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Israf's Prohibition in QS. al-A'raf : 31 (Abdullah Saeed's Contextual Approach)

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Abstract

This article discusses *Israf's* behavior that occurs today. One form of *Israf* is a hedonistic lifestyle that aims at personal satisfaction to enjoy worldly life excessively. To satisfy their desires, they always keep up with the times, spending money and time on fun, which can lead to debt and even depression. Allah reminds humans that the primary purpose of life is to prepare for the future by serving and believing in Him, doing good deeds, and living an ethical and moral life. If not responded to wisely, the developments that occur in this modern era will only plunge people into negative things that can endanger themselves and others. This article uses a qualitative method in the form of library research, which took data from several book sources, tafsir books, and Arabic dictionaries to analyze the meaning of *Israf* in QS. al-A'raf verse 31 using Abdullah Saeed's contextual interpretation approach. The result is that *Israf* behavior can be seen based on context. It is not only limited to lifestyle activities that use excessive wealth but also religious fanaticism, high ambition to achieve power, and wasting time on unproductive things, so it is insensitive to conditions in the surrounding community environment.

Israf, QS. al-A'raf : 31, Contextual Approach, Abdullah Saeed

Abstrak

Artikel ini membahas tentang perilaku *Israf* yang terjadi di zaman sekarang. Salah satu bentuk dari *Israf* adalah gaya hidup hedonisme yang bertujuan kepada kepuasan pribadi untuk menikmati kehidupan duniawi secara berlebihan. Dalam rangka memuaskan keinginannya, mereka selalu mengikuti perkembangan zaman, menghabiskan uang dan waktu untuk bersenang-senang yang bisa berujung pada hutang dan bahkan depresi. Allah mengingatkan kepada manusia bahwa tujuan utama hidup ini adalah untuk mempersiapkan masa depan dengan mengabdikan dan beriman kepada-Nya, berbuat baik, dan menjalani kehidupan yang beretika dan bermoral. Perkembangan yang terjadi di era modern ini, jika tidak disikapi dengan bijak hanya akan menjerumuskan manusia ke dalam hal-hal negatif yang dapat membahayakan diri sendiri maupun orang lain. Artikel ini menggunakan metode kualitatif, bersifat studi kepustakaan (*library research*) yang mengambil data dari beberapa sumber buku, kitab-kitab tafsir dan kamus bahasa Arab. Adapun analisis makna *Israf* pada QS. al-A'raf ayat 31 dengan menggunakan pendekatan tafsir kontekstual Abdullah Saeed. Hasilnya adalah bahwa perilaku *Israf* dapat dilihat dari berbagai konteks, tidak hanya terbatas pada aktivitas gaya hidup yang menggunakan harta secara berlebihan, namun juga fanatik dalam beragama, ambisi yang tinggi untuk meraih kekuasaan, membuang-buang waktu untuk hal yang tidak produktif, sehingga tidak peka terhadap kondisi lingkungan masyarakat di sekitarnya.

Kata Kunci: *Israf*, QS. al-A'raf : 31, Contextual Approach, Abdullah Saeed

INTRODUCTION

When returning to the history of Islam, the Qur'an provides examples of people who lived richly and luxuriously, namely Qarun and Prophet Sulayman a.s. Qarun was one of the wealthiest people in Egypt from the descendants of the Children of Israel. The Qur'an states that having only the key to its Storehouse to account for Qarun's wealth is overwhelming and challenging (Abdullah, 2018, p. 77). Qarun came out with treasures such as clothes, vehicles, and servants. His wealth made him proud and even ungrateful. It was his arrogance and unbelief that destroyed him. The fall and destruction of Qarun are a warning to those around him and those who envy him (Ad-Dimasyqi, 1997, pp. 202–204). Then, the second was Solomon. a.s. Allah blessed him with all the pleasures, ranging from the glorious throne and the ability to communicate with animals to have the power to subdue the jinn and animals as soldiers of his army (Syahputra, 2019, p. 86). Solomon is neither arrogant nor unjust. The power and glory brought him closer to Allah, who gave him all this greatness and power. Solomon was thank to Allah for everything he has given him and ask Allah to make it easy for her to do the right thing (Aufal & Prameswari, 2016, p. 427).

The facts about Indonesian people today, especially those who live in big cities, have a harmful hedonistic lifestyle because they only care about the worldly satisfaction of each person (Wibawanto, 2016, pp. 62–63). The lifestyle aims only to seek the pleasure of life alone, feel the joy of life, have the ambition to buy something at a high price, and so on (Trimartati, 2014, p. 21). Most people have this lifestyle because they can consume something in excess without considering the aspects of life that are more important for themselves to achieve pleasure (Rahmat et al., 2020, pp. 41–42). A Muslim can also have a hedonistic lifestyle when in his life, he only aims to follow his desires and ambitions to complete the desired pleasure so that he can feel it directly in the world (Ismail, 2019, p. 198). Allah reminds people that the primary purpose of this life is to prepare for the future by serving him, believing in him, doing good, and living an ethical and moral life. It is undeniable that all the developments that occur in this modern era, if not handled wisely, will only plunge humans into negative things that can harm themselves and others (Ngulwiyah et al., 2021, p. 70). But, now the question is whether *Israf* has only been understood as an excessive activity involving the use of wealth or whether it covers all aspects of life that, if done excessively, will cause great harm. In this discussion, the author wants to discuss one of the verses that discusses the Prohibition of excessive life, namely QS. al-A'raf: 31.

Previously, Abdullah Saeed's contextual interpretation approach, widely recognized and respected in the academic community, has been a significant tool in several studies. First, the article "The Meaning of *Fata* In Al-Qur'an: Contextual Approach of Abdullah Saeed" by Agusti Sukma Wati and colleagues used this approach to analyze the repetition of the word "*Fata*" in the Quran. The findings, which have been accepted, revealed that "*Fata*" refers to 'young man/woman,' with 'Young women' denoting those who have the right to marry on certain conditions, and 'young men' representing those who are steadfast in their faith and brave in the face of temptation. In contrast, young men refer to men who are firm in temptation, brave to fight evil, and tenacious in their faith and confidence (Wati et al., 2022).

Second, Firdaus Dahlan and friends wrote an article entitled "Understanding QS. al-A'raf verse 56 Regarding Land Grabbing: Study of Contextual Interpretation According to Abdullah Saeed's Approach." In QS. A'raf verse 56, if seen from Abdullah Saeed's Hierarchy of Values concept, this verse is included in Instructional Values whose impact will have two meanings:

universal meaning and special meaning. The result is that the universal meaning of verse 56 of QS Al A'raf is not to interfere with collective rights that could harm anyone. The special value of this verse, which has practical implications for our understanding of land control, is the prohibition of land control because it is closer to indications of land confiscation, which reduces access and movement of local communities who may have felt marginalized and did not have the strength to fight back or even just protest (Dahlan et al., 2024).

Then, there are several previous studies that have discussed *Israf*. First, Jinani Firdausiyah, in her undergraduate thesis work entitled "*Israf* in the Perspective of the Al-Qur'an (Thematic Interpretive Study)." The result is that *Israf* consists of various meanings, including meaning disobedience and violating God's law, exceeding the limits of human nature, shirk, and excessive in terms of wealth. The forms of manifestation of *Israf* in the modern era that occur in society are *Israf* in excessive and excessive use of water, forcing oneself to spend all one's wealth, competing to follow trends, the need to use clothes, *Israf* regarding food consumption and drinking, *Israf* in spending one's wealth, *Israf* in excessive use of gadgets and also *Israf* in speaking (Firdausiyah, 2023). Second, Kurniadi Adi et al., in their article entitled "Hedonistic Behavior in the Qur'an: Study of Term al-*Israf* verse 31." The results of the article show that Islam prohibits excessive actions, whether in spending wealth for consumption or for certain purposes. which is considered inappropriate and out of place and is included in Satan's actions. The difference between the research above and the article the author wrote is that the author used Abdullah Saeed's contextual interpretation approach, a significant and insightful method, to examine the meaning of the term *Israf* in QS. al-A'raf verse 31 (Adi et al., 2023).

The purpose of writing this article is to show that *Israf* behavior is not just about excessive use of wealth, but also includes all aspects of life which, if done excessively, are included in *Israf* actions which will have a big detrimental impact on life. human. This article, a comprehensive exploration, consists of a discussion covering Abdullah Saeed's biography, Contextual Interpretation Method by Abdullah Saeed, Application of Method to QS. al-A'raf verse 31, and conclusion.

METHOD

In researching this article, the author used a qualitative approach with the type of library study research, namely conducting research by searching books or articles and related documents. To get a conclusion to the discussion above, the data analysis technique used in this article is descriptive analysis. As for data collection, the author uses a library study technique, namely, taking and collecting several references related to the discussion. The main reference material or primary source is Abdullah Saeed's book, *Interpreting the Qur'an: Towards a Contemporary Approach*, and several other books, such as *Reading the Qur'an in the Twenty-First Century*. Secondary sources are books, articles, tafsir books, and Arabic dictionaries. The discussion regarding the meaning of *Israf* in QS. al-A'raf verse 31 was analyzed using Abdullah Saeed's contextual interpretation approach.

RESULTS

Meaning of Hedonistic Lifestyle

Linguistically, Hedonism has its roots in Greek, namely the word "*hedone*" which refers to pleasure, or a view of life which expresses that happiness is obtained by pursuing personal pleasure as much as possible and avoiding painful experiences. This lifestyle pattern can be alluring, emphasizing pleasure, self-recognition, and a modern, luxurious appearance (Surayya & Mulizar, 2023, p. 237). Individuals who follow this lifestyle tend to make pleasure their main priority or goal, often without considering the consequences or wiser considerations, and tend to never feeling satisfied and always wanting more. They will always try to find ways to fulfill their personal desires, such as by sacrificing financial aspects, which can lead to debt and even depression. Individual factors that influence this lifestyle pattern include ignorance, lack of religious knowledge, and various economic and social factors, including social environment, social status, and social image (Hujaimah et al., 2023, p. 84).

The characteristics of people who have a hedonistic lifestyle are that they want a luxurious life in every way, making it the main priority in their life, and are often selective in choosing friends. This selectivity can lead to social isolation, as they avoid friends who are deemed not to be of any benefit to them, only want to hang out with individuals who are at their level, and do not have clear priorities in shopping. No matter whether something is really needed or important, they will immediately try to fulfill their desires. Then they tend to become anti-social and stay away from religious practices, become less concerned with social interactions and tend to separate themselves from religious aspects (Surayya & Mulizar, 2023, p. 238). Islam itself prohibits its followers from living excessively, but Islam teaches them to live proportionally. An excessive lifestyle leads to consumptive behavior, namely consumption that exceeds the limits of current financial capabilities. Nowadays, shopping is no longer based on needs and considerations but on desires and desires (Afrina & Achiria, 2018, p. 24).

Biography of Abdullah Saeed and his thoughts

Abdullah Saeed is an Omani Muslim and academic born in the Maldives on September 25, 1964. His intellectual career began in 1977 when Saeed left the Maldives to study in Saudi Arabia. He earned a bachelor's degree in Islamic Studies at the University of Saudi Arabia in Medina in 1986. After completing his education in Medina, Saeed studied for a master's degree in Australian Applied Linguistics and completed a doctoral program at the University of Melbourne, Australia, in 1992. Saeed joined the Association of Asian Languages and Anthropology as a junior lecturer at the same university and, three years later, became a senior lecturer at the University of Melbourne in 1996. In 2000, Saeed joined as a member of the associate professor and earned the title of Professor in Arabic Studies and Islamic Studies in 2003 (Barsihannor et al., 2023, pp. 124–125).

Since 1997, Saeed has contributed much to the intellectual world as an academic with several scholarly works. In his article "*Ijtihād and Innovation in Neo-modernist Islamic Thought in Indonesia*", "*Islam and Christian–Muslim Relations* (1997). Saeed wrote another article titled "*Rethinking Citizenship Rights of Non-Muslims in an Islamic State: Rachid al-Ghannushi's Contribution to the Evolving Debate*" in 1999. Later, Saeed also wrote two articles that were published in two chapters titled "*Muslim communities in Australia*." The first was "*Searching for Identity: Muslims in Australia*" (1999), co-authored by Shahram Akbarzadeh. Second, the writing on the introduction of the book entitled "*Muslim Communities in Australia*" (2001). Saeed published "*The Charge of Distortion of Jewish and Christian Scriptures in the journal The Muslim*

World" (2002) (Barsihannor et al., 2023, p. 125). Abdullah Saeed also has many books in Islamic studies, covering various fields such as the Quran, Hadith, jurisprudence, and even politics to social humanity. His works include *Interpreting the Quran: Towards a Contemporary Approach* (2006), *Islamic Banking and Interest: a Study of the Prohibition of Riba and its Contemporary Interpretation* (1997), *the Qur'an: an Introduction* (2008), *Islamic Political Thought and Governance: Critical Concepts in Political Science* (2010), and many others (Anwar et al., 2023, pp. 96–97)

Abdullah Saeed's Contextual Approach

Abdullah Saeed's approach to interpretation stands out for its unique perspective. He introduces the contextualist approach, a method that situates the original message of the Qur'an within a comprehensive framework encompassing social, political, cultural, economic, and intellectual aspects. Unlike traditional interpretations, this approach is more adaptable, acknowledging past interpretations while considering evolving conditions (Saeed, 2014, p. i). It involves reading the Qur'an in light of its historical context and subsequent interpretations. Saeed aimed to grasp the essence and intent of the Qur'an, thereby underscoring its enduring relevance and expanding on its contemporary teachings (Saeed, 2014, p. 3).

Interpreting the Qur'an by Saeed's is not only a product of his insights but also a culmination of the ideas of other scholars. He acknowledges the influence of Fazlur Rahman, who laid the groundwork for the contextual approach. Saeed also draws inspiration from Ghulam Ahmad Parvez, who advocated a return to the principles of the Qur'an and incorporates the ideas of Mohammed Arkoun, Farid Esack, and Khaled Abou El Fadl. These diverse influences shaped Saeed's theory of contextual interpretation, enriching it with various perspectives (Anwar et al., 2023, p. 97). While both Saeed and Rahman advocate for a contextual approach, they differ in their interpretations. Rahman rejects the traditional approach, offering a holistic methodology that views the Qur'an as a unified whole, taking into account the Arab society's background and culture at the time of revelation (Al-Ayyubi, 2023, p. 65). In contrast, Saeed's methodology is based on textual interpretation models, which he believes have overlooked the context of both revelation and interpretation. Saeed's model, therefore, is more sensitive to context, a characteristic that is evident in his theoretical foundations and epistemological principles (Al-Ayyubi, 2023, p. 65).

According to Saeed, much of the Qur'anic scholarship today bases itself on the textualist methodology, which also largely dominated the commentaries of the pre-modern period. Textualist thinkers rely on the theory of referential meaning to interpret the Qur'an, as well as many describing aspects of linguistics rather than social or historical analysis. Textualist groups believe that the language of the Qur'an has concrete and unchanging references. The meaning of the Qur'an since the revelation is still applicable to the contemporary context because the meaning of the Qur'an is static, and Muslims must adopt that meaning (Saeed, 2016, p. 318). The contextualist group has a more nuanced approach to the search for 'meaning' in the text of the Qur'an. A common characteristic of contextualist thinkers is the argument about the meaning of the Qur'an (or Hadith) verses that they cannot know. In this sense, the meaning will constantly evolve and depend on the text's socio-historical aspects and cultural and linguistic context. This approach to interpretation allows one to consider the context of each word and reach an

understanding that one believes is more relevant to the interpretation situation (Saeed, 2016, p. 319).

Saeed classifies the types of texts in the Qur'an according to their content into four, namely: theological verses, historically oriented narrative verses, parable verses, and ethical-legal verses, which, according to Saeed, receive more attention in interpretation, because according to Saeed the verse is the least prepared when faced with reality, and is the verse that fills the daily life of most Muslims. Therefore, it is necessary to reinterpret these verses by current conditions (Saeed, 2006, pp. 90–91). The contextualist approach pioneered by Abdullah Saeed can be applied to some problematic ethical-legal passages in contemporary contexts, especially when taken literally. The interpretation of texts related to these matters can be a difficult challenge for Muslims today if they do not consider the context of revelation and the context of the present. Quoting the opinion of Soroush, Saeed stated that Muslims today should recognize the historicity of the revelation of the Quran. With this, they will find it easier to gain an understanding of the relevant religion or to determine which teachings have the potential to be changed in today's world (Saeed & Akbar, 2021, p. 4).

Then, the Qur'an includes changeable and immutable teachings that must be distinguished from each other. This is especially important in the modern period, where some of the laws of the text contrast sharply with contemporary norms and values, such as those related to specific human rights. Establishing a close relationship between revelation and its original context paves the way for an interpretation of Qur'anic texts that is responsive to changing circumstances. A researcher must pay attention to several principles before applying Abdullah Saeed's contextual method.

1. Recognition of the complexity of a meaning. According to Saeed, a word in a language is complex because of its application in everyday life. Various word forms cannot be treated equally in understanding them. In addition, one must adjust to the mental state of the revelation recipient and the development of the language and culture of the people in order to capture the essence of the meaning (Saeed, 2006, pp. 106–107).
2. Reinforce the concept of 'subjectivity-objectivity' in limiting the text's meaning. Saeed asserts that although he is of the view that Saeed has constructed an argument for the impossibility of total objectivity in interpretation, that buksn means that he believes in subjectivity and absolute relativity. According to Saeed, interpretation has rules that limit the determination of meaning. These are the Prophet, the context in which the text was born, the role of the interpreter, the nature of the text, and the cultural context (Saeed, 2006, p. 107).
3. Elucidate the concept of 'ethical-legal verses' as a language discourse born in a specific context. According to Saeed, the textualists and classical mufassir only treated the Qur'an as a study of language, not as a discourse or discourse. The proof is seen from the classical books of tafsir that emphasize grammatical meaning only, whereas the Qur'an was revealed as a living phenomenon, reading, and discourse. This means that a balance is needed in positioning the Qur'an as a text and discourse (Saeed, 2006, p. 107).
4. Tracing the literal meaning of the text as the first step of interpretation because knowing the origin and applicative form of the word in the life of early Islamic Society (the period of the

descent of Revelation) will provide an easy way to trace the meaning of the word so that the interpreter does not think imaginatively (Saeed, 2006, p. 114).

5. Understanding the socio-historical context. The Qur'an was revealed at that time, as well as the civilization of the Arabs. Interpreting it requires understanding the socio-historical context in which the Quran was revealed, such as *The Life Of The Prophet Muhammad*, in detail, as well as the social conditions, economic, political, legal, and values prevailing in the Arab region. Saeed also advocated the socio-cultural life of the Hejaz people, which at that time was very diverse. This attention and knowledge, according to Saeed, is beneficial in finding the relationship of the Qur'an with the environment in which it was revealed (Saeed, 2006, pp. 115–117).

Saeed's formulation of the eticho-legal hierarchy, a significant contribution to the theory of double movement by Fazlur Rahman, holds particular relevance in our present context. Understanding the hierarchy of values, with its insights into each value's urgency, complexity, and ambiguity, is invaluable for comprehending and applying the values enshrined in the Qur'an. Saeed's identification of the hierarchy of the eticho-legal verses is as follows:

1. **Mandatory Values (Obligator Values).** These values are related to verses that are obligatory, permanent, and unchangeable. For example, the verses of faith, worship, halal, and haram laws that are expressly mentioned in the Qur'an are all obligatory (fixed) and universal.
2. **Fundamental Values.** Saeed underscores the importance of these values in the Qur'an, as they receive repeated emphasis and are accompanied by solid textual evidence. According to Saeed, these verses form the bedrock of the Qur'an's teachings, emphasizing fundamental human values such as Justice.
3. **Protectional Values.** These protective values are those that provide support and legitimacy to fundamental values. Their function is to maintain the continuity of fundamental values. The strength of the protection value is derived from textual evidence, which is also derived from the fundamental value of the Universal properties, which are still valid on the value of protection.
4. **Implementation Values,** which are actions to enforce protective values. For example, regarding the Prohibition of stealing, certain sanctions will be applied as a form of Justice when people are caught stealing. According to Saeed, the implementation value is not universally applicable because many things must be considered, such as differences in legal illat, socio-cultural location, historical facts, and so on, which resulted in a condition where the law became an "exception" from the original law (literal meaning of the text) for some reason.
5. **Instructional Values** are values related to actions prescribed by the Qur'an to address specific issues. Saeed points out that these verses are the most numerous and diverse, making them the most challenging to interpret. To determine whether these values are universal or specific to the Prophet's time, Saeed suggests considering their frequency in the Qur'an, their emphasis on the Prophet's preaching, and their relevance to universal human conditions. In other words, can consider a value universal if it can apply at any time, in any place, and under any circumstances, not just during the Prophet's era (Saeed, 2006, pp. 132–137).

There are four contextual stages of Abdullah Saeed. In stages I and II, an interpreter must be able to "dive" into various aspects of contextualization contained in the period of Revelation. During stages III and IV, the interpreter must understand the context in the first motion and then draw to the context that occurs at this time. The steps of contextual interpretation of Saeed are explained as follows (Saeed, 2017, pp. 296–299):

1. Stage 1 (Encounter with the World of Text). The first step is to meet the mufassir with the world of text. At this stage, the mufassir needs to pay close and thorough attention to the scope of the world of the Qur'an, and the mufassir must be aware of the cause of the relationship of context to the formation of the text.
2. Stage 2 (Critical Analysis) is the step of finding the meaning of the text from the perspective of the Qur'an itself. This stage of finding meaning is done by linguistic analysis, by looking for the meaning of the text in terms of phrases, syntax, grammar, and qira'ah contained in the text. Then, analyze the literary context to determine the meaning of the text message is appropriate as its function in a particular part of the letter, identify the text adapts to its target (circumcision), analyze the text by associating it with other texts that are interconnected, and identify texts that have cohesiveness will be the content of the text, through consideration of the chronological descent of the verse.
3. Stage 3 (Meaning for the First recipient) is the step of seeking to understand the text from the point of view of the first recipient (first recipient). Reconstruction of the context of asbab Al-nuzul is carried out at this stage to obtain the socio-historical context of the verse (culture, norm values, points of view, beliefs, and so on). It is studied from various aspects, namely the nature of the message of the text (legal, theological, ethical), tracing the main and specific message that is the focus of the content of a verse (universal-temporal), determining the hierarchy of values based on the purpose of the message in the verse, adding documentation about the verse in the situation of the first recipient's radiation.
4. Stage 4 (Meaning for the Present). The final stage of Abdullah Saeed's theory of contextual interpretation is to adopt the significance of the Qur'anic text according to the present context. The application of contextual theory Abdullah Saeed takes into account several things, namely: determining the needs of problems in the present that have a relationship with the message of the Qur'an interpreted, paying attention to the social, cultural, economic, and political context relevant to the text of the Qur'an is interpreted, assess the values and certain institutions related to the practical steps, as well as practiced by the situation of the first receiver with the current context. After the study of the similarities and differences that have to do and the evaluation of the universality of the spirit conveyed by the verses of the Qur'an.

Interpretation of *Israfa* in QS. al-A'raf: 31 (Contextual Approach of Abdullah Saeed)

Stage 1 (Encounter with the World of The Text)

The first step is meeting the mufassir with the text. At this stage, the mufassir needs to pay attention in detail and thoroughly to the scope of the Qur'an's world text. The socio-historical context of the Qur'an in the pre-Islamic and early Islamic periods must be distinct. Understanding this will help the present mufassir understand the relationship between the revelation of the Qur'an and the environment in which it was revealed (Saeed, 2017, pp. 231–233).

The socio-historical context is more focused on the Jahiliyyah era. Before the advent of Islam, the primary economic source of income for Arabs was trade and business. The Arabs of the time of Jahiliyyah were well-known for their business and trade. Trade became the flesh and blood of the Quraysh, who traveled on business to Yemen in the winter and to the Levant in the summer. The Arab economy in Yemen, a fertile country, especially around the Ma'rib dam, developed rapidly. Agriculture and industry are growing, such as the cotton cloth industry and weaponry in the form of swords, spears, and armor. But they did not give thanks and turned away from God. Allah destroyed the dam of Ma'rib (Tarigan et al., 2023, p. 12828). Jahiliyyah Arabs have several positive qualities and advantages. He is generous, brave, loyal, friendly, simple, and freedom-loving; his memory is strong and good at poetry. However, it is all unable to display the high morality of Arab society in the era of Jahiliyyah caused by polytheism, disbelief, injustice, evil, and fanaticism of the tribes to justify all means. They are not ignorant in the sense of illiteracy and do not know knowledge at all, but they do not know the truth and the source of truth and do not know the God they should worship (Tarigan et al., 2023, p. 12829). Then, the arrival of the Prophet Muhammad (peace be upon him), who brought the treatise, was very shaky and threatened the lives of the Quraysh, especially in economic joints because they liked to live lasciviously and spree with all its ferocity (Noor, 2014, pp. 38–39). The Qur'an accepts, rejects, or adapts Arabic pre-Islamic practices, explaining that monotheism is a new principle (Saeed, 2016, p. 19).

When pre-Islamic Arabic customs were in conflict with Islam, the Qur'an either expressly rejected or made changes to those that were indeed in conflict without discarding those customs (Saeed, 2017, p. 235). An example is the disadvantaged position of women in Arab society. The structure of society places women in a shallow position, even countless as reasonable human beings. It is considered identical to commodity goods. Women are lawful concubines of a ruler, and they are easy to marry and divorce. When their females are menstruating, they are not allowed to sleep in the same house with their families and must sleep in a cage at the back of the house. Burial of girls alive for fear of disgrace and killing children because of prejudice will cause poverty (Tarigan et al., 2023, p. 12829). The presence of the Qur'an elevates the position of women in society as a whole, protects their interests, and rejects firmly against a society that is not happy over the birth of girls. The Qur'an also forbade female infanticide, a practice that existed at that time (Saeed, 2016, p. 21).

Then some other bad traditions of the Arab community of Jahiliyyah, such as gambling, drinking wine (khamr), and sprees that became a tradition among merchants, rich people, dignitaries, poets, and writers in urban areas, tabarruj (preening) that women used to do and go out of the house while showing her beauty, walk amid men with a wave, so that people praise her, men who take women as concubines, or vice versa, then have sexual relations in secret and others (Tarigan et al., 2023, p. 12829). When the Prophet Muhammad came to the people of Jahiliyyah to preach, they rejected the Prophet's preaching because they considered it a heresy and could harm the interests of the economic activities of the Quraysh. To hinder the preaching of the Prophet, they not only mocked and insulted but also accompanied by acts of violence (Hitti, 2013, p. 142).

Stage 2 (Critical Analysis)

يَبْنَىْ اَدَمَ خُدُوْا زَيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ؕ

“O children of Adam! Wear beautiful clothing at every mosque, and eat and drink, but do not overdo it. Indeed, he does not like the extravagant.” (QS. al-A'raf [7] : 31).

Israf comes from the word *sarafa*, which means excess in all the deeds done by humans. Excess often occurs in the issue of infaq and giving sustenance (Al-Ashfahani, 2017, pp. 224–225). In the book of al-Mu'jam mufahras li Alfaz al-Qur'an, the word *Israf* (إسراف) is mentioned 23 times in 17 different suras in the Qur'an and its various derivatives in the form of *Fi'il madhi* (2 times), *Fi'il mudhari* (2 times), *Fi'il amr* (2 times), *Fi'il naby* (2 times), *isim mashdar* (2 times) and *isim fa'il* (15 times). On QS. al-A'raf : 31, some in the form of the main nahi wala tusrifu (وَلَا تُسْرِفُوْا) (Al-Baqi, 1992, pp. 349–350).

Israf is the excessive or excessive use of assets. It also means to spend one's wealth on something other than obedience to God or something that makes one heedless of obedience to God. *Israf* is the opposite of the word *qashdu*, namely being economical (Ibnu Manzbur, 1960, p. 1996). *Israf*, in *al-Munawwir*'s dictionary, means waste, wasting wealth, or spending wealth beyond limits (Munawwir, 1997, p. 628). So, in terms of *Israf*, it means carrying out an action that exceeds the actual limits or standards; it is a form of action that is futile, excessive, and outside reasonable limits, both in quality and quantity. Knowing that *Israf*lafadz is sometimes used in food and drink, making donations, and killing matters. Sometimes, the term *Israf* refers to unbelievers, and some do not, depending on the context of the verse containing the term *Israf* (Suhartawan, 2021, p. 59). Muslims often pray to be kept away from excessive attitudes as in the verse QS. Ali Imran verse 147 follows:

وَمَا كَانَ قَوْلُهُمْ اِلَّا اَنْ قَالُوْا رَبَّنَا اغْفِرْ لَنَا ذُنُوْبَنَا وَاِسْرَافَنَا فِيْٓ اَمْرِنَا وَثَبِّتْ اَقْدَامَنَا وَاَنْصُرْنَا عَلٰى الْقَوْمِ الْكَافِرِيْنَ

And their speech is nothing but a prayer: "Our Lord, forgive us our sins and our excessive actions (in) our affairs and establish our case, and help us against the unbelievers." (QS. Ali 'Imran [3] : 147)

In the hadith, The Prophet also forbade his people to be excessive in everything, both worldly matters and when going to worship, as in the following Hadith of Ibn Majah :

عَنْ فَتَادَةَ عَنْ عَمْرِو بْنِ شَعْبَةَ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا وَاشْرَبُوا وَتَصَدَّقُوا وَابْسُوا مَا لَمْ يُخَالِطَهُ إِسْرَافٌ أَوْ مَخِيلَةٌ

From 'Amru bin Syu'aib from his father from his grandfather he said, "The Messenger of Allah sallallahu 'alaihi wasallam said: "Eat and drink, give alms and dress without excess or arrogance." (H.R. Ibnu Majah no. 3595) (Ensiklopedi Kitab 9 Imam Hadis – Lidwa Pustaka i-Software, n.d.).

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ السَّرْفِ أَنْ تَأْكُلَ كُلَّ مَا اسْتَهَيْتَ

From Anas bin Malik he said," the Prophet sallallaahu 'alaibi Wasallam said:" including extravagance is that you eat everything, you want." (H.R. Ibnu Majah no. 3343) (Ensiklopedi Kitab 9 Imam Hadis – Lidwa Pustaka i-Software, n.d.).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَا هَذَا السَّرْفُ فَقَالَ أَبِي
الْوَضُوءُ إِسْرَافٌ قَالَ نَعَمْ وَإِنْ كُنْتَ عَلَى نَهْرٍ جَارٍ

From Abdullah bin 'Amru said; "The Prophet sallallaahu 'alaibi wasallam passed by Sa'd who was performing ablution, then he said: "Why exaggerate! " Sa'd said; "Is there any excess in ablution?" He answered: "Yes, even though you are in a flowing river." (H.R. Ibnu Majah no. 419) (Ensiklopedi Kitab 9 Imam Hadis – Lidwa Pustaka i-Software, n.d.).

According to the interpretation of al-Qurtubi, this verse (QS. al-A'raf : 31) explains that Allah makes it lawful to eat and drink as long as it is not excessive. Food and drink are suitable for the needs of all and can relieve hunger and thirst. Things like this, according to Shari'a, and logic is highly recommended because it can maintain the health of the soul and senses. Therefore, the Shari'a forbids overeating because it can weaken the body, kill the soul, and relax the spirit of worship (Al-Qurthubi, 2007, p. 456).

Asy-Syaukani explained that Allah ordered his servants to eat and drink and forbade them from overdoing it. Then there is no asceticism in terms of food and drink, let alone abandon it altogether because it can kill you. In the meantime, the person who suffocates eating and drinking will weaken his body so that the consequences will undermine him in carrying out the obedience that is required of him or the effort of him. He who spends too much of his wealth on things that do not except by fools and wasteful people also means to disobey what Allah has prescribed for his servants. He who forbids what is lawful or makes lawful what is unlawful is one of those who are excessive and out of the middle class. Among the attitudes of *Isra'f* is to eat not out of necessity and done at a time of satiety (asy-Syaukani, 2008, p. 55). asy-Sya'rawi explained that eating and drinking are halal because they contain the necessities of life. So, eat and drink according to the needs of life and do not overdo it. Allah has allowed you more and forbidden you less, so do not exceed what has been allowed for you against what Allah has prohibited. This is a waste of the soul. A wasteful person goes beyond the limits (Al-Sya'rawi, 1991, p. 4113).

According to Abdurrahman Nashir as Sa'di, the category of *Isra'f* (excessive) can be seen from several things, namely, adding above the level of ability and excessive eating because if too full can cause negative things to the human body, eating or drinking luxuriously, meaning that in consuming something you should not indulge in lust, accumulate wealth for something that is not too needed. Doing everything excessively, for example, too much sleep, can cause various diseases, mainly laziness, and different harmful effects. Following their desires, humans usually face two problems in life, namely, between needs and needs and wishes. Transgression (excessive) is not approved by Allah SWT, which is undoubtedly an act prohibited by the teachings of Islam (As-Sa'di, 2002, p. 541-542). According to M. Quraish Shihab, this verse is a command to consume food and drinks that are halal, tasty, practical, and nutritious, have a good impact, and are preferred as long as it is not intoxicating and does not interfere with health. Do not be excessive in worship, eating and drinking, or anything else. The final part of this verse is one of the principles laid down by religion regarding health, which is also recognized by scientists regardless of their views on life

or religion. The command to eat and drink, again not excessive, that is, to stay within the limits, is a guide that must adapt to the condition of each person. On that basis, the verse fragment teaches a proportional attitude in eating and drinking (Shihab, 2002, p. 75–76).

Stage 3 (Meaning for the First Recipient)

This step is a step in the search for understanding the text from the point of view of the first recipient related to the asbab Al-nuzul in this verse. And then there is the asbabun nuzul of QS. al-A'raf: 31 when some of the Companions of the Prophet SAW. the intention is to imitate the Al-Hummas group, namely the Quraysh and their descendants who are very passionate about their religious spirit so that they are reluctant to go to Tawaf except for wearing new clothes that have never been used to commit sins and are very strict in choosing food and levels when carrying out the Hajj. The Prophet said, "We are better than that." So, the verse above rebukes and gives guidance on how one should do it (Shihab, 2002, p. 75).

Wahbah az-Zuhaili quoted from another narration that the descent of this verse is related to the jahiliyyah who entered the Grand Mosque and Tawaf naked because, at that time, the clothes that should use Tawaf were the clothes of the Hummas. They stated that there should be no Arabs who Tawaf except using the clothes of Hummas. There are two options: Tawaf in a naked state or Tawaf with his clothes with a note that the clothes are immediately thrown away and not touched by anyone. The habit of the jahiliyyah made them ignorant and misguided until Allah sent the messenger of Allah and revealed this verse. Muezzin Prophet Muhammad made a warning that should not Tawaf in the house naked. Al-Kalbi said, "At the time of Hajj, the jahiliyyah do not eat food, except staple food, and do not eat fat. Thus, they glorify their Hajj. The Muslims said, "O Messenger of Allah, we should do that". Then Allah sent down this verse: eat meat and fat (Az-Zuhaili, 2013a, p. 437).

So, the meaning of *Israf* based on asbabun nuzul in verse 31 above is an exaggeration of religion committed by some people, which is shown by not wanting to take Tawaf except wearing new clothes and glorifying Hajj worship, forgetting the basic needs that are important for humans, namely eating. Muslims want to join this group. God does not like the extravagant. Then, the verses that also speak about the Prohibition of excess life are found in QS. al-Isra' 26-27 and QS. al-Isra': 29 :

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۗ وَكَانَ الشَّيْطَانُ لِرَبِّهِ
كَفُورًا

“Give to the Kinsman his due, and to the needy and to the Wayfarer. Do not waste (your wealth) lavishly. Indeed, the wasteful are Satan’s brothers, and Satan is ungrateful to his Lord.” (QS. al-Isra' [17] : 26-27).

According to some scholars, the revelation of this verse is related to the condition that the Arabs first gathered wealth by plundering and attacking, then used it for pride and boasting. The polytheists of the Quraysh and others used their wealth to dissuade people from converting to Islam, weaken the Muslims, and help their enemies. So let this be a reminder of what they have done (az-Zuhaili, 2013b, p. 77). According to Sayyid Qutb, this verse calls humans to give rights to close relatives, people experiencing poverty, and those on a journey that must be fulfilled by

people who have property by spending. The Qur'an forbids wealth. Quoting the interpretation of Ibn Mas'ud and Ibnu Abbas, the waste of property in question is to spend on something that is not true. Imam Mujahid said, " If a person spends all his wealth on the truth, then he is not wasteful. But he would have done it in vain if he were to spend a single penny on unrighteousness." It is on this basis that those who are wasteful are classified as the brothers of Satan because they spend for falsehood and disobedience (Quthb, 2001, p. 250). Then in the next paragraph discusses the management of property :

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

“Do not let your hands tie around your neck or stretch them out too much, lest you become blameworthy and regretful.” (QS. al-Isra' [17] : 29).

Asbabun Nuzul from this verse was narrated by Sa'id bin Mansur from Sayyar Abul-Hakam; he said: The Prophet (peace and blessings of Allaah be upon him) came with clothes because the Prophet was a person who liked to give and was generous. The Prophet also distributed the clothes to the people. Then came those other than them, and they found that the messenger of Allah (peace and blessings of Allah be upon him). When you have finished distributing the clothes, go down this verse. Ibn Mardawaih and others narrated from Ibn Mas'ud r.a. he said: "A man came to the Prophet. Then he said, ' My mother asked you this and this. The Prophet saw. He said, ' Today we have nothing. The boy said, 'My mother said 'To You,' Give me clothes. The Prophet (peace be upon him) saw. He took off his shirt, gave it to her, and then sat in the house regretfully. Then Allah revealed this verse. Imam as-Suyuthi said that this verse explicitly indicates a Madani verse (Az-Zuhaili, 2013b, pp. 70–71). So, the first verse related to the discussion of *Israf* in this article is QS. al-A'raf verse 31, which came down in Mecca, then QS. Al-Isra: 26,27 and 29, which descended on Medina. This verse is also a verse that has instructional values (instructional values).

This verse is, according to Hamka, a command to humans not to be stingy and wasteful, which will bring loss to themselves. Miser generates hatred of people and self-harm. A wasteful attitude is a sign that the person's life is uncertain, and the wealth obtained is not a blessing. The one who is miserly will be blameworthy in the Association of his life because, unconsciously, he is enslaved by his wealth. People who are careless, wasteful, and like to waste property in an unlocked hand will regret it because the property runs out without careful calculation (Hamka, 1990, p. 4043).

Stage 4 (Meaning for the present)

After examining the various interpretations and socio-historical contexts, we come to the fourth step: contextualizing the meaning of *Israf* in our modern world. Today, we often see the behavior of flexing, a reflection of the hedonistic lifestyle, where goods are consumed not solely for their benefits but to display wealth and class. However, as a conscientious consumer, one should strive to avoid such excess and maintain a balanced consumption pattern, spending only on lawful forms. This aligns with the principles of *Israf* but also leads to more economical and frugal shopping behavior, particularly among those with high religiosity (Fatimah & Putri, 2023, p. 1205). The act of flexing, on the other hand, often leads to extravagant behavior and even debt, which can have detrimental effects on both health and society. By understanding and practicing

Israaf, we can avoid such pitfalls and lead a more balanced and fulfilling life (Fatimah & Putri, 2023, p. 1210).

As in the socio-historical context of the Jahiliyyah community that has been mentioned, usually the activities carried out include spending time playing gambling, spree. Doing something that can consume a lot of time also includes excessive attitudes, such as playing games and forgetting the time to do activities such as worship, studying, and other productive things. Eating in excessive levels or portions and then not balanced with exercise will make the body experience various diseases such as obesity, diabetes, and laziness in carrying out worship. Then, the custom in the next Jahiliyyah period is the habit of women who preen and go out of the house while showing their beauty, then walk amid men with their backs bent so that people praise them. At present, when there is a Muslim woman who works as a model, then she should be able to keep her nakedness in dress or interact with those who are not her mahram, not violate and not contradict all the conditions that have determined by Islamic law, it is permissible to do the job. According to scholars, what is forbidden is to show what a woman should not show to her non-mahram, which may arouse the stimulation of men. There is also an opinion that a woman should stay at home and work is abandoned. It is allowed to leave the house in an emergency, provided there is no excessive display of jewelry (Angraeni & Aisyah, 2023, p. 147).

It's crucial to understand that religious extremes like fanaticism are not recommended. The case of Asbabun Nuzul QS. al-A'raf : 31 illustrates this, as it was revealed in response to people who excessively boasted about their Hajj worship and were overly strict in their food choices. Fanaticism, an intense and often irrational devotion to a particular belief or cause, can lead to biased behavior intended to insult others. However, it's essential to recognize that this behavior stems from individuals, groups, or organizations with an inflated sense of confidence in their beliefs. As religious individuals, we must foster tolerance within our communities and towards those of other faiths (Suhartawan, 2021, pp. 59–60).

In social context, the distribution of Friday blessings stands out and deserves our admiration. Take for instance, the Kanre Juma in South Sulawesi, where residents unite to distribute these blessings. This act of sharing, even in a community with an established economy, demonstrates a profound humanitarian consciousness. It's not about selfishly enjoying our blessings but recognizing the need to share our joy with those less fortunate. This sharing is a testament to our collective human will to break free from the cycle of differences. Therefore, engaging in such sharing activities with our neighbors is a powerful expression of love, the foundation of our humanity (Rahman, 2023, p. 94).

Yusuf Qardhawi mentions some basic norms in Islamic consumption behavior: spending wealth in kindness and avoiding miserliness. The use of wealth for worship should be reasonable and reasonable, but also not stingy. Do not waste, and always spend money for valuable needs. Do not be wasteful/*Israaf* because Allah does not like excessive people. Every Muslim persons is commanded to balance his income and expenses. The nature of debt will encourage someone to be wasteful. Take care of trees and property. To maintain blessings, shopping for necessities by selling essential assets such as houses and land is not recommended in Islam (Nursabila et al., 2021, pp. 178–179). In Islamic teachings, wealth is the adornment of the world as a test and trial. Wealth is a gift from God that tests his servants, whether they are grateful for it or ungrateful. Wealth is not a tool to measure or judge the glory of man. It is not because of wealth but because of fear.

Muslims must obey all the commands of Allah and stay away from all his prohibitions. Keep every speech and action so as not to cause hatred and hostility to create order and peace. Thus, man will be good in the sight of Man and pleasing in the sight of God (Mardiah, 2022, pp. 317–318).

CONCLUSION

One of the forms of *Israf* in human life is the human hedonistic lifestyle, which is a negative attitude because it only aims to seek pleasure in life, experiencing excessive pleasure from life. Allah reminds humans that the primary purpose of life is to prepare for the future by serving and believing in Him, doing good deeds, and living an ethical and moral life. *Israf's* prohibition on QS. al-A'raf verse 31 with Abdullah Saeed's contextual approach produces several contextual interpretations today. In an economic and social context, *Israf* can occur if someone is willing to use any means (including debt) to fulfill their lifestyle without considering the risks, such as buying well-known branded goods that aim not to gain benefits—showing off his wealth to show his social class. In the educational context, *Israf* also occurs when one should spend time on positive and productive activities to develop human abilities. Then, in the context of health, eating excessive amounts and not balancing it with exercise will cause the body to experience various diseases such as obesity and diabetes, as well as laziness in carrying out worship. Excessive attitudes toward religion are also not recommended. As religious people, we should create an atmosphere of tolerance. *Israf*, in a political context, power and wealth are the biggest temptations for leaders because many leaders become greedy when given a mandate and ignore the interests of the people, benefiting themselves and specific groups. So, the teachings of Islam through the noble Qur'an and the sayings and practices of the Prophet SAW clearly and firmly send a message containing happiness and satisfaction in life in this world and the afterlife for all humankind.

So, *Israf* actions do not only include excessive use of wealth but also cover all aspects of life. Muslims should live in sufficient conditions, adopt a simple lifestyle, and not have too much ambition to pursue wealth, which is temporary and is a test from Allah. The author hopes that the emergence of articles with similar discussions can use scientific perspectives from sociology, psychology, or the philosophy of simple living itself to add insight, provide valuable lessons, and increase productivity for readers.

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