



Al-Kanzu in the Qur'an (Study of *Tafsir Al-Mishbah* by M. Quraish Shihab)

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Abstract

The interpretation of al-Mishbah by M. Quraish Shihab, the background to the author writing *al-kanzu* in the Qur'an is due to differences in the use of *al-kanzu* which appear to be contradictory. in *the interpretation of al-Mishbah*. Jews and Christians who store wealth without spending it in the Way of Allah SWT. and about orphans who were left with property by their deceased parents. Their parents kept their wealth and it would be used by the two orphans when they were adults. In this study, the author uses the library research method, as a further discussion the author uses the *maudhu'i interpretation method* using various relevant interpretation books. The author also completes this thesis with the hadith of the Prophet SAW. related to the discussion of *al-kanzu*. Based on the research conducted by the author, it can be seen that *al-kanzu* in the Qur'an according to *the interpretation of al-Mishbah by M. Quraish Shihab* is interpreted as storing, planting, hoarding. While in terms of terms it is wealth that is stored or hoarded without paying zakat or without being used for good and beneficial interests. The perpetrators of *al-kanzu* are: Jews and Christians, orphans. While the forms of *al-kanzu* are: gold and silver, treasury, and wealth. The consequences of *al-kanzu* in the Qur'an are: painful torture, and destruction and humiliation. For further explanation, it will be explained in the discussion chapter.

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INTRODUCTION

The word *al-kanz* comes from Arabic, consisting of the letters *kaf, nun, za*. The word *al-kanz* is the masdar of كَنْزٌ يَكْنُزُ كَنْزًا which It means store, plant, hoard. So the word الكَنْزُ is also interpreted as storing wealth/saving wealth (Munawwir, 2020). In the book *Lisan al-'Arabi*, *al-kanz* is also interpreted as storage, hoard. Hidden wealth, stored wealth, or hoarded wealth (Manzhu, 1997). In terms, *al-Kanzu* is wealth that is stored or hoarded for personal interests without paying zakat.

In Surah al-Taubah verse 34, in the interpretation of *al-Mishbab*, it is explained that the wealth they obtained from falsehood and which they kept and hoarded, will later torment them. And those who collect and store gold and silver and do not spend it in the way of Allah, namely according to His provisions and guidance, then tell them that they will be punished with a painful punishment (Shihab, 2002). The painful punishment will occur on the day the gold and silver they collected without spending it will be heated in the Hellfire of Jahannam, then ironed with it, namely with the heated gold and silver their foreheads, which have always appeared arrogant and proud of the wealth also burn their stomachs which are often full and filled with various pleasures from the bad wealth and likewise their backs will be ironed who have always turned their backs on the guidance of Allah SWT. Everything was burned while the angels who were in charge of torturing them said to them: This is what, namely your property which you kept without spending on it and which you devoted to your own interests by forgetting the social function of the property, so feel now the consequences of what you kept (Shihab, 2002).

In *Tafsir al-Azhar* by Buya HAMKA about this verse is consuming human property in a false way. False is the opposite of what is right. So it means they take people's property in an unjust way, in all kinds of ways. Either by blackmail, threatening, cheating. So in this verse it is stated that most or many of them do so. They use their position which is considered sacred, either as *Habr* or as *Rahib* to take human property. Because people are reluctant and afraid, then their will is followed. It is called most, meaning that not all of them are like that (Amrullah, n.d.).

So in line with Surah at-Taubah verse 34, savings must be used as zakat. Savings will be beneficial if we give zakat, on the other hand if we hoard the assets or more precisely we hoard the assets it will be harmful. Hoarding assets can disrupt the running of the economy, because the assets are not used so that the economic circulation is blocked (Abas, et al., 2023).

Then in surah al Kahf verse 82, in *Tafsir al-Mishbab* it is explained that the last incident was explained by the pious servant of Allah by stating, as for the wall of the house that I erected without taking any wages, it belonged to two orphans in that city, and underneath there is their parents' savings for both of them. If the wall collapses, it is very likely that the treasure was discovered and taken by someone who had no right to it, even though their father was a pious man whose intention was to keep the treasure for his two children. So your Lord wants the wealth to be preserved so that both of them reach maturity and spend their parents' savings seriously, so that they can use it (Shihab, 2002).

Buya HAMKA's opinion about this verse. " *And as for the wall, it belongs to two orphans in the village.*" (base of verse 82). This first information gives us a signal that the wall is an heirloom building from a father who died and left two orphans. And children are called orphans before they grow up. So when Musa and his teacher visited the village, they were still small. "And underneath there was hidden treasure belonging to both of them, *namely* wealth consisting of gold and silver which is usually buried by people who have died in the ground, if it is dug up by people who come later they will find it and become their wealth. "And they are both righteous people." who buried the hidden treasure. So pity the two orphans if the hidden treasure inherited from their parents did not reach them, because it was buried deep in the ground, because the land

where it was buried was again squeezed by a wall. "So will your Lord so that they come to maturity, and they try to bring out their hidden treasures" (Amrullah, t.th).

In this study, the author will explain the title that the author created so that there is no misunderstanding. *Al-Kanzu* means storing, hoarding, planting. Storing wealth, hoarding wealth (Munawwir, 2020). wealth that is stored or hoarded is intended for personal interests without paying zakat. *Tafsir al-Mishbah* is a great and very monumental work by the mufassir M. Quraish Shihab. This work was originally a work of interpretation written in stages which was published periodically by the publisher Lentera Hati. Currently, *Tafsir al-Mishbah* has been completed in its entirety from juz one to juz thirty which is divided into 15 volumes (Rustandi, 2022). And the author of the book *Tafsir al-Mishbah* is M. Quraish Shihab is a cleric And Muslim scholar from Indonesia. He famous as expert interpretation of the Qur'an and writer various work science. M. Quraish Shihab Also recorded as a very good writer productive. In side That He Also active convey idea and thinking in various forums and study scientific, which is conducted as form responsibility answer intellectual And distribution science (Mukti, 2023).

METHODS

The research that the author uses in solving this problem is a type of library research *that* utilizes library sources to obtain research data that limits its activities only to library collection materials without requiring field research. This study collects various literature that is in accordance with the main problem to be discussed, namely about *al-kanzū* in the Qur'an (Zed, 2012). The research method in writing this thesis is a qualitative research method, and the method of approaching the interpretation of the Qur'an is *maudhu'i* or thematic interpretation. Discussing the problems of the Qur'an that have a unity of meaning or purpose by collecting its verses and then conducting reasoning (analysis) on its contents (Izzan, 2007).

RESULT AND DISCUSSION

This study explains the discussion of how M. Quraish Shihab interprets verses in the Qur'an related to the concept of *al-Kanzu*.

Meaning of *al-Kanzu*: The word *al-kanzū* comes from Arabic, consisting of the letters *kaf, nun, za*. The word *al-kanzū* is the masdar of كَنْزٌ-يَكْنِزُ-كَنْزًا which It means store, plant, hoard. So the word كَنْزٌ is also interpreted as storing wealth/saving wealth (Munawwir, 2020). In the book *Lisan al-'Arabi*, *al-kanzū* is also interpreted as storage, hoard. Hidden wealth, stored wealth, or hoarded wealth (Manzhu, 1997).

In the Qur'an, the word *al-Kanzu* has various meanings, namely as follows:

1. Storing wealth

In surah al-Taubah verse 34, Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

"O you who believe, indeed most of the Jewish pious people and Christian monks actually consume people's wealth through falsehood and they hinder (people) from the path of Allah. And those who keep gold and silver and do not spend it in the way of Allah, then tell them, (that they will have) a painful punishment".

In Surah at-Taubah verse 34, *Kanzu* is found in the form of a verb for the present and future (*fi'il mudhāri'*) with the meaning of collecting and storing. Clearly, in this verse it is explained that what is collected is gold and silver, both of which are not spent in the way of Allah. Storing gold and silver in this way,

whether in a chest or in the ground, means losing its benefits (Shihab, 2007).

In *Tafsir al-Mishbah*, the word تَكْنِزُونَ (*takniẓūn*) is understood in the sense of collecting something in one container, whether the container is in the ground or on the surface of the earth. This verse only mentions two types of things that are collected, namely gold and silver, because usually these two things are the measure of value or what is generally stored. Asy-Sya'rawi stated that one aspect of the miracle of the Qur'an is the explanation of this verse in which Allah describes gold and silver, two types of minerals that Allah uses as the basis for determining the value of money and a means of exchange in trade, even though there are... other more expensive and valuable mining goods. But that is how it is until now throughout the world, these two mining goods are still the basis for trade and the value of each country's money (Shihab, 2017).

2. Place to store treasures

In surah al-Qasas verse [28]: 76, Allah says:

إِنَّ قُرُونًا كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَءَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ
لَتَتَوَّأَ بِالْعُصْبَةِ أُولِيَ الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

"Indeed, Karun was one of the people of Musa, so he persecuted them, and We have bestowed upon him a treasury whose keys were truly heavy for a number of strong men to bear. (Remember) when his people said to him: "Do not be too proud; indeed Allah does not like those who are too proud of themselves."

The word *Kunūz* as the plural form of *Kanzu* is used to mean "treasure storage place". It is understood from subsequent information that the chests had locks that were heavy enough to be hit by even a strong person. Specifically, what *Kunūz* means in this verse is Qarun's treasure chests. The Qur'an describes Qarun as a very rich man at the time of Prophet Musa (a.s.). The story was raised in the Qur'an so that it can be a mirror of comparison and teaching for humans that abundant wealth will not be useful as long as the owner does not believe and does not spend it in the way of Allah (Shihab, 2017).

3. Savings assets

In Surah Al-Kahfi verse [18]: 82, Allah SWT. said:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا
صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَمَا فَعَلْتُهُ
عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

"As for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them, and their father was a righteous man. So your Lord willed that they should reach their maturity and take out their treasure, a mercy from your Lord. And I did not do it of my own accord. That is the purpose of the deeds over which you could not have patience."

In this surah al-Kahfi, the word (كنز) is also found, which according to some narrations means 'knowledge written on sheets embedded in the ground'. Other narrations call it 'treasure'. (كنز) here, both in the form of sheets and wealth, belongs to two orphans who were left by their pious parents to be provisions when they grow up (Shihab, 2007).

The perpetrators of *al-Kanzu* in the Qur'an according to *the interpretation of al-Mishbah*. As for the subjects of *al-Kanzu* in the Qur'an, namely:

1. Jews and Christians

In QS al-Taubah [9]: 34, Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ
اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

“O you who believe, indeed most of the Jewish pious people and Christian monks actually consume people's wealth through falsehood and they hinder (people) from the path of Allah. And those who keep gold and silver and do not spend it in the way of Allah, then tell them, (that they will have) a painful punishment”

After explaining a little of the evils and misguidance of the polytheists and the Ahl al-Kitab, which relate to their attitude towards Allah SWT, now we explain their evils regarding worldly life, namely greed and covetousness and accumulating wealth. Muslims are invited by this verse to avoid this evil by saying: O you who believe, indeed there are many of the Ahbar, namely the Jewish scholars, and the monks. ", namely Christian scholars, ليأكلون "who truly devour", that is, take and use, أموال الناس بالباطل "other people's wealth in a false way", including by accepting bribes, manipulating teachings to gain material benefits. They appear to be religious people who are close to God and prioritizing the afterlife but their reality is not like that, and besides that they وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ "also hinder people from the path of Allah SWT." with various explanations and interpretations that they teach.

The possessions they obtained from the vanity and which they kept and hoarded will later torment them. And those who collect and hoard gold and silver and do not spend it in the way of Allah SWT, namely according to the provisions of Allah SWT., فَبَشِّرْهُمْ "then give them joy" that they will be punished. بِعَذَابٍ أَلِيمٍ "with a painful torment" (Shihab, 2007)

When explaining the relationship between this verse and the previous verse, it is explained that this verse still describes the bad nature of some of the people of the book. There are also scholars who understand the first part of this verse as talking about the people of the book, while the following part which begins with وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ "and those who hoard gold and silver" is a criticism directed at some Muslims who are stingy and reluctant to pay zakat. The combination of criticism against them with criticism against the people of the book indicates how weak their faith is and how they are also rightly delighted with painful punishment. (Shihab, 2007).

In al-Maraghi's interpretation, it is explained that most pious people and monks were crazy about wealth and honor. To fulfill their love of wealth, they consume people's wealth in a false way. As for their second love, they hinder humans. Because, if only they acknowledged the truth of the Prophet Muhammad SAW. and their religion, of course they have to follow it, so that their power and honor are lost. Therefore, they overdo it in forbidding people to follow it. Consuming human property with vanity means taking it without the rights justified by sharia (Al-Maraghi, 1987).

2. Parents of orphans

In QS al-Kahf [18]: 81, Allah SWT. said:

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا
صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ وَمَا فَعَلْتُهُ
عَن أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

“As for the wall, it belonged to two orphan boys in the city, and beneath it was a treasure belonging to them, and their father was a righteous man. So your Lord willed that they should reach their maturity and bring out their treasure, a mercy from your Lord. And I did not do it of my own accord. That is the purpose of the deeds over which you could not have patience.”

The last incident was explained by the pious servant of God by stating, as

for the wall of the house that I erected without taking any wages, it belonged to two orphans in the city, and beneath it was the property their parents had saved for the two of them. If the wall collapses, it is very likely that the treasure was discovered and taken by someone who had no right to it, while the second father was a devout man whose intention was to keep the treasure for his two children. So, your God wants that wealth to be preserved so that both of them reach maturity and spend their parents' savings seriously for their use. What I did was as a mercy to the two orphans (Shihab, 2017)

Furthermore, the servant of Allah asserted that, "and I did not do it, namely what I have done since the leaking of the boat until the erection of the wall, based on my own will. But, all is by the command of Allah SWT. thanks to the knowledge that He taught me. I also obtained that knowledge not through my own efforts, but solely by His grace."

The word *كنز* is a wealth that is collected so that it is abundant. It is also usually interpreted as something that is very valuable. In this context, the expression is known that, "inner satisfaction is a wealth that is worthless and inexhaustible (Shihab, 2017).

While the scholars try to compromise between the Qur'an's condemnation of *kanzu* (found in QS. al-Taubah: 34) and the impression of praise from the parents of the two orphans who apparently kept the *kanzu* to avoid the impression of conflict, while the scholars suspect that *the kanzu* is not wealth, but knowledge or a will. The condemnation of keeping wealth is directed at those who keep it without spending it in the way of Allah SWT, in the sense of not paying zakat and not giving charity. However, if both of these things have been done, then someone also saves or saves for his children, this is not at all blameworthy. Leaving children in a state of sufficiency is much better than leaving them in a state of poverty, begging. What was done by the pious servant of Allah in supporting the wall that was about to collapse shows that children can receive blessings and good impacts due to the piety of their parents. Didn't the two orphans receive the love of Allah SWT? through His command to the servants of Allah to support the wall so that they can obtain the inheritance of their father in full (Shihab, 2017).

The forms of *al-Kanzu* in the Qur'an according to *the interpretation of al-Mishbah*. The objects of *al-Kanzu* in the Qur'an are:

1. Gold and silver

In QS al-Taubah [9]: 34, Allah SWT says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبُطْلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

"O you who believe, indeed most of the Jewish pious people and Christian monks actually consume people's wealth through falsehood and they hinder (people) from the path of Allah. And those who store gold and silver and do not spend it in the way of Allah, then tell them, (that they will have) a painful punishment.

Asy-Sya'rawi stated that one aspect of the miracle of the Qur'an is the description of this verse where Allah SWT. describes gold and silver, two types of minerals that Allah SWT made as the basis for determining the value of money and a means of exchange in trade, even though there are other minerals that are more expensive and valuable. However, this is the situation until now throughout the world, these two minerals are still the basis for trade and the value of money in every country. This verse condemns all those who collect wealth, especially those who save it for the future. The condemnation is directed at those who collect without spending it in the way of Allah SWT, namely not carrying out the social

function of wealth, including zakat, and that is why this verse is called *kanzu* (Shihab, 2017).

2. Treasury

Dalam Surah Hud [11]: 12, Allah SWT berfirman:

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

“So it may be that you want to abandon part of what was revealed to you and narrow your chest, for fear that they will say: “Why was not the treasury (wealth) sent down to him or an angel came with him?” Indeed, you are only a warner and Allah is the Preserver of all things.”

In his interpretation of *al-Mishbah*, Al-Biqqa'i relates this verse by stating that it may be the attitudes and words of the polytheists that they have carried out so far as well as their turning their backs or their words that made Muhammad SAW. felt sad and annoyed which resulted in the polytheists hoping for the Prophet Muhammad SAW. will abandon some of what was revealed to him, such as reviling idols, leading the ancestors astray, showing the evils of shirk beliefs and other things that are not pleasing to the polytheists.

The wording of the verse addressed to the Prophet Muhammad SAW can give the impression that there was an intention in the heart of the Prophet Muhammad SAW not to convey some of Allah SWT's revelations or to feel annoyed by his presence. This is of course impossible because scholars agree that all Prophets have four absolute characteristics, namely amanah, shidq, fathanah, and tabligh. The nature of tabligh requires them to convey whatever Allah SWT commands to convey, whatever the risk (Shihab, 2017).

The consequences of *al-Kanzu* in the Qur'an according to the interpretation of *al-Mishbah*. The consequences of *al-Kanzu* in the Qur'an are:

1. Painful torture

In QS *al-Taubah* [9]: 35, Allah SWT says:

يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارٍ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنْزْتُمْ لِأَنفُسِكُمْ فَدُقُوا مَا كَنْتُمْ تَكْنِزُونَ

“On the day the gold and silver are heated in the hell of hell, then burnt with it their foreheads, their sides and their backs (then it will be said) to them: “This is your wealth which you have kept for yourselves, so feel now (the consequences of) what you have kept ”.

In the interpretation of *al-Mishbah*, this painful torment occurs on the day when they heat up the gold and silver which they collected without spending it in the hell of hell, then iron it, namely with the heated gold and silver, their foreheads which have always appeared arrogant and proud. with this wealth it also burns their stomachs which are often full and filled with various pleasures from this bad wealth and also their backs which have always turned their backs on Allah's guidance. All were burned while the angels who were tasked with torturing them said to them: this is what, namely your property, which you kept without spending it and which you devoted to your own interests by forgetting the social function of wealth, so feel now the consequences of what you save it (Shihab, 2017).

This verse does not condemn all those who accumulate wealth, let alone those who save it for the future. This criticism is directed at those who collect it without spending it in the way of Allah SWT, that is, they do not carry out the social function of wealth, including zakat, and that is why this verse is called *kanz*. On that basis, those who have invested their wealth and saved the rest are not called *taknizūn*.

The torment that befalls those who accumulate wealth is not spending it in the way of Allah SWT. described by the verse above will affect three parts of the body of the person who gathered it, namely the forehead which is located on

their face, their stomach and their back. Above we have discussed why these three parts are called special. Asy-Sya'rawi has another opinion. According to him, each part of the human body mentioned in this verse has a role in their stinginess. The forehead, which is part of the human face, is the first to play a role when someone comes to ask for help. At that time, those who were reluctant to support turned their faces away and frowned when they discovered the requester's arrival. At that moment the requester felt insulted, but perhaps he had not given up his intention and continued in his business, so at that time the miser turned his body away, facing the other direction, but if the requester still insisted on asking then the miser took a firmer stance, this time by leaving the requester and turning his back on him. Thus, it can be seen that the three members of the human body who are miserly play a role in preventing the wealth he has accumulated in the way of Allah SWT. If so, it is very natural that this verse specifically mentions the three members of the human body in that order (Shihab, 2017).

2. Destruction and humiliation

In QS al-Qasas [28]:76, Allah SWT says:

﴿إِنَّ قُرُونَ كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ ۖ وَعَاتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ﴾

"Indeed, Karun was one of the people of Moses, so he persecuted them, and We bestowed upon him a treasury whose keys were truly heavy for a number of strong men to bear. (Remember) when his people said to him: "Do not be too proud; indeed Allah does not like those who are too proud of themselves."

The verse above begins the story of Qarun without mentioning when and where the event that will be described occurred. When, who, and wherever, what is clear is that this is the bad consequence that can be experienced by the arrogant rich man. Allah SWT. said: *إِنَّ قُرُونَ كَانَتْ مِنْ قَوْمِ مُوسَىٰ* "Indeed, Qarun was one of the people of Prophet Musa (as). Who lived at the same time as him and it is said that he was the son of Prophet Musa's uncle (as). However, he was from the honorable family of the Prophet, he was disobedient and immediately he acted cruelly towards them, namely he went beyond the limits of arrogance and insulting the Children of Israel. He was a man whom We bestowed favor by including him among the people of Moses, and We also bestowed upon him heaps of wealth, namely storehouses for storing wealth, the keys of which were indeed heavy for a number of strong men to carry. That was only the key, as for his wealth, it was impossible for a very large number of people to carry it (Shihab, 2017).

After the verse above explains the reason for his arrogance, now the verse above describes the attitude of several Bani Israelites who advised him, namely when his people said to him: "O Qarun, do not be too proud of the wealth you have, pride that makes you forget Allah who bestowed these blessings. . In fact, Allah does not like, that is, does not treat the lover's treatment of those he loves, towards people who are too proud of themselves and have that pride firmly established in their personality (Shihab, 2017).

CONCLUSION

After the author conducted a study on al-kanzu in the Qur'an (study of the interpretation of al-Mishbah by M. Quraish Shihab), here the author draws a final conclusion which is the answer and limitation of the problem, as follows: 1. The meaning of al-kanzu in the Qur'an according to the interpretation of al-Mishbah by M. Quraish Shihab in terms of language is to store, plant, hoard. While in terms of terminology it is wealth that is stored or hoarded without paying zakat or without being used for good and beneficial purposes. 2. The perpetrators of al-kanzu in the Qur'an

according to the interpretation of al-Mishbah by M. Quraish Shihab, namely: Jews and Christians and Parents of orphans. 3. The forms of al-kanzu in the Qur'an according to the interpretation of al-Mishbah by M. Quraish Shihab, namely: gold and silver, treasury, and wealth. 4. The consequences of al-kanzu in the Qur'an according to the interpretation of al-Mishbah by M. Quraish Shihab, namely: painful torment due to hoarding wealth and not spending it in the way of Allah, and destruction and humiliation for Qarun who was given wealth (treasure) but he was arrogant and haughty.

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