

**THE INTERPRETATION OF *ISRAF* ACCORDING TO
AL-ZAMAKHSYARI AND WAHBAH AL-ZUHAILI
(COMPARATIVE STUDY)**

THESIS

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This thesis "**The Interpretation of *Israf* According to Al-Zamakhshari and Wahbah Al-Zuhaili (Comparative Study)**" which is written by **Zahratul Hayah**, NIM: **1415050014**, has fulfilled the scientific requirements and can be approved for examination.

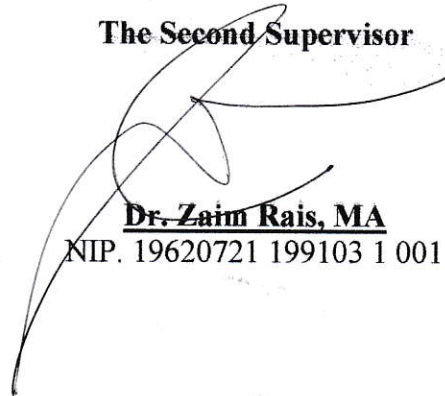
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ABSTRACT

ZAHRATUL HAYAH, NIM: 1415050014, “**The Interpretation of *Israf* According to Al-Zamakhsyari and Wahbah al-Zuhaili (Comparative Study)**”, Padang, International Class of Tafsir and Hadis Major, Ushuluddin and Religious Study Faculty, State Islamic University (UIN) Imam Bonjol Padang, 2018; 80 pages.

Globalization has delivered wide impact in various aspects of human life. Beside the positive development it also brought the negative change in human social life. One of them is hedonism. Hedonism is a mindset that argues the pursuit of pleasure is the primary or most important goals in human life. It put the pleasure on the top of their goals in life. This mindset was applied by a lot of people in this new era, especially by Moslem people. It even becomes their life part when Allah had already told about it in Quran. In Quran, term hedonism called *israf*.

In this thesis the author will study about *israf* in the view of al-Zamakhsyari and Wahbah al-Zuhaili. The importance to chose these two *mufassir* is because both of them have special aspect on their tafsir. Al-Zamakhsyari al-Zamakhsyari is an expert of literature and his tafsir was admitted by the Islamic scholars as the most valuable book in his era, and it became one of some books that be the reference of a lot commentators (*mufassir*). Meanwhile, Wahbah al-Zuhaili is an expert of *fiqh*, a linguist, and a commentator. The characteristic of his tafsir (al-Munir) is included *aqidah*, worship, moral, literature, *‘ibrah*, rules of life, *mu’amalah*, and source of Islamic life generally, it can give the solution about the problems between Moslem societies. So, seeing the peculiarity between two of them, the author choses them to be analyzed. The main problem of this thesis is to analyze and understand the interpretation of *israf* according to al-Zamakhsyari and Wahbah al-Zuhaili. The main problem of this thesis is to analyze and understand the interpretation of *israf* according to al-Zamakhsyari and Wahbah al-Zuhaili. This thesis want to answer: “what is the interpretation of *israf* al-Zamakhsyari and Wahbah al-Zuhaili?” and “what are the similarities and the differences between two of them?”

This thesis is library research and comparative study between al-Zamakhsyari and Wahbah al-Zuhaili. The author collects the source from the books, journals, articles, and websites which are related to the interpretation of al-Zamakhsyari and Wahbah al-Zuhaili. Comparative study here will compare various opinions between two commentators. The methods used in this thesis are: First, selecting or collecting some verses of Qur’an that talking about *Israf*. Second, gathering all opinion (from al-Zamakhsyari and Wahbah az-Zuhaili) about the verses of *Israf*. Third, comparing all opinions from both *mufassir* to get the information about their identical thought and their pattern thought about the verses of *israf*.

The result showed that the interpretation of *israf* according to al-Zamakhsyari and Wahbah al-Zuhaili was similar. (1) *Israf* according to both of them is transgressing the bounds of capabilities in activities which are in religious limitation. It is all purpose to unnecessary thing or for disobedient toward

almighty Allah. *Israf* in Quran has four objects and they are *israf* in property, rebelliousness toward Allah the almighty, murder and daily activity (dressing, eating, drinking). (2) The similarities of the interpretation between al-Zamakhsyari and Wahbah al-Zuhaili is found on their interpretation about *israf*. Meanwhile, the differences between them are found on their method while interpreting the term *israf*. Al-Zamakhsyari used *tahlili* as his method in his book and its style (*laun at-tafsir*) is *bi al-ra'yi*. Meanwhile, Wahbah al-Zuhaili used two methods in his interpretation by combining *tahlili* and *maudhu'i* and its style (*laun at tafsir*) is *al-adabi al-ijtima'i*. Also, their different life time make the differences in the explanation when each of them put some problems in their era as the example for the explanation of the verses.

