

CHAPTER V

CLOSING

A. Conclusion

Based on the explanation of both interpreters about *israf* before, the author comes to conclusions about *israf* according to al-Zamakhsyari and Wahbah al-Zuhaili, as below:

1. The meaning of *israf* is crossing beyond the limits in terms of ability and action. It would create bad impact for the owner or the other. Then, *israf* can happen negligently, mistakenly, foolishly, or purposely. *Israf* in this thesis is focused to study term *israf* which means some activities or capabilities that are done excessively in order to violate toward the command of Allah. The kind of *israf* in this study is the one which is happened in purposed.
2. The interpretation of *israf* according to al-Zamakhsyari and Wahbah al-Zuhaili are similar. The author concludes *israf*

according both of them is transgressing the bounds of capabilities and activities which are forbidden in religious limitation. It is all purposed to unnecessary things or disobedient toward almighty Allah. *Israf* in Quran is included some aspects: property, murder, rebelliousness, and daily activities (dressing, eating, and drinking).

The interpretation between al-Zamakhsyari and Wahbah al-Zuhaili is look similar, but it can be seen that Wahbah al-Zuhaili explained the verses more detail than al-Zamakhsyari. Wahbah al-

Zuhaili mentioned in his explanation about *qira'at*, *balaghah*, *asbab an-nuzul*, vocabulary, *munasabah* (the relation between the verses), the explanation of the verse (*tafsir*), and the last is *fiqh al-hayah* (the rules that can be applied in life). Also, it can be seen through their different life time that make the differences in their interpretation. Each of them put some problems that happen in their era as the example for the explanation of the verses. For example, Wahbah al-Zuhaili mention about LGBT and HIV Aids as the example for the verses. It proof that he related his interpretation to the problem in his life time. Meanwhile al-Zamakhsyari did not mention about it and he just explained the verses and he extracted the meaning behind the verses.

In analyzing their method in the interpretation, both of them had different style. Al-Zamakhsyari used *tahlili* as his method in his book. His tafsir used *al-ra'yu* as its style (*laun al-tafsir*). At the other side, Wahbah al-Zuhaili combined between *maudhu'i* and *tahlili* as his method in his interpretation. His book had *al-adabi al-ijtima'i* as its style *laun al-tafsir*. So, compare to al-Zamakhsyari, Wahbah al-Zuhaili had more aspects to analyze in his book.

B. Suggestion

Along with the result of this research, the author wants to give some suggestions:

1. In analyzing the interpretation of *israf*, the author had found that there are some similarities and differences between al-Zamakhsyari and Wahbah al-Zuhaili as the author had explained above. But, it still had the chance to be discussed in other perspective. The author feels this research still not enough to discuss about the topic. Along with the development in this global era, there will be a lot of problems show up and need to be solved. So, the reader of this thesis can develop this topic to make it complete.

2. The author suggest the Head of UIN Imam Bonjol Padang to add more reverences related to this research because the author feels difficult to find the reference of this thesis while this topic is now happening in a lot of countries, one of them is in Indonesia and it is important to know by many people.

3. All reader of this research should know that there is no limit in learning Quran. Quran as the last guidance book left by the prophet contained admonition of Allah. He had explained what all human need in his life. One of them is what he heard from Ali who heard the prophet Muhammad said:

«سَتَكُونُ فِتْنٌ». قُلْتُ: وَمَا الْمَخْرَجُ مِنْهَا؟ قَالَ: " كِتَابُ اللَّهِ، كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا قَبْلَكُمْ،

وَخَيْرُ مَا بَعْدَكُمْ، وَحُكْمٌ مَا بَيْنَكُمْ... (رواه الدارمي)

“There will be ordeals, I asked: then what is the solution? The prophet said:” Quran, the book of Allah which is contained histories of the event happened in the past, reported what in the future, and be the judge among you...”