

CHAPTER III

THE EXEGESIS ABOUT CHARACTERISTICS OF HUMAN DESTRUCTIVE IN QUR'AN

In the previous chapter the author mentioned the theory of humans and how human tendencies in action, will be the basis of theory in research. Then in this third chapter the author will explain the terms of damage in the Qur'an, and the mufassir's views on the characteristics of human beings doing destruction on earth. As for what is meant by Indonesian mufassir here are; Quraish Shihab, Hasbi ash-Shiddiqie and HAMKA.

The Qur'an does not directly mention the characteristics of humans who destroy the earth, but there are stories of people who do destructive on earth. The author focuses on human character; The Hypocrites, the Noah, the Ad, the Madyān, the Thamūd, the Sodomites, the Children of Israel, Qarun, and Pharaoh (Fir'aun). They are among those who make mischief on earth and their behavior is mentioned in the Qur'an.

The forms of destruction mentioned in the Qur'an are also different, some of which refer to environmental destruction, social and moral destruction, and spiritual destruction. Such includes destruction in material and non -material forms. Destruction in the form of material, such as destruction to the environment will be related to non -material destruction that is in humans.

A. The Terms of Destruction in the Qur'an

In this section, the author will explore the terms of corruption in the Qur'an. Although the mention of the term destruction does not explicitly guarantee the characteristics of the human who did the destructive, it does show an indication of the character of the earth destructive in the Qur'an. As already mentioned, the author's focus in the object of this research is on humans who do destructive and their behavior is mentioned in the Qur'an.

In the Qur'an itself there are the terms of such destruction: *Halaka* (هلك), *fasada* (فسد), *dammara* (دمر). Descriptive explanation of the terms of the *fasada* can be explained that in terms of the *fasada* if shaped masdar and stand-alone, it shows the destruction is *hissi*/physical, such as flooding, air pollution and others; and if a verb *fi'il* or masdar form, but before sentence *fi'il* then most are denoting destructive to non physical, such as infidels, shirk, hypocrites and so on. The terms relating to destruction on earth will be explained as follows:

1. *Fasada* (فسد)

The word *fasada* and its derivatives are repeated 50 times in the Koran. Based on the author's search in the book *Mu'jam Mufahras Li Alfadz al -Qur'an* sentences containing the term *fasada*, namely: surah al-Mu'minun [23]: 71, al Anbiya [21]: 22, an-Naml [27]: 14, 34, 48, al-Isra [17]: 4, 16, al-Baqarah [2]: 11, 12, 27, 30, 60, 205, 220, 251, Ali-Imran [3]: 63, al-Maidah [5]: 32, 33, 64, al-An'am [6]: 47, al-Anfal [8]: 73, al-A'raf [7]: 56, 74, 85, 86, 103, 142, Muhammad [47]: 22, Yusuf [12]: 73, al-Qasas [28]: 4, 77, 83, Al-Ankabut [29]: 30, 36, Shād [38]: 28, al-Kahfi [18]: 94, Yunus [10]: 40, 81, 91, al-Ahqāf

[46]: ar-Ra'ad [13]: 25, an-Nahl [16]: 88, as Syu'ara [26]: 152, 183, Hūd [1 1]: 85, 116, ar-Rūm [30]: 41, Ghāfir [40]: 26, al-Fajr [89]: 12.¹

There is a term with the origin of the word *fasada* which mentions several human characters who do destructive on earth. In writing this thesis the author only takes a few verses to discuss, understanding the nature or behavior of people who do damage, such as not realizing that they are doing damage, being arrogant, following lust. Among them:

- a. When people are told not to do damage, they say that they are doing good, and in fact they are doing damage, but they do not realize it. (QS. Al-baqarah [2]: 11-12)
- b. And when he turns away (from your face) he walks in front of him to do damage (QS. Al-Baqarah [2]: 205)
- c. If the truth were to indulge their passions, the heavens and the earth and everything in them would have perished (QS. Al-Mu'minun [23]: 71)
- d. And we have decreed against the Children of Israel in the book that you will do damage to the earth twice and indeed you will boast with great pride (Surah Al-Isra [17]: 4)

2. *Halaka* (هلك)

Use of the word *halaka* هلك and its derivatives are repeated 63 times in the Qur'an.²The word *halaka* means damaged or perished. *Halaka* is in the form of fi'il mādhi as in surah: al-Anfal [8]: 42, the form of fi'il madhi but

¹ Muḥammād bin Fu'ād Abd al-Bāqī, *Mu'jam Mufahras Li al-Fādzil Qur'ān al-Karīm*, 530- 531.

² Muḥammād bin Fu'ād Abd al-Bāqī, *Mu'jam Mufahras Li al-Fādzil Qur'ān al-Karīm*, 750.

with *dhamir mutakallim ma'a ghairih* as in surah: al-Isra [17]: 16, the form of the verb *fi'il mudhā ri '* as in surah al-Baqarah [2]: 205, the form of the word *ahlakna* in several surahs such as: al -An'am [6]: 6, Maryam [19]: 74, Thaha [20]: 128, al-Anbiya [21]: 9, Yāsin [36]: 31, form *maf'ul isim* in surah al-An 'am [6]: 131, and the forms of *halaka* along with other derivations contained in the Qur'an. In this case, the author's understands that the character of humans who do destructive until Allah destroys due to the behavior of those who are disobedient and do not believe in Allah SWT. The word of *halaka* (هلك) with derivation repeated as much as 63 times in Qur'an.³

3. *Dammara* (دمر)

The word *dammara-yudammiru* means to destroy, destroy, or destroy. In the Qur'an the word *dammara* is repeated 10 times with various derivations. shape *Madhi fi'il* as *dammara* in Surah Muhammad [47]: 10, *fi'il Madhi dhamir mutakallim ma'al ghairih* as *dammarnā* in Al-A'raf [7]: 137, *dammarnāha* in Surah al-Isra [17] : 16, *thudamiiru* in surah al-Ahqaf [46]: 25, and other verses that use the term *dammara* and its derivation. From some of the terms *dammara* above, it can be seen that the word *dammara* and its derivatives are used by Allah as evidence of His power in destroying beings who do not believe and behave badly in life.

Those are some of the terms regarding corruption in the Qur'an. Therefore, to save time, the author will describe the verses that are the object of the research. The focus of the author's research object is on human destroyers and their behavior is mentioned in the Qur'an. The following is the classification of the verses regarding the behavior of human damage and

³ Muḥammād bin Fu'ād Abd al-Bāqī, *Mu'jam Mufahras Li al-Fādzil Qur'ān al-Karīm*, 750.

its form on earth based on the order in which the verse descend:

No	Name of Surah	Ayat	Number of Reveal Surah	Surah
1.	Al-A'rāf	73-74	39	Makkiyyah
2.	Al-Furqān	37	42	Makkiyyah
3.	An-Naml	34	48	Makkiyyah
4.	Al-Qasas	4	49	Makkiyyah
5.	Al-Qasas	76	49	Makkiyyah
6.	Hūd	78	51	Makkiyyah
7.	Al-Isrā	4-5	86	Makkiyyah
8.	Al-Ankabūt	36	88	Makkiyyah
9.	Al-Baqarah	205	91	Madaniyyah

B. Exegesis the Qur'an Commentators about Characteristic of Destructive Humans in Qur'an

This section the author will describe the forms of damage that have occurred and are mentioned in the Qur'an. The form of destruction is divided into three parts, namely: environmental damage, social morale, and faith destruction. In each discussion the verse and its interpretation will be mentioned about the form of the damage.

1. The Destruction on the Environment

The author tries to classify the verses about damage contained in the Qur'an by looking at the meaning and interpretation of these verses. The definition of environmental destruction is reduced or becomes its benefits and the destruction is deprived of physical. The environment is part of something inseparable from humans. If humans do destructive to the environment, then that destruction will

also negatively impact humans. This condition is what is happening today, there are many disasters that occur, such as floods, earthquakes, landslides, and disease outbreaks. Allah SWT created the law of cause and effect in the universe, then every creature is obliged to obey in it. If humans transgress? Then there will likely be chaos, even though all of that also happened with God's permission. Further discussion regarding the destruction of nature has been mentioned in Qur'an.

a. They destroy crops and livestock

QS. Al-Baqarah [2]: 205

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (٢٠٥)

*And when he turns away (from you O Muhammad SAW), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.*⁴

As-Suddi said, "These two verses⁵ were revealed to al-Akhnas bin Syuraiq ats-Tsaqāfi. He met the Messenger of Allah and pretended embraced Islam. This made Rasulullah amazed. After that, al-Akhnas bin Syuraiq went across the garden and some Muslim donkeys. Then he destroyed the garden and killed the donkeys.⁶

Verse it is stated that "if he turns away" that is leaving you to another place so that you are not with them, "he is walking" active, and earnest in all corners of the "earth to do destroy" so that in the end "he destroys the plants" managed by humans. In al-Misbah's interpretation it is explained that the intention is to spread negative issues and lies and to carry out activities that result in the destruction and destruction of society. The sentence الحرث و النسل means *plants and livestock*, can also be understood in the meaning of women and children, namely they carry out

⁴ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 55.

⁵ Al-Baqarah [2]: 204-205.

⁶ Lajnah Pentashih Mushaf Al-Qur'an Agama Republik Indonesia, *Al-Hidayah Al-Qur'an Tafsir Per-kata Tajwid Kode Angka* (Tangerang Selatan: KALIM, 2011), 33.

activities that abuse women and destroy the young generation. If the word (تول) is meant on the rule, this type of human being is very articulate, offering something unique, until he was elected as a ruler, but when he have the power he do mischief such as harassing women and young people.⁷

This verse is closely related to the previous verse, which is talking about hypocrites, who seem to make Allah a witness to what is in his heart, even though he is as evil as the enemy. Whereas the meaning of "*walk him on earth corrupts him.*" Why did this happen? Because they used as a guideline is not the truth and not the name of Allah which only plays on the mouth, but only the splendor for him. He kept all the plans that were different God's will, but to hide means that he has a sweet mouth. Sweet mouth is what often makes people unable to oppose the injustice he did. Because of this it appears that the will of such a person is very different from the will of Allah. When such human beings act in a way that is contrary to God's will, peace and tranquility will be lost in the soul of society.⁸

The behavior of hypocrites is very much the opposite of what is said when dealing with Muslims. In front of Muslims they confess to doing good and improving (*shalah* and *ishlāh*), while their actions on earth only do destruction. They continually do destruction, such as destroy to crops and livestock. They do destruction just to satisfy their lusts. Allah condemns those who like to do mischief. This verse explains that someone must have been manifested and practiced in deeds (not have hypocrites character).⁹

Thus the destruction in this verse mentions the words *التسل* and *الحرث* which

⁷ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* jilid 1 (Jakarta: Lentera Hati, 2011), 541.

⁸ HAMKA, *Tafsir Al-Azhar* Jilid 1 (Singapura: Pustaka Nasional, n.y) 475-476.

⁹ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Qur'anul Majid an-Nūr* jilid 1 (Semarang: Pustaka Rizki Putra, 2000), 340-341.

state that the destruction is in material or physical form. In another verse there is the nature of the hypocrites:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (١١) أَلَا إِنَّهُمْ هُمُ

الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ (١٢)

*“And when it is said to them: “Make not mischief on the earth,” They say: “We are mischief only peace-makers. Verily, they are the ones who make mischief, but they perceive not.”*¹⁰ QS. al-Baqarah [2]: 11-12.

As-Saddi in his tafseer book narrates from Abu Malik and a number of the Prophet's companions that they are hypocrites are do destruction on earth or committing kufr and immoral acts. As for Ibn Jarir, it was said that people who possessed the characteristics mentioned in this verse did much greater destruction than those who had the characteristics at the time of the Prophet SAW.¹¹“And when it is said to them,“ do not to destructive. It is not enough for them to rid themselves of their actions. Even further they pride themselves and justify their actions. "They answered" indeed we are the ones who make improvements. "

¹⁰Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 5.

¹¹ Ibn Kathir, *Tafsir al-Qur'an al-Adzīm* terj. Bahrun Abu Bakar (Bandung: Sinar Baru Algensido, 2000), 251.

The people in this verse are included in the third class. This group has characteristics and signs that are not as clear as the first group and not as dark as the second group. But confuse feelings, blur the view, sometimes hide, sometimes transparent. That is the picture of the hypocrites. This is a realistic picture and factual reality in Madina, but when we pass through a time and place, we find that this picture is an example that is repeated in all generations of humans, namely groups who feel pretentious but do not dare to face the truth. But at the same time they position themselves as human beings who are superior to all human classes, and their perception of all affairs is also considered the highest compared to others.¹²

Their other characteristics, especially their figures who at the beginning of the hijrah have a high position in the eyes of their people as rulers and leaders, such as Abdullah bin Ubay bin Salul with their stubbornness and always justifying their corrupt and proud deeds. They not only stop lying and cheating, but they add to doing stupid things and confessing nonsense. Among other things, they are arrogant and feel superior to other humans, attempting to get a false position in the eyes of humans.¹³

The Jewish hypocrites have been looking for a way to end all the plans of the Prophet Muhammad. They whisper and spread rumours that are not true about Islam. They do not realize that their actions are destructive and dangerous, it is due to mere lust. Religion becomes one kind of *Ta'ashub*, defends the group, even though in the wrong way, they do not realize their actions anymore. This verse imagines what will happen in the future, they do not realize the consequences.¹⁴

¹² Sayyid Qutb, *Fi Dzilal al-Qur'an* terj. As'ad Yasin *di Bawah Naungan Al-Qur'an* (Jakarta: Gema Insani Press, 2000), 52-53.

¹³ Sayyid Qutb, *Fi Dzilal al-Qur'an* trans. As'ad Yasin *Under Shade of the Qur'an*, 53

¹⁴ HAMKA, *Tafsir Al-Azhar Volume1*, 129-130.

Many people are doing destructive on the earth to the utmost destruction, saying that there are many people doing repairs or doing good deeds in every period. They said it was because the scale in their hands was broken. Because, if the scales sincerity in the soul have been destructive, so are all weights and values. The above verse illustrates that they are true destroyers. The destructions are of course numerous and repetitive, because otherwise they would not have been named destroyers, a form of words which shows the stability of the meaning they contain in the doer, and it is different if the form of the word used is a verb. The destruction they do is reflected in of their actions who do destruction and do not want to repent. This is because the advice given to state the word earth clearly. Not only does it prohibit doing destruction, but the mention of this word reflects the extent of the effects of that badness so that if it is left unchecked it will spread throughout the earth.¹⁵

In addition, there is the Qur'an that the narrate occurs on earth is caused by the humans themselves. The events that occur are in accordance with the law of sunnatullah which was created in the world:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ
يَرْجِعُونَ (٤١)

Evil (sins and disobedience to Allah) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allah) may make them taste a part of that which they have done, in order that they return (by repenting to Allah, and begging His Pardon).¹⁶ QS. ar-Rūm [30]: 41.

The destructions referred to in this paragraph are related to destruction of

¹⁵ M.Quraish Shihab, *Tafsir Al-Misbah: Message to Impression, and Harmony of the Qur'an* volume 1 (Jakarta: Lentera Hati, 2011), 126.

¹⁶ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 547.

physical such as those that occur on land, namely drought, famine, floods, landslides, loss of security, and in the sea such as contamination of sea water, extinction of flora and fauna in the sea. The verse mentions land and sea as the place where occurs *fasād*. This reveals that it means that land and sea become areas of destruction, for example by means of murder and robbery. In addition, it can also mean that the land and sea themselves have suffered destruction, imbalance and lack of benefits. For example, sea water is destroyed due to large tank ships carrying kerosene. Likewise, the water from the chemical factory which flows into the rivers into the oceans, so that the sea water is full of poison and the fish become dead.¹⁷

The more destruction to the environment, that it can be negative impact on humans. This essence is a fact that cannot be denied even more today. Allah created and made all creatures, interrelated. In this connection, harmony and balance are born from the smallest to the largest. All submit to the arrangement of Allah the Most Great. If one part does not function properly or deviates from the path it should have taken, then the negative impact will appear for the others. if that happens, a crisis will emerge in social life, even more than that there will be piles of calamities and natural disasters. All of these are signs given by Allah to warn people that they should return to the straight path.¹⁸

Thus the message of the above verse mentions the damage that appears on the face of the earth. Some of these interpretations are so offensive to human deeds or acts. In Indonesia itself, the destruction mentioned is in the form of floods, landslides, earthquakes, and pollution of the sea. This condition is proof

¹⁷ HAMKA, *Tafsir al-Azhar* vol 7, 5533.

¹⁸ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* jilid 1 (Jakarta: Lentera Hati, 2011), 126.

that it appears of destruction, warning the humans, to immediately improve their faith, which is then proven by having good behavior towards the environment.

The following is a summary of the commentators' views regarding this verse:

ACTORS	MUFASSIR'S VIEWS ABOUT THEM BEHAVIOR	MUFASSIR
The Hypocrites	They constantly do destruction, such as the destruction of crops and livestock. They do destruction only to satisfy their lusts.	Hasbi Ash-Shiddieqy
	They spread negative issues, lies and carry out activities that result in the destruction and destruction of society.	M.Quraish Shihab
	They do destroy because the truth does not guide their heart. They do not realize that their actions are damage to others.	Buya HAMKA

2. The Destruction on the *Tauhid*

The verses of the Qur'an mentioned the denials of the previous people. Many of them were destroyed in horrible and terrible ways, because they did not really believe in God, they even partnered with Him. The destruction of faith that occurs spreads to all sides of life. They commit arbitrary acts, disturb others, reduce the rights

of others and act arrogant . All the actions they do are lustful and signify the corruption of their faith. So a person must have strong faith and piety, so that strong faith can be implemented through good deeds on earth. The destructive humans on faith that narrated in Qur'an:

a. Unbelieving Allah and Rasul

QS. al-Furqān [25]: 37

وَقَوْمَ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَا هُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا

(٣٧)

And Nūh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zālimūn (polytheists and wrong-doers).¹⁹

After describing briefly the people of Prophet Musa and their destruction (ie Pharaoh and his leader). This verse mentions the people of the Prophet Noah. Allah destroyed Noah's people when they denied their teachings and messengers. Prophet Noah (Nūh) is known as the first apostle, but the above verse uses the plural form رسل this is according to many scholars because Noah lived among his people for a long time, which is 950 years. On the other hand, all messengers of Allah, essentially brought teachings whose principles are the same, so that whoever denies an apostle, then he is like denying all the apostles.

All the events about them experience are evidence of Allah's power over mankind. Allah provides for the wrongdoers the form of a excruciating torment. The destruction is certainly not arbitrary, before God sent them a

¹⁹ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 483.

prophet and apostles, and each of the people had been given a clear explanation associated guidance through the apostles, but almost defiant, so that God dropped the punishment due to their own actions.²⁰

When they denied their prophet for about 950 years, the Prophet called them to worship Allah, but almost all of them did not want to obey it. So Allah destroyed them by planting them, when there was a great flood, no one was saved, except for who were willing to take a boat with the Prophet Noah. Allah made them all as learning material for all human beings.²¹ In another verse Allah tells of who denied Allah and His Messenger:

*And they were pursued by a curse in this world and (so they will be) on the day of Resurrection. No doubt! Verily, Ād disbelieved in their Lord. So away with 'Ād, the people of Hūd.*²² (QS. Hūd [11]: 60)

They are the people who reject the signs of God. Even though disobeyed an apostle, namely Hūd, but they are denied all the apostles, teachings of the apostles are the same essence. As long as this world is still developing and as long as humans are still its inhabitants, during that time they will also receive cursing from people, because they have left bad examples for humans in disobedience to God. And if there is a prominent person who is arrogant and does not want to accept the truth and then leads his people on the wrong path, as long as that is also damning the 'Ād. This is a warning or their destruction, far from grace and pleasure. So this verse is a warning to humans who will come to take *ibrah* or lessons in living life.²³

²⁰ M. Quraish Shihab, *Tafsir Al-Misbāh: Pesan, Kesan dan Keserasian AL-Qur'an* vol 9, 476-477.

²¹ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur* 4, 2889.

²² Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 294.

²³ HAMKA, *Tafsir Al-Azhar* Volume 5, 3496

In the verses that follow Allah again mentions the denial of the unbelievers. The repetition is proof of how bad they have done and how serious their disbelief is. In another verse mentioned with word *dammara*:

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ
وَلِلْكَافِرِينَ أَمْثَالُهَا (١٠)

*Have they not travelled through the earth and seen what was the end of those before them? Allah destroyed them completely, and a similar (fate awaits) the disbelievers).*²⁴ QS Muhammad [47]: 10.

The word *دَمَّرَ اللَّهُ* consists of two words, namely *dammara* and *God*. firstly *dammara* is a form of the verb *fi'il mādhi* (past) which means to destroy. While the second, namely Allah, means that God is the only object of worship, the creator of nature, and the regulator of all creatures. This sentence is the number of *fi'liyah*, thus Allah is the subject and *dammara* is the predicate. While the ones that were being destroyed were the past people who rejected the Apostle's cry. The people who were destroyed were like the 'Ād, Tsamūd, Noah's clan, and the Lūth people. The mentioning of the word is intended to remind the disbelievers of Mecca who witnessed the traces of the destruction of these peoples.

The polytheists of Mecca will suffer the same fate if they do not follow the teachings of the Prophet Muhammad. Those who deny Muhammad's prophecy and apostolate and deny the guidance of the Qur'an, actually they know various evidences to justify prophecy and apostleship. However, they do not want to pay attention and ponder that sunnatullah must apply to everyone who denies the

²⁴ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 691.

religion of Allah. This explains the comparison that it is not the same between people who want to think so that they have an understanding, and belief in the religion of Allah, with people who do not want to use their minds, so that they do not believe in the religion of Allah and follow their lusts.²⁵

Seing the views mufassir, the authors mentioned above can be classified as follows:

ACTORS	MUFASSIR'S VIEWS ABOUT THEM BEHAVIOR	MUFASSIR
The populace of Ād, Thamūd and Madyān	They have denied God and His Messenger	Hasbi Ash-Shiddieqy
	They have been destroyed because of insubordination	M.Quraish Shihab
	They deviate from the limits of truth and justice	Buya HAMKA

3. The Destruction of Social and Moral

The Big Indonesian Dictionary itself social means something that is related to society or related to the public interest. Humans are social creatures, meaning that humans are always interacting and need help from others. Human life can live a safe and peaceful life if all humans can fulfill their rights and obligations as humans. However, in the current era, there are conflicts everywhere and endless riots. Whereas moral is a consideration of a person's good or bad, it is related to the human mind and character. A person's mentality or nature is something that is most basic in humans. Nowadays, destruction occurs everywhere, from material

²⁵ Kementrian Agama Republik Indonesia, *Al-Qur'an dan Tafsir*, Vol 9 (Jakarta: Lentera Abadi, 2010), 320.

to immaterial. This should be examined again, considering that the destruction caused by non-material destructive that is contained in humans. The argument is that the verses that can be identified as showing the meaning of environmental damage are also evidently proven as a direct result of human behavior. Among the forms of social and moral destruction mentioned in the Qur'an.

a. Dishonored the people of underneath

An-Naml [27]: 34

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ (٣٤)

*She said: Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.*²⁶

The Qur'an tells the story of a queen named (*Ratu Balqis*). In the previous verse, it explains how Queen Balqis behaves well towards her people, this can be seen from her behavior towards her people, namely trying to conduct deliberations with her people (members of her council) if a problem occurs. Because by inviting deliberation with the members of the council it will make it easier for the council members to help and fulfill their desires, such as weapons, or moral support from them. When Queen Balqis heard their statements and responses, she explained to them what kings and troops who conquer a country are used to.

This chapter discusses at length the story of Queen Balqis, who used to worship the sun, then she worshiped God Almighty with the permission of Allah because she was amazed at the power of Prophet Solomon (*Sulaimān*) at that time. Although previously the Queen believed in his teachings, he even sent a gift to Prophet Solomon. However, Prophet Solomon did not want all of that, what he

²⁶ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 508.

wanted was for the Queen to worship God Almighty. Until finally Queen Balqis became aware because she saw so great the majesty of God and returned to confess Allah.

According to Hasbi ash-Shiddieqy the meaning of the verse is that when kings enter a city that has been defeated, they will destroy the city and will insulting those who are under it. The words of Balqis describe how the conditions of the kings at that time, namely if kings or dignitaries enter the village area, then they do destruction. Most of the princes act arbitrarily against those who are under them. The destruction they did was to humiliate each other. The ordinary people were increasingly despicable and suffering.²⁷ Buya HAMKA in al-Azhar's commentary states that he witnessed the humiliation when the Japanese army entered Medan in 1942. Dutch gentlemen and their soldiers became despicable people in captivity, taken by cart trucks to places of forced labor. A originally safe and secure country will change if other powers enter with courage, then damage will occur.²⁸

What the Queen said was a past historical experience. Usually they kill, captivate, and humiliate the governments they defeat. Then the Queen's knowledge about it is an analogy if Prophet Solomon (*Sulaimān*) attacked them. Therefore he said that *this was what they would do*.²⁹ The meaning of *afsadūha* in *Jalalain* is *bit-takhrīb*, while the origin of said *kharraba-yukharribu* which means damage and destroy.³⁰

²⁷ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur* 4, 3006.

²⁸ HAMKA, *Tafsir Al-Azhar* Volume 7, 5225.

²⁹ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* Vol 10, 220.

³⁰ Jalāluddin al-Mahalli and Jalāluddin as-Sayūthi, *Tafsir Jalālain* (Kairo: Dār al-Hādīst),

ACTORS	THE MUFASSIR'S VIEWS ABOUT THEM BEHAVIOUR	MUFASSIR
The King (period of ratu Balqis)	Kings / People who have power do arbitrarily to those under him.	Hasbi Ash-Shiddieqy
	Kings / People who have power do arbitrarily to those under him.	M.Quraish Shihab
	The kings will destroy the city he conquered and make its inhabitants humiliate	Buya HAMKA

b. They are Kill Camel

QS. al-‘Araf [7]: 73-74

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذُرُّوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ (٧٣) وَاذْكُرُوا إِذْ جَعَلْنَاكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّأْنَاكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا آلَاءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ (٧٤)

And to Thamūd (people, We sent) their brother Sālih. He said: “O my people! Worship Allah! You have no other ilāh (God) but Him. (Lā ilāha illallah: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the mids of a rock) from your Lord. This she-camel of Allah is assign to you; so you leave her to graze in Allah’s earth, and touch her not with harm, lest a painful torment should seize you. And remember when He made you successors after Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and

*carve out homes in the mountains. so remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth.*³¹

Previously the story of 'Ād was told in the Qur'an, in this verse it was followed by the story of the Tsamūd tribe in the Qur'an. Allah sent a prophet named Shāleh to the Tsamūd people. The first message he conveyed, namely telling to worship Allah Almighty was the same as what Prophet Nūh and Prophet Hūd did. The first message he conveyed, namely telling to worship Allah Almighty was the same as what Prophet Nūh and Prophet Hūd did. The verse explains that Allah showed a camel as a proof to everyone who witnessed it that Shāleh was His messenger. So let them eat anything anywhere from the earth of God, but do not touch it, let alone hurt and kill (the camel). Then if they do the forbidden act, God will be angry and furious with them, so that a painful punishment will be inflicted as a result of disturbing the camel.

After ruling and forbidding, they were reminded of God's grace, to urge them to obey. Allah made them caliphs after the destruction of the 'Ād, placing them on earth which is a settlement that makes it easy for them to perform all activities. So they made a spacious and beautiful residence according to their wishes. But Allah warns of His favors and forbids them to ruin the earth by being spoilers.

Thamūd is one of the largest Arab tribes. They are the descendants of Tsamūd Ibn Jatsar bin Iram Ibn Sam, Ibn Nūh. The Thamūd at first drew valuable lessons from the bad experiences of the Ād, therefore they believed in Allah. At that time they succeeded in building a magnificent civilization. However, that success made them careless so that they returned to worship idols similar to the

³¹ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 210-211.

idols worshiped by the Ād. Therefore, Allah sent Prophet Salih to warn them not to associate partners with Allah, but the warning was not welcomed by the majority of the Thmūd.³²

They asked for what was promised by Shālih to be brought immediately, if indeed Shālih was the messenger of Allah. That is, Allah will bring punishment if they remain ungrateful. What they asked for with that arrogant attitude finally happened as well. They were struck by a great disaster in the form of a very thunderous shout that caused an earthquake and cost many lives. The doom that came suddenly and very quickly passed, then it was as if in that place had never dwelt a group of people. The Thamud disbelieved in their Lord. Destruction and destruction is for Tsamūd and people like him. They are kept away from God's mercy.³³

In another verse³⁴ it is explained that the people of Thamud are the people of the Prophet Salih that they have earth destruction. These Thamud lived in an area called Hijr and have been discussed before in surah al-Hijr. In the last verse, Prophet Saleh is described as criticizing his people who continue to rebel. An area full of palm trees, various types of plants, and abundant water. They were blessed with a prosperous and prosperous life (in the form of such a high house), but their hearts were not grateful for it, in fact they denied the Prophet Saleh and killed his camel. Those who do destruction and have no desire to fix it.³⁵

While the word (يُفْسِدُونَ) *yufsidun/destroy* works explain that limit

³² M. Quraish Shihab, *Tafsir Al-Misbāh: Pesan, Kesan dan Keserasian AL-Qur'an* vol.5 (Jakarta: Lentera Hati, 2002), 151-152.

³³ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur* 4, 1920.

³⁴ See surah as-Syu'ara 151-152.

³⁵ Al-Qurthubi, *Tafsir al-Qurthubi* volume 13 trans. Muhammad Ibrahim al-Hifnawi et al. in pdf.drive.com, 322-328.

exceedances. The word is shown in the form of the verb *mudhari* '(present and future) to signal the continuation of vandalism. Someone not named destroyed unless destruction was repeatedly done so ingrained in his personality. The mention *لَا يُصْلِحُونَ* which means *not making repairs* after it has previously been confirmed that they have done damage. Thahir Ibn 'Āsyur argued that the sentence implied that they did nothing but damage at all.³⁶ Therefore, what is meant by *Lā yushlihūn* in this verse is not to do *ishlāh*, that is not to repair or in other words "let what is destroyed remain destroyed". The peak of destruction is to destroy the nature of human purity, which is not maintaining the monotheism that God has bestowed on every human being.

The *Jalalain's* tafsir mentioned that doing destroy is for people who commit immorality, and they do not correct it, that is, they do not obey God. As for the *mukhtashar of Ibn Kathir*, it is mentioned that the intentions of those who do destruction are the leaders or dignitaries who call for shirk and disbelief and tell them not to follow the truth (*al-Haqq*).³⁷ Obviously in this case they are doing destructive because of their hearts, they have hearts and do not use it for good, in fact they use it to do destruction.

ACTORS	THE MUFASSIR'S VIEWS ABOUT THEM CHARACTER	MUFASSIR
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³⁶ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* jilid 1 (Jakarta: Lentera Hati, 2011), 311.

³⁷ Muhammad 'Ali as- ṣābūni, *Mukhtashar Ibn Kathir* (Lebanon: Dār Qur'an, 1981), 373.

The Populace of Thamūd	They killed the camels of the Prophet Salih, denying God and His Messenger.	Hasbi ash-Shiddieqy
	They killed camels, did destroy and did not repair.	M. Quraish Shihab

c. Homosexual

Hūd [11]: 78

وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمَنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَا قَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ

لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ (٧٨)

*And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are daughters (i.e the woman of the nation), they are purer for you (if you marry them lawfully). So fear Allah and disgrace me not with regard to my guest! Is there not among you a single right-minded man?"*³⁸

The arrival of the human -shaped angels, which is also described in the previous verse, was known to the people of the Prophet Lūth. It is said that it was through the wife of the Prophet Lūth himself who signaled to them. His people hurried to meet the Prophet Lūth, driven by unbridled desire and apprehension if the others preceded him. From time immemorial, they have always committed heinous acts, namely homosexuality. They have become accustomed to the act

³⁸ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 78.

and other evil deeds, they do without shame and talk about them openly.³⁹

They want to know and satisfy their lust with the guests. So shocked was the destruction of their polite souls. The lust of those who had corrupted their souls was so increased while seeing the guests of the Prophet Lūth. The continuation of this verse gives a hint to us that their behavior came together shamelessly is because they are used to committing such heinous acts, namely having sex with other men. In fact, their harsh words are explained in the next verse when the Prophet Lūth advised, the harsh objections arose because they felt strong and despised the Prophet Lūth.⁴⁰

O my people! Here are daughters (ie the woman of the nation), they are purer for you (if you marry them lawfully).” That is, the Prophet Lūth told men to marry the opposite sex, not the same sex. Do not let them tarnish the name of Prophet Lūth because of the bad deeds of his people towards the guest. *Is there not among you a single right-minded man, a* that is man who is perfect in his humanity, so that he can help and advise and prevent those who commit unnatural pollution.⁴¹

Quraish Shihab stated that the moral decay in the field of homosexuality in the society of the people of Prophet Lūth was so rampant that it became a common practice. It is no longer something that is done secretly, it may be out of pride and considered something normal. Their attitude is exactly like people's temporary attitudes and views, even some countries, in the Western world today

³⁹ M.Quraish Shihab, *Tafsir Al-Misbah: The Message of Impact, and Compatibility of the Qur'an* Vol 6, 310.

⁴⁰ HAMKA, *Tafsir Al-Azhar* Volume 5, 3516.

⁴¹ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* Vol 6, 310.

have legally legalized male-to-male sexual intercourse, and consider it something normal as well as part of Human Rights. Indeed, someone who has become accustomed to the bad and considers it normal often evaluates the good as something terrible. Not only because their souls have become so accustomed to the evil that they are reluctant to approach good and judge it bad, but also because something they have become accustomed to doing is ultimately considered normal and even good.⁴²

ACTORS	THE MUFASSIR'S VIEWS ABOUT THEM CHARACTER	MUFASSIR
The Populace of Sodum	They always committed heinous deeds, namely homosexuality. They have become accustomed to that deed, so shamelessly they do it and talk about it openly	M. Quraish Shihab
	They do destruction cause their lusts with the guests. The lust of those who have destruction on their souls	BUYA HAMKA

⁴² M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* Vol 6, 313.

d. Reducing Measure and Scale

QS. al-Ankabūt [29]: 36

وَالِي مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ

مُفْسِدِينَ (٣٦)

*And to (the people of) Madyan, We sent their brother Shu'aib. He said: "O my people! Worship Allah (alone) and hope for (the reward of good deeds by worshipping Allah Alone, on) the last Day and commit no mischief on the earth as Mufsidun."*⁴³

After the previous verses discuss the mission of Nūh AS and Lūth AS, then in this verse it is mentioned about the mission of Syu'aib. Al-Biqa'i argues that the context of this verse and the previous one describes the destruction of the rebels, as well as the test for the righteous that is because of their alienation after migration or considered trivial by his people because of the small number of followers.⁴⁴ The above verse states that Allah sent a Prophet named Syu'aib who was known as the orator of the Prophets, to a population known as Madyan. So immediately the Prophet Syu'aib ordered his people to worship the Almighty God and do not associate anything with Him. Because everything you do will be rewarded/rewarded on the last day (*yaumul qiyāmah*)

The next sentence *And do not wander in the land making mischief*, the populace of madyan without much thought they deny and reject the teachings of Prophet Syu'aib, and make mischief in the earth by reducing measure and scales. The word *تَعْتَوْا ta'tsaw* is taken by *عَثَى atsā* and *عَاثَ āsa* meaning

⁴³ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 535-536.

⁴⁴ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* Vol 10, 491.

destruction or hastening to do destroy. The work here does not mean do not hasten to do destructive so that if not hastened can be tolerated. But the point is not to do destructive intentionally. The use of the word implies that freshness due to following lust will not produce anything except destruction.

Prophet Syu'aib forbade them to make noise and destroy on earth, which is to do arbitrarily against its inhabitants. That is because the Midianites (Madyān) are accustomed to reducing scales and measures. They seek gain for themselves and harm others. People seek wealth by counting the blood of others. A nation wants to be great by oppressing other nations. The weak will have a grudge against the strong people, so there will be a struggle for sustenance that does not know peace. Eventually there was war, humiliation, and murder.⁴⁵

Verses about the Midianites (Madyān) are also explained in other verses such as in QS Hūd [11]: 85:

*And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.*⁴⁶

This verse God commands the Madyān to perfect the measure and scales. This is done to give the impression that in addition to refraining from acts that deliberately reduce the rights of others, we are commanded to seek to improve the rights of others as fairly as possible. So the human do not oppress others by reducing their rights, whether in terms of measures, scales, or other calculations. Both from the material side (in buying and selling) and from the

⁴⁵ HAMKA, *Tafsir Al-Azhar* Volume 7, 5428.

⁴⁶ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 297.

spiritual side.⁴⁷ And there was an earthquake so great that the bodies of the slain fell in their places. There is a story in the Qur'an has really given many lessons and instructions so that we do not do the same mistakes as well as being able to walk towards the right path.

ACTORS	THE MUFASSIR'S VIEWS ABOUT THEM CHARACTER	MUFASSIR
	The populace of Madyān hastening denying and rejecting their teachings, wreaking havoc on the earth by reducing the measure and scales.	M. Quraish Shihab
The Populace Madyān	They make noise and mischief on the earth. They oppress its inhabitants. The Madyān are accustomed to reducing scales and measures.	Buya HAMKA

e. Dictatorship Ruled

QS. al-Qasash [28]: 4

⁴⁷ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur* 3, 1935.

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يَتَّبِعُ أَبْنَاءَهُمْ
وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ (٤)

*Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e Children of Israel) among them: killing their sons, and letting their females liv. Verily he was of the mufsidūn (i.e. those who commit great sins and crimes, oppressors, tyrants).*⁴⁸

On the tafsir of *an-Nūr* Hasbi ash-Shiddieqy in the previous verse mentions that the Qur'an is not a book of history and story. But a *kitab* that contains lessons and benefits all who fear God. Later in this verse it is explained that in order to control the people of Egypt easily, Pharaoh (Fir'aun) divided his people and planted enmity among them. As a result they were constantly involved in strife, so that Pharaoh easily subdued them all.⁴⁹

The previous verse, Allah mentions that the news about Musa and Pharaoh will be recited to Prophet Muhammad. Then in this verse, God tells the characteristics of Pharaoh. One of Pharaoh's traits was arrogance or self-exaltation, because he felt that there was no other power that overcame his power. The great men exalted and exalted Pharaoh, worshipped and adored him, until he was considered a god, he also felt himself to be an almighty god. Therefore he did as he pleased, and no one could deny it.⁵⁰

One of the tactics he used was to divide the people he led or ruled. Because of that division, Pharaoh and his rulers would find it easier to rule over them. Every one that is divided will have a weakened group, and will hate each other. Like the weakening made by the colonial governments on the countries

⁴⁸ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 517.

⁴⁹ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An -Nuur* 4, 3042.

⁵⁰ HAMKA, *Tafsir Al-Azhar* Volume 7, 5296.

they colonized as the Netherlands in the colonial era Indonesian nation. The colonized people are weakened in many ways, such as education, social, and economy. This tyranny reached its peak when Pharaoh made a rule to slaughter boys and let their daughters live. At the end of this verse, such a government of Pharaoh was included in the destructive government.⁵¹

ACTORS	THE MUFASSIR'S VIEWS ABOUT THEM CHARACTER	MUFASSIR
Pharaoh/Fir'aun	A Pharaoh had cunning tactics in running rule.	Teungku Muhammad Hasbi ash-Shiddieqy
	The figure of Pharaoh has power and everything, so he rules arbitrarily.	Buya HAMKA

f. Arrogant

QS al-Qasash [28]: 76

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ

بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ (٧٦)

*That home of the Hereafter (Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief (by committing crimes). And the good end is for the Muttaqūn.*⁵²

This story is presented as a warning to the polytheists of Mecca who oppressed the Muslims because of their wealth. On the other hand they believe

⁵¹ HAMKA, *Tafsir Al-Azhar* Jilid 7, 5297.

⁵² Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 528.

that wealth is a sign of freedom from torment. The verse above narrates about someone who named Qāruṅ, he is a tribe of the Prophet Mūsā or a contemporary of the Prophet Mūsā. At first he was a well-known person, then he disobeyed and committed injustice, that is, transgressed in arrogance and contempt for Banī Isrāʿīl. God bestowed upon him heaps of treasures, namely storehouses, and so many keys. So that the wealth of Qārūn could not be borne by many people though.⁵³

Qarun was very arrogant, he acted arbitrarily and did injustice to the Bani Israel. The reason why Qarun is arrogant and tyrannical is because Allah has given him a lot of wealth, some powerful people cannot carry the keys of his money alone. Some commentators say that what is meant by the keys of the treasury is to indicate the amount of property owned by Qarun.⁵⁴

While in another verse⁵⁵ ends the story of Qārūn with the fall of God's punishment on himself and his property. After completing the above verse concludes that ukhrawi happiness is not possible to be achieved by arrogant people. The word *تلك* *tilka/* is a word that indicates something distant and that is addressed to a single speaking partner. It can also be addressed to the Prophet Muhammad to convey the content of this verse to mankind. The word *tilka* shows how far and high the value of the afterlife is (*akhirat*), because life there is a perfect life and full of pleasure.

The sentence *يُرِيدُونَ لَا غُلُوبًا* which means non waiting arrogance. The word *فَسَادًا* *destruction* after *arrogant*, whereas the word arrogance includes

403. ⁵³ M. Quraish Shihab, *Tafsir Al-Misbāh: Pesan, Kesan dan Keserasian AL-Qur'an*, Vol. 10,

⁵⁴ Tengku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur'an al-Majīd* 4, 3093.

⁵⁵ See al-Qasash [28]: 83.

destruction on earth, aims to emphasize the ugliness of arrogance as well as to indicate that arrogance leads to iniquity and destruction. As we know the story of the devil being expelled from heaven due to his arrogant nature.⁵⁶

ACTORS	THE MUFASSIR'S VIEWS ABOUT THEM CHARACTER	MUFASSIR
	The cause of Qarun being arrogant and tyrannical Allah has given him much wealth, then he becomes arrogant. A few powerful people cannot carry the keys of his money alone	Muhammad Hasbi ash-Shiddieqy
Qarun	Qarun is a figure who was initially a well -known person, then he was rebellious because he had a lot of wealth and committed tyranny, he exceeded the limits in arrogance and insult to populace Bani Israil.	M. Quraish Shihab

g. Negligent

QS al-Isra [17]: 4-5

⁵⁶ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an* vol 9, 676.

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا (٤)

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ

وَكَانَ وَعْدًا مَفْعُولًا (٥)

And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! (4) So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.⁵⁷

This verse mentioned the content of the revelation of the book (*kitab*) that was given to the Prophet Moses, and warns that whoever violates the precepts and guidelines of the scriptures, will be punished. This verse reminds that Allah decreed through a revelation given to Prophet Musa, about the *Bani Israel* that they had done mischief on earth twice. Each is marked by the spread of tyranny and the abandonment of the law. But God did not immediately inflict punishment as soon as they transgressed, in fact He expanded their power. Thus they will boast with great arrogance.

These other verses explain the glory given to Moses, namely the Torah, which was made a guide of life for his people, the *Bani Israel*. But then the *Bani Israel* did not carry out the instructions of the Torah (*Taurat*). In fact, they did destructive, so that other nations came to destroy them.⁵⁸ After their repentance, God restored the sovereignty of the land to him. But they returned to do corruption and wickedness by killing Zakaria or Yahya. So Allah brought back other nations to destroy their sovereignty. In the end, Allah threatened them for their disobedience with a severe punishment in the hereafter, namely

⁵⁷ Ministry of Islamic Affairs Endowments Da'wah and Guidance of the Kingdom of Saudi Arabia, *The Noble Qur'an: English Translation of The Meanings and Commentary*, 368.

⁵⁸ In tafsir al-Azhar mentions that the nation that destroyed was the nation of Babylon.

hell.⁵⁹

In *Tafsir al-Misbah* it is explained at length about the destructive are done by the *Bani Israel* so that they also suffered torture during his life. Those who did the destructive and suffered the torment were the Jews. While the two kingdoms that tortured them were the Persian and Roman kingdoms. Sheikh Mutawalli asy-Sya'rāwi argued that the two destructions occurred during the time of the Prophet Muhammad. It is evident in the testimony of the *People of the Book* to gain victory thanks to the coming Prophet, but when they found out that the Prophet in question was not from among the *People of the Book*, they denied him. In Medina they also betrayed the peace treaty and even persecuted and violated the Muslims.⁶⁰

There are so many differences about who perpetrated the torture, it is clear that the *Bani Israel* have deviated from God's decree. According to *ar-Rāzi*, the purpose of exposing these verses is to convey the information that the Jews have committed so many sins that Allah punished them through the domination and oppression of God's obedient and oppressive servants. This verse proves that the punishment they experienced was not the arbitrariness of Allah SWT, but because of their deeds and wickedness. Then shows that Allah is so forgiving that it still opens the door to repentance and His mercy when they repent.⁶¹

⁵⁹ Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir Al-Qur'anul Majid An-Nuur* volume 3, 2305.

⁶⁰ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an*, 25-26.

⁶¹ M.Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan, dan Keserasian Al-Qur'an*, 27.

ACTORS	THE MUFASSIR'S VIEW ABOUT THEM CHARACTER	MUFASSIR
Bani Israil	<p>After the populace of Bani Israil repented (<i>tobat</i>), Allah restored the country's sovereignty to them. But they returned to do corruption and wickedness by killing Zakaria or Yahya.</p>	<p>Muhammad Hasbi ash-Shiddieqy</p>
	<p>The populace of Bani israil were given the guidance of the <i>taurat</i>. But then they did not carry out the instructions of the <i>taurā</i>. In fact, they did destructive, so that other nations came to destroy them.</p>	<p>Buya HAMKA</p>