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EXCESSIVE LIFESTYLE ACCORDING TO AL-MUNIR TAFSIR BY WAHBAH AZ-ZUHAILI

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Abstract

Lifestyle is a person's way of socializing to meet their needs with others, a person's behavior will be formed related to the image of a person to show his social status. There are many verses of the Qur'an that describe excessive style. The author takes the verse of QS. Al-A'raf: 31, Q.S Al-Isra':26-27, QS. Al-An'am: 141, along with the development of science, many people have researched excessive lifestyles from various perspectives, but to be more convincing, the author takes the perspective of Wahbah Az- Zuhaili's Tafsir Al-Munir. The purpose of this study is to find out how the interpretation of Wahbah Az-Zuhaili in Tafsir Al-Munir on the Excessive Lifestyle of Norman Fairclough's discourse analysis perspective. This research uses descriptive qualitative with the type of literature research, the source of data used is Tafsir Al-Munir by Wahbah Az zuhaili, books, journals and literature related to excessive lifestyle. Data collection techniques use documentation techniques, and data analysis

techniques researchers perform a mufassir analysis of excessive lifestyle verses. Based on the results of this study, the validity of an excessive lifestyle is an act that is not liked by God because it is a wasteful act and can be punished as haram.

Keywords: *Excessive Lifestyle, Tafsir Al-Munir, Wahbah Az-Zuhail*

Abstrak

Gaya hidup merupakan cara seseorang dalam bersosialisasi untuk memenuhi keperluannya dengan orang lain, perilaku seseorang akan terbentuk berkaitan dengan citra dari seseorang untuk memperlihatkan status sosialnya. Banyak ayat Al-Qur'an yang menjelaskan tentang gaya berlebih-lebihan. Penulis mengambil ayat QS. Al-A'raf :31, QS Al-Isra' :26 -27, QS. Al-An'am: 141, seiring berkembangnya ilmu pengetahuan telah banyak orang meneliti gaya hidup berlebihan dari berbagai perspektif, akan tetapi untuk lebih menyakinkan maka peneliti mengambil perspektif Tafsir Al-Munir karya Wahbah Az-Zuhaili. Tujuan penelitian ini untuk mengetahui bagaimana penafsiran Wahbah Az-Zuhaili dalam Tafsir Al-Munir terhadap gaya hidup berlebihan perspektif analisis wacana Norman Fairclough. Penelitian ini menggunakan kualitatif deskriptif dengan jenis penelitian kepustakaan, sumber data yang digunakan adalah Tafsir Al-Munir karya Wahbah Az-Zuhaili, buku buku, jurnal dan literature yang berkaitan dengan gaya hidup berlebihan. Teknik pengumpulan data menggunakan teknik dokumentasi, dan teknik analisis data peneliti melakukan analisis mufassir terhadap ayat ayat gaya hidup berlebihan. Berdasarkan hasil dari penelitian adalah bahwasannya gaya hidup berlebihan merupakan perbuatan yang tidak disukai oleh Allah karena termasuk perbuatan boros dan dapat dihukumi haram.

Keywords: *Gaya Hidup Berlebihan, Tafsir Al-Munir, Wahbah Az-Zuhaili.*

Preface

Islam is a universal religion, which regulates its people in all aspects of life and science. The universality of Islam can be seen from the Al-Quran which is so complex and comprehensive in discussing human life. Al-Qur'an does not only contain treatises on the greatness of God. However, the Qur'an also responds to how the ideal social order, dignified community life, and even Islam teaches ethics to its people. In addition, Islam also teaches its people to avoid being arrogant and boastful. This is because, Islam teaches awareness that in everything we have there are other people's rights there, and Islam teaches its people to seek and fulfill the necessities of life sufficiently and not excessively.¹

¹ Novita Trimartati, "Studi Kasus Tentang Gaya Hidup Hedonisme Mahasiswa Bimbingan Dan Konseling Angkatan 2011 Universitas Ahmad Dahlan," *PSIKOPEDAGOGIA*

In reality, human life cannot be separated from the flow of changing times that are so fast. Among them are the currents of globalization that have an impact on life, including the fulfillment of people's lifestyles. Lifestyle is a person's pattern of life that can be seen from the way a person spends time (activities), what they consider important in their lives (interests) and what they think about the world around them.² The instructions contained in the Religion have stated that waste and spending on things that are not important are clear, and it is forbidden for a Muslim to consume food and dress except what is good. The Qur'an explains that excessive eating and drinking will bring many diseases into the body, all of which are only temporary pleasures that will be felt in this world, not in the hereafter.³

From this description the author focuses attention on the verse regarding the prohibition of excessive in the Qur'an which in its context uses the terminology *tusrifūn* and to sharpen this study, the author conducts a literature review using the book of *tafsīr Al-Munīr*, because the interpretation This is an interpretation that uses the *Adabul Ijtima'i* style and Wahbah Az-Zuhaili is a contemporary commentator and expert in the field of *fiqh*. *Israf* (excessive or exceeding the limit) with various word changes in the book *Mu'jam Al-Mufahras li Al-Fadzil Qur'an Al-Karim* repeated 23 times in 21 verses in 17 Surahs, but in this study, the author wants to limit The problems that we will examine so that they are not too broad include: Surah QS. Al-Isra' (17) : 26-27, QS. Al-A'raf (7): 31, QS. Al-A'raf (7) : 81, QS. Al-Isra'(17): 33, QS. Al-Furqan (25): 67, QS. Ghifar (40): 34.

Research on "excessive style in life" was once researched by Desri Ari Enghariano, with the title "The reading of wahbah Az-zuhaili on redundant terms in the book of al-tafsir al-munir".⁴ In his research, he found that the cause of the emergence of wasteful behavior is not caring about religious teachings and following their passions. The threat to the wasteful perpetrator is that he will become Satan's brother and become distrustful of Allah. This study includes Wahbah Az-Zuhaili's description of the meaning of the word wasteful, its causes and solutions. The method used is the thematic method. The similarity with

Jurnal Bimbingan Dan Konseling 3, no. 1 (2014): 20, <https://doi.org/10.12928/psikopedagogia.v3i1.4462>.

² Muslim Sabarisman, "Gaya Hidup Hedonisme Dan Fenomena Trafficking ANAK : Studi Kasus Di Kota Surabaya Abstrak Pendahuluan," *Jurnal Sosiokonsepsia*, 2011, 187–96.

³ Umi Farihah, "GAYA HIDUP HEDONISME DALAM AL-QUR'AN (Studi Analisis Kitab Tafsir Fi Zhilâl Al-Qur'ân Karya Sayyid Quthb w. 1966 M)" (IIQ JAKARTA, 2021).

⁴ Desri Enghariano. Ari, "PEMBACAAN WAHBAH AZ-ZUHAILI TERHADAP TERM MUBAZIR DALAM KITAB AL-TAFSIR AL-MUNIR," *AL-FAWATIH* 3 (2022): 1–15, <https://doi.org/10.24952/al-fawatih.v3i1.5600>.

current researchers is that they both discuss excessive lifestyles, but there are also differences, that is Wahbah Az-Zuhaili's interpretation in Al-Munir's Tafsir towards Excessive Lifestyle from the perspective of Norman Fairclough's discourse analysis.

Methods

This research is included in qualitative research with the type of research using library research. The primary data source used in this study is Tafsir Al-Munir by Wahbah Az-zuhaili and the secondary data source in this study is a journal or literature book that is related to the theme of excessive lifestyle⁵ The data collection technique in this study uses documentation techniques in the form of books of scientific papers and so on related to excessive lifestyle. And the data analysis technique in this study, researchers analyzed contemporary interpretive books to see how mufassir views are over-the-top lifestyle verses. Then the results of the research are stated in the form of a description of the data that has been obtained, so that the final conclusion can be obtained.⁶

Researchers use Norman's theory as an analysis knife. The Critical discourse analysis is an in-depth study that seeks to reveal activities, views, and identities based on the language used in discourse. Norman Fairclough divides discourse analysis into three dimensions, namely text, discourse practice, and social practice. In this study, the researcher used text analysis to analyze and explain the style of *berlebehan* according to Wahbah Az-zuhaili in his book Tafsir Al-Munir. The dimensional analysis of this text includes traditional forms of linguistic analysis-analysis of vocabulary and semantics, grammar of sentences and units of smaller units and sound systems (phonology) and writing systems. The form of analysis used is a form of diction, namely an analysis carried out on the key words selected and used in the text is also seen metaphors used in the text. The choice of vocabulary used is mainly related to how events, persons, groups, or activities relate to the question of how reality is characterized in language and how language ultimately constructs a particular reality.⁷ The

⁵ Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2019): 81, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

⁶ M Gusnur Wahid, "Konsep Keseimbangan Perilaku Konsumsi Dalam Islam (Potret Realitas Konsumen Masa ...," *AL-WATHAN Jurnal Ilmu Syariah* 1 (1) (2020): 90-111. <https://doi.org/DOI:https://doi.org/ Konsep>.

⁷ Akhmad Samsuri, Widyatmike Gede Mulawarman, and Yusak Hudiyono, "Ideologi Penggunaan Istilah-Istilah Covid-19 Di Berita Online: Analisis Wacana Kritis Model Norman Fairclough," *Diglosia: Jurnal Kajian Bahasa, Sastra, Dan Pengajarannya* 5, no. 3 (August 2, 2022): 603-18, <https://doi.org/10.30872/diglosia.v5i3.442>.

purpose of this study was to determine the interpretation of the Israf Wahbah Az-Zuhaili Concept in Al-Munir's Tafsir on Excessive Lifestyle.

Discussion

a Definition of excessive lifestyle

Definition of *Israf*

Israf comes from the word *asrafa yusrifu israfan* which means excessive or exceeding the goal limit. People who do *Israf* is called *musrif*, the plural is *Musrifun* or *musrifin*. Broadly speaking, *Israf* can be understood as using something that is against the boundaries that are inappropriate according to Islamic teachings.⁸

Israf in Language:

أسرف في ماله : الإسراف : مجاوزة القصد، مصدر من أسرف إسرافاً، والسرّف اسم منه،
يقال عجل من غير قصد، و أصل هذه المادة يدل على تعدي الحد، و الإغفال أيضا للشيء.

Al-Israf is more than a destination. From *fi'il Asrafa-Israfan*. *Al-Saraf* isim (*mashdar*) from him too. "*Asrafa fii maalihi*" means hastening (removing wealth) without a purpose⁹ And the origin of the meaning of this word shows the attitude of exceeding the limit and reckless in doing something.¹⁰

Another opinion commits an action that is far beyond reasonable which should be reasonable and appropriate, but it is added and exaggerated so that an unreasonable, useless and useless value arises in placing its position.¹¹

Israf or exaggeration in terms is doing everything that goes beyond the actual limit or size. As quoted by Yogi Perdana of Raghīb al-Asfahani said that *Israf* is an act or a practice that is carried out by humans to the extent that it goes out of bounds, violates eligibility and is carried out excessively. *Israf* can also be

⁸ M Arif Idris, "ISRAF DAN PENDIDIKAN ISLAM SEBAGAI PENCEGAHNYA," n.d., 10.

⁹ Wahyu Utami, "ISRAF DAN GAYA HIDUP MASYARAKAT MODERN PERSPEKTIF AL- QUR'AN (Studi Tafsir Mawdhu' i)," *Digital Library UIN Sunan Ampel (FAKULTAS USHULUDDIN DAN FILSAFAT UNIVERSITAS ISLAM NEGERI SUNAN AMPEL, 2018)*.

¹⁰ Mutlak Aliwi Azawi Saadoun Jubouri, "'Maqayis Al Lughah' and Al-Hakim Al-Tirmithi (d. 320 A.) in His Book 'Tahssil Nazeer Al-Quran': A Contrastive Study," *Journal of Tikrit University for Humanities with Reference to English* 29 (8) (2022): 79-103.

¹¹ Dita Afrina and Siti Achiria, "Rasionalitas Muslim Terhadap Perilaku *Israf* Dalam Konsumsi Perspektif Ekonomi Islam," *EkBis: Jurnal Ekonomi Dan Bisnis* 2, no. 1 (2018): 23-38.

interpreted as an attitude of the soul that indulges in lust that exceeds what it should be, such as eating too full and dressing too glamorous.¹² According to the article written Utami of Imam Abdul Abbas Ahmad in his book explains that Israf in terminology is spending or giving something for something that is not appropriate in addition to what is appropriate. And Raghīb Al-A sfahani explains Israf every human act that crosses the line, even though this term is more famous in the matter of spending wealth. Therefore, it can be said that Israf is all forms of actions that are futile, excessive and out of reasonable limits, both in quality and quantity.¹³

A behavior is said to deviate and exceed the limit if the behavior is not in accordance with the portion or not in accordance with what has been determined by religion, whether it is individual or social. Deviant behavior is more related to things that are prohibited. Meanwhile, behavior that exceeds the limit is related to halal or permissible things as long as it is in accordance with the portion, because of that everything that is destructive, homosexual, lesbian, overeating can be called Israf.

Theologian's View of *Isrāf*

According to M. Quraish Shihab in his interpretation of Al-Misbah he explained that exceeding the limits of reasonableness in accordance with the conditions of those who make a living and those who are given a living. As for you are rich, you are blameworthy if you give a child more than he needs, but you are blameworthy if you give an adult who is in need but can work as much as your giving to the child.¹⁴

Yayan also quotes from Al-Allamah Asy-Shaykh Abdul Muhsin Al-Ubaika explains in exaggeration or exceeding the limit is excessive in everything and raises it above its position and gives something more than what is rightfully earned. And Shaykhul Islam Ibn Taymiyya rahimahullah said In the article written by Yayan: in defining exaggeration or exceeding the limit is to increase

¹² Yogi Perdana, Imam, "Penafsiran Fakhruddin Al-Rāzi Tentang Ayat-Ayat Isrāf Dan Tabdzīr Serta Relevansinya Dengan Kehidupan Modern," *Hadharah: Jurnal Keislaman Dan Peradaban* 12 No.2, no. 0216-5945 (2018): 2-18.

¹³ Utami, "ISRAF DAN GAYA HIDUP MASYARAKAT MODERN PERSPEKTIF AL-QUR'AN (Studi Tafsir Mawdu' i)."

¹⁴ Amin Songgirin, "Tafsir Qur'an and Dengan Al-Qur'an," *Al-Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya al-Qur'an* 21 No.1 (2021): 88-110, <https://doi.org/10.53828/alburhan.v21i01.221>.

in praise or reproach more than what is appropriate to be given to him who is similar.¹⁵ Abu Ja'far Muhammad bin Jarir Ath-Tabari in his book of commentaries, Tafsir Ath-Tabari, actually Allah SWT. Instructs his servants to eat and drink from good ingredients. Namely food or drink that is lawful, Allah also forbids his servants to forbid what has been made lawful and justify what is forbidden. This act is an act that exceeds the limit and is an act that is hated by Allah SWT.¹⁶

In the article written by Utami Badiuzzaman Said An-Nursi in the Interpretation of An-Nur's Treatise. According to him, Lafadz *Lā Tusrifū* is a verse that prohibits excessive living. The verse also commands to live frugally, to increase our gratitude for the grace of the almighty, by sparing also physical health and many pleasures bestowed by Allah SWT.¹⁷

Inventory Verse of *Isrāf*, *Tabdzīr* and *Ghuluw*

Verse of *Isrāf*

Seeing that there are many verses summarized above, the researcher will not describe all the verses above, the researcher only focuses on a few verses for research, among the verses of the Qur'an are the following:

QS. Ali Imran Ayat 147

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ - (آل عمران: 147)

"And their words are nothing but a prayer, "Our Lord, forgive our sins and our excessive actions (in) our affairs and establish our position, and help us against the disbelievers."

In the book of commentary Al-Azhar interprets that, this verse describes people who have declared their loyalty and relied firmly on God besides their beloved prophet. They are not discouraged by trials, do not become lethargic and remain silent, but patiently wait for the struggle and then they beg for forgiveness if they make mistakes. This means that in the struggle it is not permissible to conduct investigations or corrections to oneself and all the forces who are participating in the struggle, all shortcomings and mistakes must be

¹⁵ Yayan, "TINJAUAN UMUM TENTANG ISRAF(BERLEBIH-LEBIHAN)" (UIN Raden Fatah Palembang Repository, 2016).

¹⁶ Nabila zulfa, Anisa, "PANDANGAN AL-QUR'AN TERHADAP GAYA HIDUP HEDONISME" (Institut Ilmu Al-Qur'an Jakarta, 2020).

¹⁷ Utami, "ISRAF DAN GAYA HIDUP MASYARAKAT MODERN PERSPEKTIF AL-QUR'AN (Studi Tafsir Mawdhu' i)".

corrected. Both personal sins about violating the discipline of God because it will break down the inner defenses. This verse gives a hint, that humans should try to find out which mistakes and which are shortcomings. Besides that, put your trust in God, because as clever as humans are in managing, there is another supreme power that determines. So that if everything has been prepared and then lost again, you will not feel disappointed because human strength is limited and God's secret is very deep, sometimes it cannot be brought up.¹⁸

QS. An-Nisa' Ayat 6

وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا - ٦

"And do not eat it (the orphan's property) beyond the limits of propriety and (do not) be in a hurry (hand it over) before they grow up. Whoever (among the caretakers) is able, then let him refrain (from eating the orphan's property) and whoever is poor, then let him eat the property according to the proper way. Then, when you hand over the treasure to them, then behold witnesses. And Allah is sufficient as a supervisor."

It is explained in Al-Maraghi's interpretation that legally, the property owned by orphans cannot be handed over to them unless the guardians have seen signs of maturity towards the orphans.

Indeed, it is not proper for a guardian to eat the property of an orphan, if the guardian is poor, eat enough, according to the needs of the Shari'a and is considered appropriate by wise people and if the guardian has rich wealth, he should take care not to eat the property. they.

QS. Al-An'am ayat 141

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

"And it is He Who made vines and non-vines, date palms, plants of varying taste, olives and pomegranates which are alike (shape and color) and not alike (taste). Eat the fruit when it bears fruit and give its due (zakat) when it comes to fruition, but don't overdo it. Verily, Allah does not like those who are excessive".

The reason for the revelation of the verse: It was narrated by Ibn Jarir from Abul Aliyah that he said, that in the past apart from zakat, they also gave something, then they exaggerated. So this verse came down.

¹⁸ Abdullah Amrullah, Karim, *Tafsir Al-Azhar* (Singapura: Pustaka Nasional PTE, 2012).

Ibn Juraij that this verse was revealed to Thabit bin Qais bin Shammas, who at the time of his date palm harvest, he fed the people until the afternoon he did not get any.¹⁹

QS. Al-A'raf Ayat 31

يٰۤاٰدَمُ خُذْ وَاٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ؕ - ٣١

At the time of Jahiliyah there was a woman doing Tawaf (around the Kaaba) in the Baitullah naked, wearing only panties, in her tawaf she screamed. "Today I make lawful my whole body, except what I cover (pubes)." In this regard, Allah SWT. Revealed this verse, which commands that you should wear clothes when entering the Baitullah or other mosques. (Narrated by Muslim from Ibn Abbas). The above verse tells us that Allah SWT. Instructing his people to use fine jewelry or clothes that have been determined by Allah SWT. To perform worship, including to perform Tawaf which they previously used naked, and Allah gives favors to His servants, Allah also orders His servants to enjoy good food and drink without exaggeration.

QS. Yunus Ayat 12

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَا جُنُبَهُ ۖ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ ۖ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۗ ۝۱۲

"And when a person is struck by danger, he prays to Us lying down, sitting or standing, but after We remove the danger from him, he returns (to the wrong path), as if he had never prayed to Us to (eliminate) the danger that had been caused. befall him. Thus it is made to feel beautiful for those who transgress the limits of what they do".

In the book of Tafsir Ibn Kathir explained, God gives news about humans, complaints and anxiety when disaster strikes, if people are afflicted with trouble, they will feel restless, grieve and multiply prayers, and ask God to remove and lift him from himself, he Pray lying down, sitting, standing and in all circumstances.

If Allah had removed his troubles and calamities, they turned away and turned away from him and he left as if he had nothing to do with his endeavors.

مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرِّ مَسَّهُ ۗ

"He returns (to the misguided path), as if he had never prayed to Us for (removing) the danger that had befallen him."

¹⁹ Imam As-shuyuti, *Asbabun-Nuzul* (Jakarta: Pustaka Al-Kautsar, 2014).

Then Allah the Exalted denounced these qualities and methods, Allah said: (كَذَلِكَ نُزِّنَ لِلْمُؤْمِنِينَ مَا كَانُوا يَعْمَلُونَ) Thus it is made to feel beautiful to those who transgress the limits of what they do. As for those whom Allah guides, straightness, taufik and ingenuity, from it all. As the words of the Messenger of Allah which means "it is amazing (the affair) of a believer, Allah does not judge him unless it is good for him, if calamity (disaster) befalls him, then he is patient, then it is good for him, if he gets pleasure, then he grateful, then it is good for him, and such a situation is not intended for anyone, except for the believer.

QS. Al-Isra' Ayat 33

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا - ٣٣

"And do not kill those whom Allah has forbidden (killing them) except for a right (reason). And whoever is killed unjustly, then indeed, We have given power to his guardian, but let his guardian not exceed the limit in killing. Indeed, he is the one who gets help".

In Tafsir Al-Qurtubi, the researcher focuses on a piece of the word, namely: *فَلَا يُسْرِفُ فِي الْقَتْلِ* "don't let the guardian overstep the bounds in killing." In this case there are three opinions, First: Only the killer is killed, said Hasan, Adh-Dhahhak, Mujahid and Sa'id bin Jabir. Second, the two substitutes for their guardians were not killed as was done by the Arabs. Third, they were not represented by the killer. Thus said by Thalq bin Habib. All of this is meant as a prohibited exaggeration, and this has been explained in Surah Al-Baqarah. Al-Ala' narrated Ibn Abd Al-Karim from Mujahid, he said, "it is for the first killer" Meaning in our opinion, "Do not overdo it in killing" Ath-Tabari said, this is based on that the message was for the prophet SAW and Imams after him. "That is, do not kill other than the killer" and in the writing of Ubay, *فَلَا يُسْرِفُ فِي الْقَتْلِ*, "do not kill other than the murderer".

QS. Al-Anbiya' Ayat 9

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ - ٩

"Then We kept the promise (which We had promised) to them. Therefore, we save them and those We will, and We destroy those who transgress".

In the Tafsir At-Tabari, it is explained that the meaning of the verse is that Allah says: Then we gave our messengers who were denied by their people who asked for evidence and we really brought all of that, but they still lied and still

denied prophethood. Therefore, we keep our promise in the form of destruction, if they remain in disbelief in their god after the evidence that they ask for comes.

In a verse وَأَهْلَكْنَا الْمُسْرِفِينَ "and we destroy those who transgress," meaning, Allah says, "we destroy those who transgress against themselves by disbelieving their God".²⁰

Word of Tabdzir

Tabdzir (wasteful) with various changes in the words in the book Mu'jam Al-Mufarras li Al-Fadzil Qur'an Al-Karim repeated 3 times in 2 verses in 1 Surah Q.S Al-Isra' (26-27):

وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا - ٢٦

"And give due to close relatives, also to the poor and those who are on the way, and do not squander (your wealth) extravagantly". (Q.S Al-Isra' 17:26).

Dudung Abdurrahman cites In the Book of Tafsir Al-Misbah explains that Allah SWT. Ordering the Muslims to give their rights to their close and distant relatives up from the path of the mother and father. Giving their rights in the form of assistance, policies, and friendship. The gift referred to here is not only limited to material things but also includes immaterial things such as the gift of wisdom. In addition to providing assistance to near and far families, assistance is also given to poor people even though they are not relatives and people who are on their way, either in the form of zakat or alms or other needed assistance.²¹

And also do not squander money in a wasteful manner, namely on things that are not in their place and do not bring benefits. The word tabdzir is understood by scholars in the sense of expenditure that is not right, therefore if someone spends or spends all his wealth in the sense of goodness or right, then it is not someone who spends.²²

²⁰ Abdullah bin Muhammad bin Abdurahman bin Ishaq Al-Sheikh, *Lubaabut Tafsir Min Ibni Katsiir* (Bogor: Mu-assasah Daar Al-Hilaal Kairo, Pustaka Imam Asy-Syafi'I, 2012).

²¹ Dudung Abdurrahman, "Israf Dan Tabdzir: Konsep Etika-Religius Dalam Al Qur'an Dan Perspektif Materialisme-Konsumerisme," *Mimbar: Jurnal Sosial Dan Pembangunan* 21, no. 1 (2005): 65-80.

²² Yana Dwi, Faisal Amir, and Iwan Noor, "Paradoks Konsumerisme 'Manusia Akuntansi' Studi Fenomenologi Transendental Perilaku Konsumsi Di Era Industri 4.0 Dalam Pandangan Islam," *Edunomika* 05, no. 02 (2021): 1055-65.

Word of Ghuluw

Quoting in the same book as before, namely in the book Mu'jam Al-Mufarras li Al-Fadzil Qur'an Al-Karim with word changes in it there are 2 times in 2 Surah: Q.S An-Nisa 4:171, Q.S Al-Maidah 5:77.

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ - ٧٧

Said (Muhammad), "O People of the Book! Do not exaggerate in a way that is not right in your religion. And do not follow the desires of those who have gone astray in the past and (have) led many (people) astray, and they themselves have strayed from the straight path." Q.S Al-Maidah 5:77.

A Mufassir Al-Tabari also has the same opinion as Al-Zuhaili, that what is meant by (لَا تَغْلُوا فِي دِينِكُمْ) is to go beyond the limits of reasonableness in justifying religion, to exaggeration in religion, and not to say anything else against Jesus except the right words. If you say Jesus is the son of God, then this saying is not true, because God has no children, and the only one who can have children is Jesus or his creatures.²³

Biography of Wahbah Az-Zuhaili in Wriitng Tafsir Al-Munir

One of the contemporary interpreters who tries to pinpoint the two sources of interpretation is Wahbah Al-Zuhaili's Al-Tafsir Al-Munir. This interpretation is close to the essence of the content of the Qur'an, from the point of classical interpretation which uses Al-Ma'tsur as its source and from a modern and contemporary point of view, which uses ra'yu as its source. Therefore, in this chapter the author tries to explore the book of Al-Tafsir Al-Munir by first tracing briefly the biography of the author's life, his intellectual journey and the methods in his book of interpretation and everything related to it.²⁴

Kitab Tafsir Al-Munir

Before getting to know more about the book of Tafsir Al-Munir, the author will give an overview of this book. Tafsir Al-Munir was written after Al-Zuhaili finished writing two books of Fiqh, namely Usul Fiqh Al-Islami (2 Volumes) and Al-Fiqh Al-Islami Wa Adillatuhu (8 Volumes), with a span of 16 years before he wrote Tafsir Al-Munir, which was first published by Dar Al-Fikr

²³ Sihabuddin Afroni, "Makna Ghuluw Dalam Islam :," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 95 (2016): 70–85, <https://doi.org/10.15575/jw.v1i1.579>.

²⁴ Ariyadi, "Metodologi Istinbath Hukum Prof. Dr. Wahbah Az Zuhaili," *Jurnal Hadratul Madaniyah* 4, no. I (2017): 32–39.

Beirut Lebanon and Dar Al-Fikr Damascus Syria. Meanwhile, the translated book has been translated in various countries, one of which is Turkey, Malaysia and Indonesia which has been published by Gema Insani Jakarta 2013 which consists of 15 volumes. This book interprets all verses of the Qur'an, which consists of 16 Volumes. This interpretation began to be written in 1408 H / 1988 AD and was first printed in 1411 H / 1991 AD.

Al-Munir is known as a book of interpretation by using a modern writing system, both uslub, thoughts and themes discussed, which combine naqli and aqli arguments. Al-Munir was written in simple and easy-to-understand editors, whose interpretations are very relevant to today's era. Sometimes include scientific theories that can be accounted for. And this book is very adequate and very suitable for development and civilization and science.²⁵

Excessive Lifestyle according to Tafsir Al-Munir karya Wahbah Az-Zuhaili

Before the researcher explains the results of research on excessive lifestyles in the book of Tafsir Al-Munir, it must be known that the word Israf has synonyms including Tabdzir and Ghuluw, in the previous discussion there was an inventory of verses about Israf, Tabdzir and Ghuluw, from each word has a number different and various types of discussion.

Starting from the word Israf, in the book Mu'jam Al-Mufahras li Al-Fadzil Qur'an Al-Karim repeated 23 times in 21 verses in 17 Surahs, then the word Tabdzir is written 3 times in 2 verses in 1 Surah Q.S Al-Isra '(26-27), and the word Ghuluw is contained 2 times in 2 Surah An-Nisa 4:171, Q.S Al-Maidah 5:77, of the total there are 28 words in 27 verses of 20 Surahs. However, from the whole, not all verses will be explained by the researcher because only a few verses discuss excessive lifestyles and these include.

Textual Analysis of Exaggerated Verses according to Wahbah Az-Zuhaili

QS. Al-An'am ayat 141

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكُلُهُ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ
كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ - ١٤١

²⁵ Ziana Maulida Husnia, "GHULUW DALAM BERAGAMA PERSPEKTIF WAHBAH AL-ZUHAILI" (UIN Syarif Hidayatullah Jakarta, 2018).

“And it is He Who made vines and non-vines, date palms, plants of varying taste, olives and pomegranates which are alike (shape and color) and not alike (taste). Eat the fruit when it bears fruit and give its due (zakat) when it comes to fruition, but don't overdo it. Verily, Allah does not like those who are excessive”.

Tafsir Al-Munir :

Allah SWT. Explains that he is the creator of all things, be it plants, fruits, or livestock which are used and distributed by the polytheists according to their destructive way of thinking. Some they make unlawful and some they make lawful.

Allah SWT. Said (وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ) It is Allah Who created gardens decorated with trees, both those that propagate high, namely those that propagate on branches made like roofs so that the vine can propagate on them and some that do not propagate, namely those that grow on the ground or that can stand alone without the need for support, as trees bear fruit in general. even some of the vines are also vines and some are not. Allah also created the date palm, a plant that has a different taste, color, aroma and shape. The date palm tree is especially named because of its large number among the Arabs as well because of its beauty, great benefits in every part, and its leaves do not fall off in every Muslim, even in a hadith the believer is likened to a date palm tree.

Allah created plants that have various types and tastes, namely edible fruit that is the source of human life, both those that grow in summer and those that grow in winter. Allah also calls them specifically dates because of the virtues they have. the types of plants are listed sequentially according to the level of benefits and needs. Grains are staple foods. God created olives and pomegranates that are similar in appearance, but dissimilar in taste. all these types of plants are watered with the same water and grow in the same soil. However, each has differences in terms of taste, color, aroma and ripening time according to human needs in winter, summer, and moderate. This shows the power of the creator, the great creation of the substances that make up these types of plants, he is Allah Almighty, the only giver of sustenance and maker of shari'ah.

Allah SWT. Allows people to use it and bestow it on them. He said, (كُلُوا) (كُلُوا) eat the fruits that Allah has grown even though they are not yet ripe. Function use of words (إِذَا أَمَّرَ) is a form of gift from Allah to the owner to eat the fruit before fulfilling Allah's right, namely zakat.

After that, explain the obligation to these fruits, namely zakat. Allah SWT. say (وَأْتُوا حَقَّهُ يَوْمَ حَصَادِهِ) take it out at harvest time, which is when it is picked after it is ripe, then when milling to separate the seeds from the skin. which is said to have entered the harvest time is when picking grapes, cutting dates, and picking fruit. The zakat that must be paid is one-tenth for plants that are watered with rain, one-twentieth for those that are watered with well water and other sources. The obligations that have been determined by the syara' are given to those who are entitled, namely relatives, orphans, and the poor. There are two opinions of the scholars regarding the obligatory right to fruit. Ibn Abbas said "it is an obligatory zakat, which is one tenth or one twentieth."

It was narrated from Ibn Abbas too, and that is also the opinion of said bin Jubair, "it is a charity for the poor at harvest time. it is an obligation without determining the size because this verse is Makkiyah, while the obligation of zakat fell in Medina. This obligation is then nasakh with the obligation of one-tenth and one-twentieth, namely zakat." Some say that this verse is Madaniyah. The correct opinion is that what is meant here is obligatory zakat. Thus, the meaning of the verse is "Create an intention to pay zakat, pay attention to that obligation so that you do not delay it."

Then, the Qur'an confirms its well-known method, namely Wasathiyyah (moderate) in various cases and I'tidal (balanced) in everything. Allah SWT said, (وَلَا تُسْرِفُوا إِنَّهُ) eat from what Allah has given without overdoing it, as Allah SWT says. In the letter Al-A'raf: 31:

يٰۤاَيُّهَا اٰدَمُ خُذْ زِينَتَكَ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا اِنَّهُ لَا يُحِبُّ الْمُسْرِفِيْنَ ؕ

O children of Adam! Wear your nice clothes at every (entering) mosque, eat and drink, but don't overdo it. Indeed, Allah does not like people who are exaggerating. (Al-A'raf :31)

Do not overdo it in charity. This is as narrated from Thabit bin Qais bin Shammas that he cut 500 date palms and distributed all the fruit and did not share for his family. Allah said

وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

"And don't give it too much, be very generous, later you will be despicable and regretful" (Al-Isra': 29).

Az-Zuhri said "The meaning is do not spend in disobedience to Allah" in the same narration of mujahid narrated by Ibn Abi Hatim, he said if only Abu Qubais - the mountain in Mecca was gold, then someone spent it for obedience to Allah, he not called redundant. if he spends a dirham for a disobedience, he

is exaggerating. this is the meaning of a saying that reads, "there is no exaggeration in goodness, there is no meaning of goodness in any exaggeration."

The exact meaning is that exaggeration in anything whether it is good or not is a wrong act, both in eating and in charity. The reason is that humans are obliged to donate for themselves, their families, relatives, and children. Even when he has no children, he should set aside some of his money for savings. That way, he means he has donated for his future needs so that he doesn't become a burden to others. Therefore, a fool who squanders wealth must be exiled even though the wealth he spends is in the way of goodness.

In Sahih Bukhari it is stated,

كُلُوا وَشَرِبُوا وَالْبَسُوا مِنْ غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ

"Eat, drink and dress without being overbearing and arrogant." (H.R Bukhari).

Among the perfections of grace, favor, and mercy of Allah that He created for you, O human, livestock (camels, cows, goats). There are big ones that can carry loads and some small ones, like calves, sheep, and goats, like a wide expanse of food, the animals are spread out on the ground for slaughter which can be taken from them hair and fur for bedding and clothing. it is like the word of Allah:

أَوَمْ يَرَوْنَ أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ

"And do they not see that We have created cattle for them, that is, part of what We have created with our power, and then they control them? And We subjected them (the animals) to them: and so forth to be their mounts and some for them to eat." (Yasiin: 71-72).

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسَقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّرِبِ

"And indeed, in the cattle there is a lesson for you. We give you to drink from what is in his stomach (in the form of) pure milk between dirt and blood, which is easy to swallow for those who drink it." (An-Nahl:66)²⁶

QS. Al- A'raf ayat 31

يٰۤاَيُّهَا اٰدَمُ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوْا وَشَرِبُوْا وَلَا تُسْرِفُوْا اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ؕ - ٣١

"O children of Adam! Wear your nice clothes at every (entering) mosque, eat and drink, but don't overdo it. Indeed, Allah does not like people who are exaggerating".

²⁶ Wahbah Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syariah Wa Al-Manhaj*, cet. 1 jilid (Jakarta: Gema Insani, 2013).

Tafsir Al-Munir :

Imam Shafi'i, Ahmad and Bukhari narrated from Abu Hurairah that the Prophet Muhammad SAW. said,

لَا يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَيَّ عَا تَقِهِ مِنْهُ شَيْءٌ

"Let no one of you pray in one garment, there is nothing around his neck" (H.R Imam Ahmad dan Bukhari).

Then, Allah allows eating and drinking without excess. Allah SWT says (وَكُلُوا اشْرَبُوا) eat and drink what is good and delicious and do not overdo it. You have to be balanced, not stingy and not crossing the lawful limit to the unlawful in eating and drinking. Verily, Allah does not like those who are excessive in eating and drinking. It means that Allah will punish them for overdoing it which causes harm.

Imam Ahmad narrated from Abdullah bin Amr that the Messenger of Allah. said,

كُلُوا وَشَرِبُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ مَحِيلَةٍ وَلَا سَرْفٍ فَإِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى أَثَرَ نِعْمَتِهِ عَلَيَّ عَبْدِهِ

" Eat and Drink, Dress, give charity without arrogance or exaggeration. Verily, Allah wants His favors to be seen in His servants" (HR Imam Ahmad)

An-Nasa'I and Ibn Majah narrated from Abdullah bin Amr also with the editor,

كُلُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَحِيلَةٍ

"Eat, give charity and wear clothes without being excessive and arrogant" (HR An-Nasa'I and Ibnu Majah)

Imam Ahmad, An-Nasa'I dan At-Tirmidzi narrated dari Al-Miqdam bin Ma'diyakriba, he said "I heard Rasulullah SAW. said:

مَا مَلَأَ ابْنُ آدَمَ وَعَاءٌ شَرًّا مِنْ بَطْنِهِ حَسْبُ ابْنِ آدَمَ أَكْلَاتٌ يَقْمَنَ صَلْبُهُ فَإِنْ كَانَ فَاعِيلاً لَا مَحَالَةَ فَتُلْتُ لِطَعَامِهِ وَتُلْتُ لِشَرَابِهِ وَتُلْتُ لِنَفْسِهِ

"The son of Adam does not fill a vessel worse than his stomach. Sufficient for the son of Adam are foods that can straighten his ribs. If you have to do it, then a third for his food, a third for his drinking and a third for his breath" (HR Imam Ahmad, An-Nasa'I, and At-Tirmidzi).

Some of the salaf said, "Allah collects all medical knowledge in half a verse (كُلُوا اشْرَبُوا لَأَ) It is said that the caliph Ar-Rashid had an intelligent Christian doctor. He said to Ali Bin Al-Husen. In your book there is no medical science at

all. There are two kinds of knowledge, namely the science of religion and the science of the body. Then Ali said to him, "Allah has gathered all medical knowledge in half a verse of Our Book. The doctor said to him, "What is it?" Ali said, "That is the Word of Allah SWT (كُلُوا اشْرَبُوا لَا). Christian doctor said, "There is no information at all from your Apostle about medicine". Ali said, "Rasulullah SAW. Gathering in medical matters in a few short words". The doctor said, "What is it?". Ali replied, "The son of Adam does not fill an ugly container more than his stomach. It is enough for the son of Adam a few bites to straighten his ribs." The Christian doctor said, "Your book and your Prophet leave no medicine to Galenus." Imam Bukhari said, "Ibn Abbas said, eat what you want and wear what you want as long as you do not fall into two mistakes: excessive and arrogant".

Israf (excessive) means exceeding the limits of everything. Allah SWT loves the lawfulness of what is lawful and the prohibition of what is forbidden. That is justice defended. Therefore, it must not exceed the limits of reasonableness such as hunger, thirst, fullness and satisfaction with drinking, as well as not material, that is, so that the expenditure budget with a certain percentage of income does not spend all of it. Neither does Syar'i. Therefore, it is not permissible to eat what is forbidden by Allah, such as carrion, blood, pork, animals slaughtered for other than Allah, and Khamr, unless it is an emergency. You are not allowed to eat and drink in gold and silver containers and you are not allowed to wear real silk or the imitation of men and women or vice versa.

Based on this, the actions of miserly people and those who boast and exaggerate are haram, not allowed in Syara'.

مِنَ السَّرْفِ أَنْ تَأْكُلَ كُلَّ مَا اشْتَهَيْتَ

" Including exaggeration if you eat all you want " (HR Ibnu Majah)

With the above explanation, we can understand the meaning of Wahbah Az-Zuhaili's view in Tafir Al-Munir, there are several other commentators who agree with Wahbah Az-Zuhaili, one of which is Quraish Shihab in his interpretation which has similarities with Wahbah Az-Zuhaili but the difference is that Quraish Shihab does not. until condemned. At the end of the verse which reads (كُلُوا اشْرَبُوا) is one of the principles laid down by religion regarding health is also recognized by scientists, regardless of religion or all their views on life. Some Salaf scholars say that through the sentence (كُلُوا اشْرَبُوا لَا تُسْرِفُوا) Allah subhanahu wa ta'ala collects all the goodness for human life, in other words Allah subhanahu wa ta'ala wants to convey that in the prohibition of excessive eating and drinking there is great wisdom for man. Allah subhanahu wa ta'ala

commands the children of Adam to eat food that is lawful, useful, and nutritious, has a good impact, as well as commands to drink whatever he likes as long as it is not intoxicating and does not interfere with health.²⁷ Through the sentence (لَا) in the final editorial of the verse, Allah subhanahu wa ta'ala forbids humans to be excessive in food and drink. The son of Adam should not eat the forbidden food because eating the forbidden food is included in excessive behavior Imam As-Suyuti added that the son of Adam may eat whatever he likes as long as it is not excessive.

Imam Tantawi in his Tafsir Al-Jaahir in the sentence (لَا) he explains that the prohibition in that sentence is the prohibition of excessive eating, drinking, and so on, because in that there is disease and a waste of wealth. As for the excess in clothes, jewelry and beauty, in luxury in eating, it leads to waste of wealth and pride (arrogance). He also explained that the Islamic priests from the east and others agreed that from eating, clothing, drinking and others accompanied by excess (Israf), it will lead to waste in wealth and self-destruction. And the consequences will also have an impact or affect the population of a country. Furthermore, Imam Tantawi Jauhari explained that Israf's actions can make the perpetrators fall (under pressure), arouse strangeness and can make the population of a country become even that leads people to slave-like degrees.

The command to eat and drink as stated in Surah Al-A'raf verse 31, implicitly shows that Allah SWT. Commanding people to eat halal and good food. After ordering this, Allah SWT ordered humans to limit the halal and good food entering the stomach, namely by curbing the stomach so that it is not too full. Because in the discussion of eating and drinking, the stomach is the most urgent part of the body in this case. The stomach is the most important organ in the series of food digestion processes. Therefore, its role is very important in fulfilling the needs of human life, namely eating. Because various diseases arise as a result of the food consumed by humans themselves.²⁸

In the quotations of the three commentators above, we can see the similarities between all of them, namely the prohibition of eating and drinking with unhealthy and expensive things because this has meant wasting money or excessive consumption of food and the Ulama also explained that eating what is not a portion outside the word reasonable is already very excessive because the source of all diseases lies in how to consume the food and all commentators

²⁷ Masayu Dian Khairani, "Prilaku Hidup Bersih Dan Sehat: Perspektif Al-Qur'an Dan Sunnah Rasul," *Journal of Darussalam Islamic Studies* 1, no. 1 (October 30, 2020): 31-44, <https://doi.org/10.47747/jdis.v1i1.89>.

²⁸ Tantawi Jauhari, *Al-Jawahir Fi Tafsir Al-Qur'an*, Juz 4, n.d.

agree on it, The difference between them is only Wahbah Az-Zuhaili who punishes people who have an excessive lifestyle with Haram punishment.

Q.S Al-Isra' 26 -27

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

And give their rights to close relatives, also to the poor and those who are on the way, and do not squander (your wealth) extravagantly. Q.S Al-Isra' 17:26-27

The reason for the revelation of the verse:

At-Rhabari in another narrates from Abu Sa'id Al-Khudri, he said, "When the verse (وَاتِ ذَا الْقُرْبَىٰ) of the Messenger of Allah was revealed. Called Fatimah and gave her Fadak land. This is a difficult problem because the revelation of this verse indicates that the verse was revealed in Medina, while the famous one did not. However, at the beginning of the sura it is stated that this verse was revealed in Medina. Tafsir Al-Munir:

(وَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ) When Allah mentions evidence to parents, he atafs it (reminds him) by doing good to relatives and maintaining friendly relations with them. So, the meaning of the above verse is, Omukallaf, give to relatives, poor people, and travelers who want to return to their countries who do not have provisions, give them their rights in the form of friendship, affection, visits, good interactions, lifestyle if they need it. as well as helping Ibn Sabil with sufficient provisions for his journey.

The contents of the verse above were shown to the Messenger of Allah, but what is meant is his people in a hadith narrated by Abu Dawud from Bakr bin Al-Harith Al-Anmari Rasulullah SAW said:

أُمُّكَ وَ أَبَاكَ، ثُمَّ أَدْنَاكَ أَوْ ثُمَّ الْأَقْرَبُ فَالْأَقْرَبُ

"Your mother and father then the person closest to you" or "then the person closest to you then the person after" (HR Abu Dawud)

Narrated from Anas, dari Nabi SAW., said,

مَنْ أَحَبَّ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ

"Whoever wants his sustenance to be expanded and his life extended, then he should maintain a friendly relationship with his relatives" (HR Bukhari and Muslim).

In the opinion of Abu Hanifah, the command to do good with relatives, such as brothers of both parents, is obligatory. According to Imam Shafi'i, the

command to do good to relatives is Sunnah. According to Jumhur scholars, providing a living is only obligatory for parents, grandfather and so on up, as well as for children and grandchildren and so on down. While for other relatives it is not obligatory. As for the scholars of the Hambali School, sustenance must be given to all relatives up to the brothers. As for helping the poor people of Ibn Sabil, he is included in the charity that is sunnah.²⁹

(وَلَا تَبْذِرُوا) Prohibition of being extravagant after ordering to give a living and giving charity, Allah forbids his servants to be extravagant and explain how to spend good wealth, so the meaning of the verse above is not to spend your wealth but in a reasonable manner, not for disobedience but given to people - people who deserve it, and not excessive and extravagant.³⁰ The word *tabdzir* etymologically (Language) means wasting wealth and spending it lavishly. As for *wasatiyah* and *i'tidal* (moderate and (moderate) attitudes are Islamic guidance in the order of wealth, social, and religion.

Allah SWT. said: *"And (Including the most merciful servants of God) those who, when they spend (wealth), they are not excessive, and are not (also) stingy, between the two naturally."* (Al-Furqan : 67).

Then Allah SWT reminded the bad attitude of wasteful by calling it an act of Satan. Allah says that, indeed, those who use their wealth for disobedience are like the devils in their bad deeds. They are the companions of Satan in this world and in the Hereafter they are also similar to these demons in character and deed. This is as stated by Allah SWT

"Whoever turns away from the teachings of Allah, the most merciful, the Qur'an, we let the devil lead the body astray and become his best friend." (Az-Zukhruf: 36)

"It was ordered by the angels to gather the wrongdoers and their companions and what they used to worship." (Ash: Shaffat: 22)

Their friends, the devils, Ibn Mas'ud r.a said, "At-Tabdziir" (wasting wealth lavishly) is using wealth for things that are not right" Mujahid said, "if someone uses all his wealth for the right thing then he is not *mubadzdzir*. But if he uses just one mud of his wealth for you which is not true, he is a wasteful person." It was narrated from Ali that he said, "What you use for your needs and your family's needs are not extravagant and not excessive and what you provide then it is for you. As for what you use to show off, then it is for the devil." There is a person who uses a lot of his wealth for good, then he is rebuked, "There is

²⁹ Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syariah Wa Al-Manhaj*.

³⁰ Muhammad Hasan Ali and Dadan Rusmana, "Konsep Mubadzir Dalam Al-Qur'an: Studi Tafsir Maudhu'i," *Jurnal Riset Agama* 1, no. 3 (December 15, 2021): 11-29, <https://doi.org/10.15575/jra.v1i3.15065>.

no good at all in waste then that person becomes no term wasteful in goodness. That is, Satan is very disapproving of the favors of his Lord, and disobeys him on the contrary, he commits disobedience by violating his commands and prohibitions. he uses himself for the disobedience of mischief and finish the people of the earth.

Al-Karkhi said, "Similarly, a person who is given a position or property by Allah, then he uses it for things that are not pleasing to him, then he disbelieves in Allah's favor because his nature and actions are the same as the nature of the devil's actions." In the mention of the nature of the devil, namely kufr (very disbeliever) against Allah, there are indications that the mubadzdzir people are also kufr to their Lord.³¹ Some scholars say that this verse was revealed according to Arabic tradition. The Arabs used to accumulate wealth by looting and attacking, then they used it for pride and pride. and the polytheists from the Quraysh and others used their wealth to prevent people from converting to Islam, weaken the Muslims and help their enemies. So this verse was revealed to confirm the badness of their actions.

In addition to Wahbah Az-Zuhaili, there are several Mufasssir who also have similarities in interpreting the Tabdzir verse including Ismail Haqi in Tafsir Ruh Al-Bayan is and do not squander extravagantly. entitled to receive it. As for Tabdzir is to give wealth to other than what has been mentioned in the Qur'an. While Israf is exceeding the limit in using it. Verily, those who are wasteful are brothers of Satan, who help Satan in destroying themselves, allies of Satan in disbelief and in disobedience. Word of Allah SWT. (and there is a devil in his Lord who is kufr). That is never grateful for the blessings that have been given by Allah SWT. To the devil.³²

Then Quraish Shihab also had the same view, namely that Allah ordered the Muslims to give their rights to their close and distant family, both from the mother and father. give their rights in the form of benevolent assistance and friendship. The gift referred to here is not only limited to material things but also includes immaterial things such as the provision of wisdom in addition to providing assistance to near and far families, assistance also gives to poor people even though they are not relatives and people who are on their way either in the form of zakat or charity. alms or other needed assistance. And also do not squander wealth wastefully, namely on things that are not in place and do not

³¹ Muhamad Yoga Firdaus, "Etika Berhias Perspektif Tafsir Al-Munir: Sebuah Kajian Sosiologis," *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 2 (April 29, 2021): 105-13, <https://doi.org/10.15575/jpiu.12202>.

³² Az-Zuhaili, *Tafsir Al-Munir Fi Al-'Aqidah Wa Al-Syariah Wa Al-Manhaj*.

bring benefit, because tabzir is understood by scholars in the sense of spending that is not right. Therefore, if someone spends or spends all his wealth in goodness or rights then it's not a waste.

Contextual Analysis of Exaggerated Verses According to Wahbah Az-Zuhaili

In analyzing this text, Researchers will translate what is Almunir's interpretation of lifestyle. And in this case, in contextual analysis, we examine how a Wahbah Az-Zuhaili can interpret the exaggerated meaning of lifestyle with his interpretation in such a way. The following is the contextual meaning of the meaning of excessive lifestyle according to Wahbah Az-Zuhaili:

Q.S Al-An'am 141

From this Tafsir Al-Munir, the author managed to analyze why we also should not give excessive charity even in goodness, in this verse it talks about giving charity, giving charity is an act of giving, people who have more wealth are obliged to give to people who feel less and have no property. But in this case we know that sometimes a person's needs have different needs even though they are all included in the category of need or lack.

Q.S Al-A'raf : 31

In this verse Allah explains to his people an excessive lifestyle from two aspects, namely clothing and food, in this verse it explains why we must decorate ourselves with clothes, this command will not be separated from the Asbab An-Nuzul, it turns out why we are ordered to adorn ourselves with clothes because, in the jahiliyah era, people in worship, especially thawah, did not wear clothes, both men and women, they were only completely naked and then surrounded the Kaaba.

The incident did not reflect the morals or etiquette of the human servant, then the presence of Islam in the community to correct the badness in the ignorant Arab society, if we draw historically from the previous incident, that we dress neatly, beautifully, fragrantly and cleanly, it is recommended for the realm of Worship, does not mean Outside of worship, we should not decorate ourselves, it turns out, decorating ourselves in terms of worship must be more than activities outside of worship.

Q.S Al-Isra' Ayat 26-27

In this verse it is explained about who we should share or donate to and the prohibition not to be extravagant, not much different from the verse above about excess but there is a slight difference, we know that Allah loves His servants who share but do not force them to share or charity.

Researchers see that everything that is hated by God there must be a solution so that we avoid tabdzir actions including instilling basic education in the family related to understanding that a wasteful person is an act that is not liked by God, getting used to always feeling enough, always being grateful for all the blessings that Allah has given give it to us, stay away from debts without a very urgent need, take care of the things we have today.

Conclusion

The nature of Israf or exaggeration is an act that should not be imitated because in it plunges into poverty, waste and leads people to a path that is not true by Islamic law, human traits like this are traits that are liked by Satan, because it will cause futility. Allah SWT. Really don't like this act because in essence israf is an act of self-destruction. Wahbah Az-Zuhaili in Tafsir Al-Munir, is a contemporary commentator. According to him, the Tafsir he wrote using the Adabul Ijtima'I style, in the interpretation of excessive verses he explained about being allowed to exceed reasonable limits such as hunger, thirst, satiety and satisfied with drinking, as well as material so that the budget does not spend everything, based on this, the actions of miserly people and people who boast are Haram. The law must have cause and effect, in accordance with the argument of the Qur'an that Allah does not like extravagant, boastful and exaggerating actions because people who do these actions are meant to be friends with devils, because the desires of human devils are always on a path that is not liked by Allah.

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