption in the land - is as if he has killed all the people, and whoever saves someone alive, so it is as if he had all the people alive. Our prophets always brought them all the light (of the truth), then many of them will always be on the earth without doubt." (Sadeghi Tehrani, 2009, 2: 56).

The commentators have focused on the first half of the verse (*min ajl-e zālik-a.....ahya al-nās-a jamī'ā*) and have not mentioned anything special about the final part of the verse. He considered *isrāf* as equivalent to extravagance and exceeding the middle limit in all affairs (Tabātabā'ī, 1390 AH, 5: 318; Tabrisī, 1993, 3: 282), but specifically under this verse, extravagance is meant as polytheism or killing haram soul, and some have considered it as both of them (Ālūsī, 1415 AH, 3: 288; Zamakhsharī, 1407 AH, 1: 627). In Majma' Al-Bayan, under the same verse, there is a narration from Imam Baqir (as) that the spendthrifts are considered to be those who consider forbidden things as halal and shed blood (Tabrisī 1993, 3: 290).

"And of those whom We created there is a nation who guide with the Truth and establish justice therewith." (A'rāf: 181)¹

Verses 80 to 84 of Surah Al-'A'rāf refer to the story of Prophet Lot's invitation to his

people. The second verse of this context, from the words of the Holy Prophet, clarifies the action that he had taken: "You mix with men instead of women out of lust. Yes, you are a group of rapists" (Foolavand, 1418 AH: 160).

Commentators have given different opinions on this verse. Mohammad Rashid Reza in Tafsīr al-Manār below this verse has an extensive discussion on the blasphemy of homosexuality. He has considered this act to be a queen for them and its unnecessary repetition as extravagance. Also, by mentioning other verses in this story, he tried to interpret all the verses and attributes used about this people in the same meaning (cf. Rashid Reza, 1414 AH, 8: 515-520). A group of commentators, like other usages of extravagance, have considered the meaning of this article to be transgression of divine limits and rebellion in the presence of God Almighty (Ālūsī, 1415 AH, 4: 408; Tabarī, 1412 AH, 8: 165; Tabrisī, 1993, 4: 685). A group also called it a waste to convert from a normal, common and natural thing to a new and unnatural one (Fa'id Kāshānī, 1415 AH, 2: 217; Tabātabā'ī, 1390 AH, 8: 184).

"But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton." (Yūnus: 83)²

In verses 75 to 93 of Surah Yūnus, the story of the return of Prophet Moses (as) to Egypt to guide and save the children of Israel, his history with Pharaoh and his courtiers are discussed (Tabātabā'ī, 1390 AH, 10: 108). In the eighty-third verse, He says: "So, none did believe in Moses except some of his people (the oppressed people of his nation), with fear of

١... مُتَّقُونَ .. هُوَ مِنْ دُونِ النَّاسِ ابْتِغَاءَ مَقْرَبٍ وَمِنْ يَمِينِهِمْ أَنْ

٢. مَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ آلِهِ عَلَى وَجْهِ نَجَارِئِهِمْ وَنَبِيِّنَ عَمَّا هُمْ مِنْ آلِهِمْ أَنْ لَانَهُمْ وَارْتَابَ عَوَّلَ عَالِي الْأَرْضِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

Pharaoh and the nobles of his people, lest (Pharaoh) punish them. Of course, Pharaoh was very ambitious on earth and one of the transgressors (transgression in arrogance to the claim of divinity, in murder to the killing of children, and in oppression to various tortures)" (Meshkini Ardabili, 2002: 218).

Most of the commentators have quickly gone through the meaning of "*mufasirīn*" under this verse and have tried to explain this verse by relating it to the context of the verse. A group of commentators have understood Pharaoh's extravagance as his excess in pride, that is, even though he was one of the weak servants of God's, he so-called put his foot beyond his carpet and claimed divinity (Zamakhsharī, 1407 AH, 2: 363; Tabarī, 1412 AH, 11: 104; Faid Kāshānī, 1415 AH, 2: 413). Some commentators, in addition to the previous opinion, have pointed to transgressing the divine limits and doing taboos such as killing innocent people, torturing innocent people, etc. (Tabrisī, 1993, 5: 192; Fakhr Rādī, 1420 AH, 17: 289; Ālousī, 1415 AH, 6: 159). The author of al-Mizan also added the point that Pharaoh did not observe the side of justice in the matter of governance and the orders he issued. He always fell into extravagance (Tabātabā'ī, 1390 AH, 10: 113).

"(We delivered them) from Pharaoh.
Lo! he was a tyrant of the wanton
ones." (Dukhān: 31)¹

In verses 9 to 33 of Surah Dukhān, God reprimanded the polytheists for doubting the validity of the call of the prophets and promised them painful punishment on the Day of Judgment. So He reminds the story of Prophet Moses (as) and Pharaoh to them, that Pharaoh and his people denied that Prophet and finally their fate also ended in divine punishment (Tabātabā'ī, 1390 AH, 18: 136). In the 31st

verse of this context, Pharaoh is introduced as a spendthrift: "From (the hand of) Pharaoh, who was truly a rebel, a great transgressor" (Meshkini Ardabili, 2002: 497).

Various commentators under this verse have discussed about extravagance very thinly. Some such as Zamakhsharī and Ālousī have not raised a point about its meaning. Others have considered its meaning to be equivalent to exceeding the limit (Tabātabā'ī, 1390 AH, 15: 141; Tabrisī, 1993, 9: 99; Tabarī, 1412 AH, 25: 75).

"And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar." (Ghāfir: 28)²

"And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter." (Ghāfir: 34)³

"Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire." (Ghāfir: 43)⁴

In verses 21 to 57 of Surah Al-Ghāfir, Allah the Exalted comes to preach to the disbelievers and refers them to observe the works of the

٢. وَالرُّسُلُ مِمَّنْ أَلْفِرُوا وَنَحْنُ لَمُنْهَ لَتَقْتُلُونَ رَأً أَنْ قُورِ
بِيَّيَّ اللَّهِ وَقَدْ ائْتَجَبَلِيْنَ ائْتِ مِنْ ر... اِنِّيْ اَكْتَلِفُ لِيْ هَيْهَاتَهُ وَاِنْ
اِيَّاكَ فَاُ بِلِكْتَبِ عَضُّ لَدِيْ عَعْلَكُمْ اِنَّ اَللَّهَ لَآيْ هُدِيْ مِنْ هُوَ مُرِفُ

٣. لَقَدْ ائْتَجَبَلِيْنَ ائْتِ مِنْ قَلْبِ اَللَّهِ... لَتُنْهِيْ اِيَّاكَ مِنْ اِئْتِ اَللَّهِ
... لَتُنْهِيْنَ اَللَّهَ مِنْ هُوَ... لَآ... لا... ضَلُّ اَللَّهَ مِنْ هُوَ

٤. لَآ رَمَّ لَمْ يَدْعُ نَبِيَّ لِيْ هَلِيْ سَلْهُ عَوْفِ اَلْبُيَّهَاتِ وَ لَهِيْ اَلْاَرَّةَ وَاَنْ
مَرَّ اِلَى اَللَّهِ وَ نَالَ س... حَاب... اِر

١. فَبَرَعُونَ لِيْ هَلِكَانَ عَلِيَّ اَمِّنْ اَمِّنْ فَيَنْ

previous nations and the result of their confrontation with the Divine call. (Tabātabā'ī, 1390 AH, 17: 326).

In the twenty-eighth verse of this Surah, He says: "And a man of faith from the tribe of Pharaoh, who kept his faith hidden, said (to the Pharaohs): 'Will you kill a man for the crime of saying: My Lord is God, while he has come to you with miracles and clear evidence from your God?! If he is a liar, the guilt of his lie is on him, but if he is truthful, some of his promises will reach you (and you will all perish) and God will certainly never guide a spendthrift (oppressor) and liar people'" (Elahi Qomshei 2001: 470).

Many commentators, such as Zamakhsharī, Faid Kāshānī, etc., have avoided discussing the meaning of extravagance under this verse. According to this verse, Tabarī has raised three opinions about extravagance: 1) Extravagance is equal to a cruel and bloodthirsty murderer (cf. Ālousī, 1415 AH, 12: 318; Fakhr Rādī, 1420 AH, 27: 510), 2) Extravagance is equal to polytheism, and 3) the combination of the two previous opinions, which he himself chose the third opinion (Tabarī, 1412 AH, 24: 39). Tabrisī and Tabātabā'ī have also previously considered the meaning of extravagance as an excess (Tabātabā'ī, 1390 AH, 17: 329; Tabrisī, 1993, 8: 811).

In verse 34, God says in this context: "And surely, Yusuf had clear reasons for me before this. He brought, and you were always in doubt about what he brought to you until he passed away, and you said: 'God will never raise a messenger after him.' In this way, God leads astray whoever is an extreme skeptic" (Fooladvand, 1418 AH: 471).

The important point under this verse is that the beginning of the next verse is with the related name "*al-ladhīn*". So some commentators have considered the beginning of verse 35 to be

"frequent waste" (Tabarī, 1412 AH, 24: 41; Fakhr Rādī, 1420 AH, 27: 513). There is no discussion about the meaning of extravagance under this verse. Of course, Tabrisī considers extravagance as equivalent to exceeding the limit in sin and rebellion (Tabrisī, 1993, 8: 814).

In the 43rd verse of this context, God says: "Surely what you call me to him (from idols, pharaohs and false gods) does not have any calling (and beneficial effect) in this world and the Hereafter. Surely (know that in the Resurrection), our return is to God, and of course the musrifūn (the wicked oppressors there) are all from the fire of hell" (Elahi Qomshei, 2001: 472).

According to the narrations about the meaning of extravagance under this verse, 4 different meanings have been considered for it: 1) cruel killer (Suyūṭī, 1404 AH, 5: 351), 2) polytheist (Tabrisī, 1993, 8: 817), 3) Those whose evil overtakes their good deeds (Zamkhshari, 1407 AH, 4: 170), 4) Arrogant people (Ālousī, 1415 AH, 12: 325). In the meantime, some like Tabātabā'ī, as mentioned above, consider extravagance as exceeding the limits of God's worship (Tabātabā'ī, 1390 AH, 17, 334). In the interpretation of Mafāṭīh al-Ghaib, the meaning of extravagance is the same as excess in sin, both quantitatively and qualitatively, the meaning of quantity is repetition of those actions, and the meaning of quality is persistence and habituation to sin (Fakhr Rādī, 1420 AH, 27: 520).

"They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!" (Yāsīn: 19)

In verses 13 to 32 of Surah Yāsīn, Almighty God mentions an example that contains a warning for those who oppose the Divine call and good news for those who convert to Divine

guidance (Tabātabā'ī, 1390 AH, 17: 72). In the 19th verse, He says: "[The apostles] said: 'Shame is with you. If they advise you, will you still disbelieve? No! Rather, you are a wasteful people.'"

The commentators under this verse have chosen two different behaviors: A group such as Tabarī, Fakhr Rādī, Faid Kāshānī, etc. have not explained the meaning of extravagance under this verse, while some commentators such as Tabātabā'ī, Tabrisī, Ālousī, etc., have interpreted the meaning of extravagance in this verse as trespassing in rebellion. They considered it a sin and ultimately blasphemy (Tabātabā'ī, 1390 AH, 17: 75; Tabrisī, 1993, 8: 655; Ālousī, 1415 AH, 11: 396; Fakhr Rādī, 1420 AH, 17: 222).

“And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do made (seeming) fair unto the prodigal.” (Yūnus: 12)¹

In verses 11 to 14 of Surah Yūnus, after proving the two principles of Monotheism and Resurrection in the previous verses, in these verses God Almighty has spoken about the consequences of faith and disbelief in those two principles and the reason for the delay in the descent of the punishment. (Tabātabā'ī, 1390 AH, 10: 21). In the twelfth verse, He argues as follows: "And whenever a harm (pain or disease) comes to people, they call us [and lament] and fall on their side, or [fall] sitting or standing. When We take away from them that harm and that suffering that is in it, they will go, as if they are not those who had called us before,

[removing] that harm had reached them such manner. They are deserved of what they do in extravagant manner” (Meibudī, 1992, 4: 257).

The commentators under this verse considered extravagance equal to shirk and disbelief (Tabrisī, 1993, 5: 143; Rashid Reza, 1414 AH, 11: 314). In the interpretation of Mafāṭīh al-Ghaib, three aspects have been proposed regarding why wasteful people are called infidels: 1) wasteful infidels waste their lives and property, 2) the one who turns to God Almighty only in times of difficulty is actually neglecting God too much, 3) disbelievers spend their property to achieve worthless worldly goals. while, instead of this, they should consider their goals high and spiritual (Fakhr Rādī, 1420 AH, 17: 222). In the meantime, some have previously considered extravagance as exceeding the limit (Tabarī, 1412 AH, 11: 66; Ālousī, 1415 AH, 6: 76).

“Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.” (Anbīyā': 9)²

In the first to fifteenth verses of Surah Anbīyā', the call of the prophets to the path of truth, the reaction of unbelievers and believers to it and the punishment of each of these two groups are mentioned (Tabātabā'ī, 1390 AH, 14: 244). In the ninth verse of this context, it is stated that: "Then We fulfilled our promise to them. So We saved them and whomever We willed, and destroyed the spendthrifts" (Sadeghi Tehrani, 2018, 3: 285).

In this verse, there is a contrast that shows the two sides of the spectrum of salvation and destruction, the salvation of believers and the destruction of prodigals. Many commentators have understood the meaning of this group as polytheists and infidels (Tabarī, 1412 AH, 17: 6;

١. مَسَّ الْفُجْرَانَ الضُّرُّ دَخَلَ فِيهِ أَوْقَاعٌ أَوْقَاعاً أَوْقَاعٌ مَقْلَبَةٌ مَقْلَبَةٌ
ضُنُّ مَرَكَاةٌ لَمْ يَدْعُوا إِلَّا رُسُلَهُمْ لَوْ كُنَّا لِلْمُؤْمِنِينَ مَا كُنَّا
لَا وَنَ

٢. قَدْ أَهْمُوا لَوْ عَقَلُوا قَدْ أَهْمُوا وَمَنْ أَاءَ وَأَهْلَكَ اللَّهُ الْمُؤْمِنِينَ

Tabrisī, 1993, 7: 65). In a hadith of Qatādah also this meaning has been focused (Ālūsī, 1415 AH, 9: 15; Tabātabā'ī, 1390 AH, 14: 255).

“And obey not the command of the prodigal, who spread corruption in the earth, and reform not.” (Shu'arā': 151-152)¹

In verses 141 to 159 of Surah Al-Shu'arā', the story of the Prophet Saleh (as) and his people is briefly mentioned (Tabātabā'ī, 1390 AH, 15: 304). In verse 151 of this context, God says: “And do not follow the command of the *musrifīn*” (Fooladvand, 1418 AH: 373); The next verse also begins with a related pronoun (*al-ladhīn*), which is used as an explanation of the same verse and states: "Those who corrupt the earth and do not correct it" (ibid.).

Because of and Due to the connection between the two verses 151 and 152, the commentators have interpreted these two verses together. Regarding the meaning of a group of spendthrifts, it is exemplified by the nobles and elders of the previous 9 generations of the Thamud people, who followed the special veil of Prophet Saleh (as), the same ones who are involved in corruption and destruction and do not benefit anyone (Tabrisī, 1993, 7: 313; Tabarī, 1412 AH, 19: 63). In the meantime, the commentators have neglected the meaning of transgressing the limit and considered them excessive in corruption and deviating from the truth because they create corruption in the land without bringing profit to the land (Ālūsī, 1415 AH, 10: 112; Tabātabā'ī, 1390 AH, 15: 305).

“Shall We utterly ignore you because ye are a wanton folk?” (Zukhruf: 5)²

The first fourteen verses of Surah Zukhruf raise issues regarding the requirements of sending messengers (Tabātabā'ī, 1390 AH, 18:

83). In the fifth verse, God says: "So shall we return this book of complete remembrance from you out of disgust, because you are a group of aggressors?"

Under this verse, the commentators have not raised any special point about extravagance. Only a small group of commentators have paid attention to this word, but at the same time, they have tried to explain this word by calling extravagance polytheists (Tabrisī, 1993, 9: 60; Tabarī 1412 AH, 25: 30).

“Marked by thy Lord for (the destruction of) the wanton.” (Zārīyāt: 34)³

In verses 20 to 51 of Surah Zārīyāt, it is discussed about the signs of divine unity and power, that the planning and sustenance of creation is done by the Most High, and it is He who brings religion to the people with an honest and trustworthy prophet (Tabātabā'ī, 1390 AH, 18: 373). In verse 34 of this surah, it is discussed as follows: "Stones marked by your Lord for transgressors" (Safawī, 2009: 522).

The commentators have discussed very little about the meaning of extravagance under this verse. A group considered extravagance to be equivalent to exceeding the limit in debauchery and sin (Tabrisī, 1993, 9: 238; Ālousī, 1415 AH, 14: 15; Faid Kāshānī, 1415 AH, 5: 72); Some others consider extravagance to be equivalent to disbelief and consider the meaning of extravagance as the infidels of Lot's people (Tabarī, 1412 AH, 27: 2).

“Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.” (Āl-e ‘Imrān: 147)⁴

In verses 139 to 148 of Surah Āl-e ‘Imrān, in the continuation of the story of the Battle of

١. وَ لَا تَطِيعُوا أَمْرَالْمُنْفِقِينَ؛ الَّذِينَ يَتَّبِعُونَ دُورِقَى الْأَرْضِ وَ لَا يُؤْتُوا لِحُورِن
٢. فَضْرَبَ عَلَيْكُمُ الْعُقُوبَ فَحَا أَنْ تَقْتُلُوا قَوْمًا مُنْفِقِينَ

٣. سَوِّمَ عَدُوَّكَ لِلْمُنْفِقِينَ
٤. وَ مَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا يَا قَدْرًا قَدْرًا وَقَدْ أَقْبَلْنَا الْقُرْآنَ وَ لِبَنِي فَلَانَا
... نَا وَ لِيُنْزِلْنَا عَلَى الْقَوْمِ الْفَٰعِلِينَ

Badr, the Almighty God issued a series of orders and prohibitions to Muslims to guide them on the path to prosperity and success (Tabātabā'ī, 2013, 4: 26). In verse 147 of this surah, He says: "And their speech was nothing but that they said: 'Lord, forgive us our sins and our transgressions, and make our steps firm against the group of disbelievers'" (Fooladvand, 1418 AH: 68).

The commentators have raised various issues under this verse; A group of commentators, in contrast to sins, considered extravagance to be equal to major sins and called sins equivalent to minor sins, because the meaning of *israf* is equal to extravagance and excess. It has been strengthened (Tabarī, 1412 AH, 4: 79; Suyūṭī, 1404 AH, 2: 83; Fakhr Rādī, 1420 AH, 9: 381; Ālūsī, 1415 AH, 2: 297). Another group compares extravagance with sin. They have considered the meaning of sin as shortness and deficiency in doing things, and in contrast, they have considered extravagance equal to excess in deeds and traditions and exceeding the limit in their implementation (Rashid Reza, 1414 AH, 4: 172; Tabrisī, 1993, 2: 855).

“Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.” (Zumar: 53)¹

In verses 53 to 61 of Surah al-Zumar, God Almighty invites people to the religion of Islam and to follow what God Almighty has said in a language full of compassion and kindness. So, they will not grind their teeth with regret in the Day when everything has been done (Tabātabā'ī, 1390 AH, 17: 278). In the first verse, He says: "Say, O my servants! Do not despair of those who have done excessive things on their own, of

the forgiveness of God Almighty, may God Almighty forgive everyone's sins, for He is the Forgiving and Merciful" (Tabarī, 1977, 6: 1576). The commentators have focused on two issues under this verse: First, what is meant by extravagance? And secondly, who are this group to whom God has promised forgiveness of sins?

The first question has usually received little attention and they have tried to justify the use of this article in this context with a series of preconceived notions of extravagance. Most of the commentators, following Rāgheb Esfahani's vocabulary, define extravagance as exceeding the limit in any matter; Then, some have interpreted the extravagance of the soul in a figurative way and considered it equal to excess in sins and sins (Ālūsī, 1415 AH, 12: 269); Some also interpreted it in a real way and like others, they considered it equal to extravagance and excess in sins (Tabātabā'ī, 1390 AH, 17: 278; Zamakhsharī, 1407 AH, 4: 135).

Under the second question, many topics have been raised; Tabarī has presented a suitable classification in Jāmi' al-Bayan and based on that, he has summarized the examples of the phrase "*al=ladhīn-a asrafū 'alā anfusihim*" in four categories: 1) This phrase refers to those polytheists who, despite many sins and mistakes they commit, they don't want to convert to Islam anymore, for they think there is no place of salvation for them. Some narrations have considered this verse as an example in the conversion of Wahshī to Islam (killer of Hamza Sayed al-Shuhadā'). 2) Some believe that this verse is about those believers who have sinned in their lives and have lost hope of their salvation in this world. Some of the traditions have considered this verse to be a group of Muslims who have turned from Islam to their previous religion and no longer have hope of becoming a Muslim and saving themselves. 3) A group also consider this verse

١. لَيْ يَا بَعَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ

to be about those people who, by accusing others of a sin, considered them misguided and hellish until this verse was revealed and their opinion was corrected. 4) Some also believe in detail and consider the address of the verse to be general and do not make it specific to a specific group because the address of the verse is general and includes everyone who has committed a sin (Tabarī, 1412 AH, 24: 10-12).

As observed, the interpretations of the commentators under the various uses of wastefulness have considered it as excessive in doing things. In fact, their main understanding of extravagance is excessive spending of property, but in other applications, they have replaced extravagance with spending property, which means that, for example, in the use of extravagance in murder, commentators have taken the meaning of material extravagance. However, they simply changed its meaning and considered the meaning of this usage to be excessive in killing and avenging murderers, while it seems that waste has two separate meanings in the Holy Qur'an. In the following, using modern research methods in Qur'an and Hadith sciences such as etymology and structural semantics, the semantic distinction between material and spiritual extravagance in the Holy Qur'an is explained.

2. Reading extravagance through new research methods (answer to the misconception)

In recent years, the scope of Qur'anic and hadith studies has expanded a lot; One of the reasons for this is the emergence and application of different research methods in this field. The knowledge of linguistics and its various trends are one of the most important and practical methods that various researchers have tried to provide scientific, methodical, and modern interpretations of the Holy Qur'an. Etymology and semantics are two trends under

linguistics, whose application in Qur'anic research is undeniable today. In two separate studies, the authors have studied *isrāf* in the Holy Qur'an with two methods of etymology and structural semantics. In the following, we intend to show by examining the results of these two studies that extravagance has two different meanings in the Holy Qur'an: First, as observed in traditional studies, there is a material and economic semantic component related to the field of consumption in this root; But there is another meaning in this root that will be discussed later.

1-2. Extravagance in etymological studies

As mentioned by Arabic lexicographers, the root s-r-f has a well-known meaning on the one hand, which is indeed "excessiveness" and on the other hand, it has the meaning of greed and haste.

In Semitic languages, this root has two separate meanings: First, the meaning of eating and its types (drinking, tasting, gulping, sucking, swallowing, and swallowing), from which the meaning of consuming and using is also constructed; Second, the meaning of burning, which also comes from the meaning of destroying.

Since these two meanings (eating/burning) could not be directly related on the one hand, and on the other hand, it was necessary to explain their relationship with the uses of s-r-f in Arabic, this research sought to find the roots of this word in ancient languages, such as Afro-Asiatic and Nostratic, in order to find the primary and fundamental meaning of this root.

This research showed that the root s-r-f in its origin has two separate roots and origins, which both have different verbal forms and different primary meanings.

The first root, with the verbal form $\hat{S}RB$ (to drink), belongs to the ancient Nostratic period, and its original meaning was "to drink". Then, upon entering the Afro-Asian and Semitic area,

Abdal (b > p/f) first occurred in this root and the root found another form such as SRP or SRF. With this explanation, SRF in this sense (to eat) does not have the F phoneme in its original form, but this phoneme was originally B. Also, its meaning has evolved and been developed and has found other meanings such as various eating situations (swallowing, etc.) and consumption. In the Arabic language, in addition to preserving the form of "drinking", this root has also produced the forms of "s-r-f" and "s-r-b", the former of which has the meaning of consuming and the latter of which has the secondary meaning of eating.

As for the second root, with the verbal form SRF (s-r-f), belongs to the Afro-Asiatic period and its primary meaning was "heat". The F phoneme in this root of s-r-f is an original and ancient phoneme and is not abdulated. Upon entering the Semitic area, this root has found the meaning of "burning" and in Semitic languages, it has also found the meaning of "destroying". In the Arabic language, it has taken the meaning of "greed and excitement" from the meaning of burning.

In the Arabic language, a concept called "extravagance" has emerged, which is the result of a semantic combination between the two mentioned roots. In the Syriac language, we also see the formation of such a unified concept (Form Tafa'īl: رَفَّ). This means that in the concept of extravagance, there is both the meaning of "eating/consuming", and the meaning of "greed and excitement" as well as the meaning of "destruction".

Therefore, the semantic components of extravagance can be listed as follows:

1. A kind of eating and swallowing (unpleasant and undesirable).
2. To consume.
3. Greed, haste, and excitement.

In fact, extravagance is a type of "unpleasant

eating or consumption" which has two aspects and two reasons for being unpleasant and undesirable; First, the "psychological" aspect and second, its "teleological" aspect. From a psychological and internal point of view, extravagance is a type of consumption with "greed and craving" that causes the consumption of food and drink more than the body needs, or the consumption of property and other goods, more than the normal human needs. The existence of greed while consuming something causes an extreme behavior in a person and causes a lot of damage to him.

From the ultimate and external aspect, extravagance is a type of consumption that leads to the destruction of the consuming goods. Because wasteful, extreme, and out-of-frame consumption quickly destroy existing resources and wealth and destroy the opportunity to recover and renew those resources. If extravagance spreads as a culture and a class called "*musrifīn*" is formed in society, then food resources and other assets will be wasted by this group and others will be deprived of it.

In addition, it should be noted that in the era of revelation of the Holy Qur'an, the Arabian Peninsula was a dry and barren region and had very limited water and food resources. On the other hand, the economy of the peninsula in the era of decline was not very strong and one cannot expect abundance of property and goods in that society. So, forming the culture of "extravagance" and the emergence of an economic class called "*musrifūn*" in that society, could be much more dangerous and deadly than anything, which would quickly lead to a shortage of food and goods, prevalence of poverty and hunger, disruption of the balance of society, and economic and social collapse. That is why we see that the Holy Qur'an strongly opposes the culture of extravagance and the spendthrift class.

2-2. Extravagance in constructionist semantic studies

As seen, the root s-r-f has a long history in Semitic languages and contains two important semantic components: 1) to consume excessively out of custom, 2) a mental state indicating haste, greed, and excitement. These two important semantic components can also be found in the Holy Qur'an. In the following, by examining the uses of this root in the Holy Qur'an with the method of structural semantics, we will see that the same two semantic components are taken from the syntagmatic and paradigmatic relations of this word. Something that has not been considered until now in previous researches.

1. A special mental state indicating greed and excitement that leads to certain behaviors:

One of the very important semantic components and the basis for extravagance is the special mental state in people, which leads to emotional behaviors. As a result, some behaviors of people may appear excessively or some behavior is done involuntarily and aimlessly, and so on. One of the examples of this usage is extravagance in murder. The owner of blood should not behave emotionally and get out of balance and the normal custom of revenge.

From the opposite paradigmatic relation of extravagance and sin, according to the meaning of *zanb*, which indicates lack of work, the meaning of emotional and greedy behavior can be taken from extravagance. Its syntagmatic relation with *bidāran* (meaning haste in this word) also strengthens the component of speed, which is part of the emotional behavior.

If a person has an eye towards other people's good property and replaces it with his own, or someone who is greedy for other people's property and seizes it due to cruelty and injustice, it means that such behavior arises from a mental state of greed and lust, the result

of which is manifested in an obscene and extravagant behavior.

2. A type of inappropriate consumption (arising from the occurrence of the above mental state in the field of property consumption):

The semantic field of consumption in the Holy Qur'an has a wide scope, which includes terms indicating the types and states of desirable or undesirable consumption. Extravagance is considered one of the unpleasant types of consumption, which is used in the two areas of consumption of receiving and consumption of giving. The former means a person uses the goods for his own benefit, and the latter means a person gives his goods to others; Extravagance is used in both spheres and it tells about their distasteful type.

In the field of receiving extravagance, it is possible to understand the meaning of a distasteful type of consumption from establishing the paradigmatic relation of extravagance with taking adornment, intelligence and drinking. In the field of giving extravagance, establishing its paradigmatic relation with *Qatar, infāq, ītā' haq/property* and its syntagmatic relation with *tabdhūr*, is also indicative of the fact that extravagance also happens in the area of giving and God Almighty has forbidden it.

3. Conclusion

One of the misconceptions that comes to mind when examining interpretive sources is the mere materiality of extravagance; That is, the discourse created by interpretive works has created the perception among ordinary people that extravagance has only a material aspect, that is, excessiveness in doing material things. In some cases, this attitude of the commentators made them difficult to the extent that they were forced to consider the Qur'anic expressions as virtual and so interpret them in *ta'wīl*.

The study of the meaning of this word in the

Holy Qur'an proves that the preconceived notion of extravagance, which equates it to excessive consumption and in some cases leads to justify it, was incomplete. Based on the etymological and semantic data in the Holy Qur'an, another semantic component is used under the article of extravagance, which is equal to a mental state arising from greed, craving, and excitement and leads to the emergence of some unusual behaviors. Those who are interested more in this topic can refer to two other studies of the authors.

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