



Analysis of the Interpretations of Imam Al-Qurtubi and Muhammad Quraish Shihab on Verses about Riba and Their Implications for Financial Awareness

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ABSTRACT

This research analyzes Al-Qurtubi and Quraish Shihab regarding the riba verse and its implications for financial awareness. The instructions in the Qur'an are clear about the haram and the dangers of usury for humans. However, the reality on the ground is that there are still many people who fall into usury. So that his financial affairs have worldly problems and his spiritual blessings are lost. This research aims to understand the integral conception of usury through the interpretation of Al-Qurtubi and Quraish Shihab, their correlation or differentiation, and their implications. The authors collect verses related to usury and their interpretations, develop a theoretical basis, analyze the correlation and differentiation, and put forward the implications. This process uses comparative analysis by compromising the interpretation of the books Al-Qurtubi and Al-Misbah. The research uses a descriptive-analytical method with a qualitative model through literature study. The results of the research show that the verses of the Qur'an about usury are spread across four suras, namely Al-Baqarah[2]: 275-279, Ali-Imran[3]: 130-132, An-Nisa[4]: 160-161, and Ar-Rum[30]: 39. According to the two commentators, the law of usury is haram. The legal illat is the addition of debt due to deferrals and excesses in contracts or certain staple foods. Understanding this interpretation has positive implications for the financial awareness of believers who are true to their faith.

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1. PENDAHULUAN

The Qur'an provides comprehensive guidance that addresses both individual and communal aspects of life (Maladi & Wahyudi, 2021). Its teachings are designed to lead believers toward a path of righteousness, fostering a harmonious existence both spiritually and socially (Qattan, 2001). For those seeking direction in their lives, the Qur'an remains a timeless source of wisdom and insight (Rohmana, 2014). The Qur'an emphasizes the importance of faith, prayer, and connection with God (Allah). It encourages believers to seek spiritual fulfillment through worship and remembrance of Allah, fostering a sense of peace and purpose (Rahman & Setia, 2021). The Qur'an outlines clear moral principles that govern personal conduct and social interactions. It addresses issues such as honesty, justice, compassion, and respect for others, urging believers to embody these values in their daily lives. Many

aspects of Islamic law (Sharia) are derived from the Qur'an (Rohman et al., 2022). It provides guidelines on various legal matters, including family law, inheritance, and criminal justice, establishing a framework for justice and societal order.

The Qur'an provides clear and firm guidance regarding the prohibition and harmful consequences of *riba* (usury or interest) for humanity as a whole, particularly in relation to financial issues and the benefits inherent in sound financial practices. Nevertheless, the current situation reveals that many individuals are still involved in economic transactions that involve aspects of *riba*. Financial difficulties can negatively impact worldly affairs and spiritual blessings. This reflects a limited or even non-existent understanding of financial issues, which is a detrimental consequence of neglecting and failing to adhere to Allah SWT's guidance on *riba* in the Qur'an. The issue of *riba* is an old problem that has evolved in line with the increasing complexity of Islamic thought and civilization in the present era. The issue of *riba* emerges in a very complex society. The matter of *riba* is closely related to economic and business activities that are inseparable from human life, as known in Islamic jurisprudence as *mu'amalah*. A Muslim believes that any action prohibited by Allah SWT will have detrimental and life-threatening consequences. *Riba*, a practice prohibited by Allah SWT, is also considered by Muslims to have harmful effects on individual character, society at large, and the economy (Al-Qurtuby, n.d.).

Based on the explanation above, it is crucial to continuously study and review the interpretations of the Qur'anic teachings on *riba*. A comprehensive understanding of this will have significant implications in fostering a unique motivation that can inspire individuals to comply with Allah's commands and prohibitions and to cultivate financial awareness among individuals and the Muslim community as a whole. Accordingly, it is important to understand the classical jurisprudential interpretations by renowned scholars known for their contextual interpretations, and the interpretations by contemporary scholars who explore various verses related to *riba* using authentic sources such as *tafsir bi al-riwayat* and *tafsir bi ra'yu*. In this context, the authors present two interpretations: *Tafsir Al-Jâmi' li Ahkâm al-Qurân*, commonly known as *Tafsir Al-Qurtubi* by Abi Abdillah Muhammad bin Ahmad al-Anshari al-Qurtubi, and *Tafsir Al-Misbah*, an important work by Southeast Asian scholars, particularly Muhammad Quraish Shihab.

This paper explores several key questions, including an integral understanding of *riba* in the Qur'an, the interpretations of Imam Al-Qurtubi and Muhammad Quraish Shihab regarding verses about *riba*, and the correlations or differences between their interpretations. Additionally, this article examines the implications of these interpretations on individual financial awareness.

The aim of this article is to examine the Qur'anic perspective on *riba* by analyzing the interpretations of Imam Al-Qurtubi and Muhammad Quraish Shihab. The focus is to understand the correlations or differences between the verses about *riba* and their implications for public financial awareness.

Among the previous research results is a dissertation titled "The Prohibition of *Riba* in the Application of Islamic Banking Services: A Living Qur'an Study on Islamic Bank Customers" by Asgafit Asy Syad Rasyid. This research found that functional reception or motivation for utilizing Islamic banking services is driven by religious factors, including adherence to Allah's guidance in avoiding *riba*, achieving peace and tranquility in life, and attaining Allah's pleasure and blessings (Rasyid, 2021). Personal background, educational factors, and environmental factors certainly influence this understanding and awareness. Another thesis titled "*Riba* According to Classical and Contemporary Scholars" was prepared by Megawati for the Master's Program in Qur'anic Studies and Tafsir at the Postgraduate Institute PTIQ Jakarta in 2020. It explains that in various classical interpretations, *riba* is seen as a form of transaction prevalent during the pre-Islamic period, with an emphasis on its additive nature. In contrast, contemporary interpretations of *riba* focus on elements of exploitation of the vulnerable and the objectives of the prohibition of *riba* itself. The thesis also clarifies that not all loan increases are considered *riba*, which differs from some Islamic economic scholars who assert that *riba* is essentially an increase in a loan. An article titled "Banks and *Riba*: Its Implications in Islamic Economics" by A. Taufiq Buhari highlights that the practice of *riba* and loan interest are difficult to distinguish, with more harm (*madarat*) than benefit from applying interest systems in banking (A. Taufiq Buhari, 2020). According to the understanding and research of experts, *riba* can lead to economic inflation. By examining and reviewing the previous research results, it is evident that none have analyzed and compared the interpretation of *riba* verses according to Imam Al-Qurtubi with the interpretation of Muhammad Quraish Shihab, especially in relation to its implications for financial literacy.

The writing of this thesis involves research, necessitating a clear understanding of the approach and methods to be used. By comprehending these approaches and methods, the researcher can create a roadmap for conducting the research and preparing the report effectively and correctly. The approach used in research will reflect its creativity and distinctive character. This research approach should be both rational and empirical. A rational approach will form a logical and coherent framework, while an empirical approach will construct a testing

framework to verify the truth. The right methods and approaches will facilitate directed research in seeking answers to various factual questions through a systematic process that is fact-based, unbiased, principled, and objectively measurable. In the field of *tafsir* (Qur'anic exegesis), qualitative approaches are commonly used, including the one employed in this research. This approach involves library research, gathering data from books, journals, magazines, academic papers, theses, and dissertations. The collected data are analyzed in depth. The qualitative presentation is in the form of scientific narratives characterized by direct, extensive, and concise language and descriptions (Sodikin & Badruzzaman, 2000).

Research methods fundamentally involve scientific ways of obtaining data for specific purposes and uses. Therefore, four key aspects must be considered in scientific research: the scientific method, data, objectives, and utility (Sugiyono, 2013). The research methodology used in this study is descriptive-analytical, which provides a comprehensive and systematic description of various research variables or objects and their related aspects. The goal is to produce objective and accurate conclusions. This research primarily relies on selected *tafsir* books as its main data sources. It falls within the realm of Islamic scientific research, particularly in religious studies. According to Middleton, a professor of Anthropology at New York University, religious research often emphasizes material aspects of religion, such as magic, rituals, and narratives, while religious research focuses on religion as a system (Mudzhar, 2011, p. 35).

The objectives of Qur'anic and *tafsir* research include: first, seeking clarity, usually for descriptive studies; second, critiquing the thoughts of specific exegetes by highlighting objections to their views; third, affirming a theory; fourth, discovering new theories, as scientific knowledge is dynamic and new theories may emerge from research; and fifth, comparing (comparative analysis) one concept or idea with another (Akbar et al., 2020; Mustaqim, 2017).

This study employs classical and modern *tafsir* to interpret verses on *riba* and their implications, using a qualitative research model with library research methods. The research applies the comparative interpretation method (*muqaran*) with the theory of Ali Hasan al-'Aridl. It focuses on a deep analysis of two selected *tafsir*. *Tafsir Al-Jâmi' li Ahkâmi al-Qurân*, commonly known as *Tafsir Al-Qurtubi* by Abi Abdillah Muhammad bin Ahmad al-Ansari al-Qurtubi, and *Tafsir Al-Misbah*, a significant work by Nusantara scholar Muhammad Quraish Shihab. The study performs an in-depth analysis of verses on *riba* in the Qur'an and employs a comparative technique between the classical *fiqh tafsir* (*Tafsir Al-Qurtubi*) and the Nusantara *tafsir* with a social-humanity approach (*Tafsir Al-Misbah*). It further investigates various aspects and perspectives on the implications for financial awareness.

2. RESULTS AND DISCUSSION

A commendable work of exegesis rooted in Islamic jurisprudence is "*Al-Jami' Li Ahkam Al-Qur'an*" by Imam Al-Qurtubi. This is a highly significant summary of exegesis. The authors have invested considerable effort, demonstrating objective criticism and remarkable *tajjih* (prioritizing perspectives closer to the truth) with sharp talent and insight. Additionally, he also considers the views of prominent interpreters who contributed before his time (Abu Abdillah Muhammad Al-Qurthubi, 2006; Rohman et al., 2022).

Al-Qurtubi's *Tafsir* encompasses various jurisprudential schools, particularly in interpreting legal verses. However, its focus on elements of *i'raab* (grammatical analysis), *qira'at* (recitations), *Nahwu* and *Balaghah* (syntax and rhetoric), as well as aspects of *nasikh* and *mansukh* (abrogating and abrogated verses, including both recitation and legal implications), is equally important as its emphasis on jurisprudence and other disciplines (Al-Qurtubi, 2016, p. xiv). The methodology employed by Imam Al-Qurtubi in his exegesis has been outlined by the prominent scholar Al-Qasbi Mahmud Zalat, former dean of the Faculty of Ushuluddin, in his book titled "*Al-Qurtubi wa Manhajuhu fi al-Tafsir*" (Al-Qurtubi and His Methodology in Exegesis) (Abu Zayd, 2000). The exegesis method used in Al-Qurtubi's work is analytical, where the authors strive to elucidate all aspects covered in the Qur'an and present the intended meanings comprehensively. Additionally, interpretations based on *ma'thur* (authentic traditions) and *lughawi* (linguistic) sources are also extensively explored and examined (Al-Qurtubi, n.d.).

His full name is Imam Abu Abdillah Muhammad bin Ahmad bin Abi Bakar bin Farh Al-Ansari Al-Khazraji Al-Andalusi Al-Qurtubi Al-Maliki. He was a renowned exegete from Qurtub, a region in Cordova, Andalusia (now Spain). There, he studied Qur'anic sciences, Arabic language, and poetry. Additionally, he gained profound expertise in *Qira'at* (recitation), *Fiqh* (jurisprudence), and *Nahwu* (grammar). He further pursued studies in *Ulumul Qur'an* (sciences of the Qur'an), *Balaghah* (rhetoric), and various other disciplines. Subsequently, he moved to Egypt and settled there. He passed away in Egypt on the night of Monday, 9 Shawwal 671 AH, and was buried in Elmeniya, located east of the Nile River, a site that continues to attract many visitors to this day (Al-Hifnawi & Utsman, 2016).

Among the *tafsir* works that are particularly accessible to Indonesian Muslims is *Tafsir Al-Misbah*, authored by Muhammad Quraish Shihab, an Indonesian Muslim scholar with numerous written works. He is a prominent contemporary scholar from Indonesia, known not only for his academic contributions but also for his distinguished career in societal affairs. *Tafsir Al-Misbah* uses a *mushaf* system, organizing the interpretation of the Qur'an according to the order of the surahs and verses in the *mushaf*. The process starts with the first verse of Surah Al-Fatihah and ends with the last verse of Surah Al-Nas, following the Uthmani *mushaf* structure. This *tafsir* provides a comprehensive examination of various characteristics, including language, reasons for revelation, the relationship between surahs or verses, and the coherence among these characteristics. *Tafsir Al-Misbah* employs a *tahlili* approach, analyzing the Qur'anic verses to interpret various aspects and meanings according to the exegete's inclination and expertise. In *Tafsir Al-Misbah*, Muhammad Quraish Shihab adopts a different approach by identifying the main themes or objectives of each surah and categorizing its verses. At the beginning of each surah, he provides a comprehensive introduction related to the surah to be discussed. He then explains its connection with the previous surah. Shihab believes that each surah in the Qur'an has a central theme and significant primary objective. When interpreting Qur'anic verses, it is crucial to consider the context and use relevant analogies and illustrations that reflect current conditions. He further explains that a surah, while addressing multiple topics, is organized around a central theme and main objective (Shihab, 2002).

Muhammad Quraish Shihab was born on February 16, 1944, in Rappang, South Sulawesi, into a family renowned for its scholarly achievements. He received Islamic education from his father, Abdurrahman Shihab, a prominent scholar and professor of *tafsir* at IAIN Alauddin Ujung Pandang, and from his mother, Ny. Asma Aburisyi, from a young age. At the age of 14, in 1958, he was sent to Cairo, Egypt, to continue his studies in various disciplines and complete his secondary education. Muhammad Quraish Shihab earned a Bachelor's degree in *Tafsir* and *Hadith* from Al-Azhar University, Cairo, in 1967. In 1969, he completed his postgraduate studies with a specialization in Qur'anic *Tafsir* and obtained a Master of Arts degree. His thesis was titled "*Al-I'jaz at-Tatashri' li al-Qur'an*". He returned to Indonesia and applied his expertise as a lecturer and Vice-Rector for Academic and Student Affairs at IAIN Alauddin Makassar (Ujung Pandang), Indonesia. In the late 1970s, he continued his education in the field of Qur'anic Sciences and earned his Doctorate in 1982. Known for his extensive expertise in various educational programs, especially in Qur'anic Sciences, Muhammad Quraish Shihab is recognized as one of the most knowledgeable figures in Indonesian literature related to the Qur'an (Fedespil, 1996).

The integral conception of *riba* in the Qur'an, as discussed in this research, refers to the understanding of *riba* presented by two prominent *mufasssir*. Muhammad bin Ahmad bin Abi Bakar Al-Qurtubi, a classical *mufasssir*, and Muhammad Quraish Shihab, a contemporary *mufasssir* from the Nusantara region. This concept will be further developed by analyzing the Qur'anic verses on *riba* as interpreted by both Al-Qurtubi and Al-Misbah. In his *tafsir*, Imam Al-Qurtubi explains that Surah Al-Baqarah [2]: 275-279 covers the laws of *riba*, trade contracts, and the threat against those who permit *riba* and those who persist in conducting *riba* transactions. The definition of *riba* in linguistic terms is the concept of increase (الزيادة مطلقا), as the word ربا الشيء يربو means to grow or increase. This definition is reflected in a hadith narrated by Imam Muslim:

فلا والله ما أخذنا من لقمة إلا ربا من تحتها

"...By Allah, not a single morsel that we take but it continues to increase from underneath it..."

This refers to food that was blessed by the Prophet Muhammad SAW to be full of blessings. The reason for replacing the letter *ya'* with *alif* at the end of the word *riba* is due to the *kasrah* (vowel) at the beginning of the word. Scholars, however, write *riba* in the Qur'an using the letter *waw* at the end. Al-Qurtubi further explains that the Sharia definition of *riba* has been narrowed from its absolute meaning of increase and minimized overall. Sometimes, the Qur'an uses the term *riba* to refer to illegal earnings, as in the verse about the Jews:

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ "And because they took *riba* while they had been forbidden from it..." (QS. An-Nisa [4]: 161). Thus, *riba* before Islam referred to all haram wealth gained through any means.

In Islamic Sharia, there are two types of prohibited *riba*: the practice of charging interest on loans and the practice of including excessive conditions in contracts or setting prices of essential goods. Historically, *riba* in Sharia refers to practices common among the Arabs. For example, in the past, it was common to offer two options when collecting a debt: "Would you prefer to pay the debt immediately or extend the payment period with additional interest?" As a result, debtors extended their repayment period, accruing more interest due to their inability to pay within the specified time. According to consensus, all such transactions are considered haram. Prohibited transactions typically involve elements of gain, whether in terms of the currency used for exchange or the profit

gained by the seller or buyer. For instance, transactions that do not involve additional factors, such as buying unripe fruit from a tree or engaging in trade during the Friday call to prayer, are also prohibited (Al-Qurtuby, n.d.). Hadith scholars have narrated from Abi Sa'id Al-Khudri that the Prophet Muhammad SAW said:

الذهب بالذهب والفضة بالفضة والبر بالبر والشعير بالشعير والتمر بالتمر والملح بالملح مثلا بمثل يدا بيد فمن زاد أو استزاد فقد أربى الأخذ والمعطي فيه سواء

"Gold with gold, silver with silver, wheat with wheat, barley with barley, dates with dates, salt with salt, all must be equal and immediate. Whoever adds or asks for more has committed *riba*. The giver and the receiver are equal in this matter." This hadith is narrated by Imam Muslim. In another narration by Ubadah bin Shamit:

فإذا اختلفت هذه الأصناف فبيعوا كيف شئتم إذا كان يدا بيد "If these types differ, then sell them as you wish provided it is done immediately."

Scholars and jurists have reached a consensus on the content of this hadith, except for wheat (*al-burr*) and barley (*ash-shir*). The difference arises because Imam Malik classified them as the same type. He prohibited the exchange if one was more than the other. Al-Laits, Al-Auza'i, and the majority of scholars from Madinah and Sham share this view. Additionally, he included *sult*, a type of white wheat without husk, into these categories. Al-Laits and Ibn Wahhab also introduced *sult*, *dukhn* (a type of grain), and other grains, all of which Imam Al-Qurtubi asserts that once the Sunnah is established, there is no room for differing opinions. The Prophet Muhammad (SAW) stated that if any of these categories disagree, it is permissible to sell them according to one's preference, as long as the transaction is conducted directly and on-site. He argues that the phrase "wheat for wheat, barley for barley" indicates the special nature of these categories, similar to the distinction between wheat and dates in terms of their unique qualities and names.

Muhammad Quraish Shihab interprets Surah Al-Baqarah [2]: 275 by explaining that the preceding verses discuss various aspects of expenditure or charity. Implicit in the encouragement to spend is the advice to work and earn what can be spent. The verse prohibits a method of acquiring wealth that is contrary to charity, which is *riba*. Charity is a sincere giving from the able to the needy without expecting anything in return, whereas *riba* involves taking excess over the principal from those in need by exploiting their necessity. The verse condemns those who engage in *riba*, a practice widely known among the Arab community. In explaining Allah's words: "But if anyone receives an admonition from his Lord and stops, he may have what is past, and his affair is with Allah" (Surah Al-Baqarah [2]: 275), Shihab notes that the term "from his Lord" implies that the advice is undoubtedly true and beneficial. Thus, a true believer will heed this warning, while those who permit *riba*, equate it with trade, or engage in transactions containing *riba* will ignore Allah's warning because they do not truly believe in Him. Those who heed the warning and desist from *riba* will have what they previously took before the prohibition came, and their affair is with Allah. Conversely, those who continue to engage in *riba* after the prohibition is revealed are condemned to Hell and will remain there eternally. Some scholars understand the eternity of their punishment as meaning those who equate *riba* with trade in terms of its permissibility. For the reason that permitting what Allah has forbidden is considered disbelief, leading to eternal damnation. However, if one commits *riba* but does not consider it lawful, they will be punished in Hell but will not remain there forever.

Imam Al-Qurtubi explains Surah Al-Baqarah [2]: 276 by stating that *riba* removes the blessings from wealth in this world, even if the wealth is abundant. This is consistent with the Hadith narrated from Ibn Mas'ud: "Indeed, *riba*, even if it is abundant, its ultimate result is diminishing" (HR. Ibn Mas'ud). Muhammad Quraish Shihab interprets Surah Al-Baqarah [2]: 276 by explaining that the term *yamhaq*, translated as "destroy," is understood by linguists as gradually reducing until it is depleted. The opposite of *riba* is charity. Do not be surprised if Allah blesses charity. The blessing, increase, and development are not just spiritual or emotional outcomes resulting from the help provided by those who give charity. A person who gives charity sincerely will experience the joy and satisfaction of helping, which in turn can lead to inner peace and tranquility, encouraging more focus and seriousness in their endeavors. On the other hand, the recipient of charity and donations, with the help received, will be able to stimulate purchasing power and increase production. This is one of the functions of charity and donations in wealth development and even contributes to the general economic improvement of society.

Al-Qurtubi's interpretation of Surah Al-Baqarah [2]: 277 is brief because he considers it already covered in the previous verses. He only explains the specific mention of *prayer* and *zakat* in this verse, although they are already included among righteous deeds, as an honor to those who perform them and as a reminder of their significance, as these two deeds are central to all good actions. Prayer is an act of bodily worship, while *zakat* is an act of financial worship. In contrast, Muhammad Quraish Shihab, in his interpretation of this verse, explains that... #### Translation to English. It is common in the Qur'an to juxtapose something with its opposite to encourage

readers and listeners to choose the better option. The previous verses warned of the consequences for those who repeatedly commit disbelief and sin, while this verse promises Allah's reward for those who believe, perform righteous deeds, establish prayer, and give zakat properly (Al-Hifnawi & Utsman, 2016).

According to Al-Qurtubi's interpretation of Surah Al-Baqarah [2]: 278, the apparent meaning of this verse is that a transaction involving *riba* that is not yet completed (i.e., not yet handed over) is invalidated even if the contract was made before the prohibition of *riba* was revealed. However, cancellation does not apply to transactions that have already been completed. Muhammad Quraish Shihab interprets this verse by noting that the clear distinction between practicing *riba* and believing and doing righteous deeds, establishing prayer, and giving zakat makes it appropriate for the verse to urge those who still engage in *riba* to abandon it, while warning those who refuse to do so. Imam Al-Qurtubi interprets Surah Al-Baqarah [2]: 279 as a threat to those who refuse to abandon *riba*, indicating a declaration of war from Allah and His Messenger. War typically implies conflict or death. It is narrated from Ibn Abbas that on the Day of Judgment, those who consume *riba* will be told: "Take your sword and prepare for battle." Quraish Shihab explains Surah Al-Baqarah [2]: 279 by stating, "If you do not act upon" what Allah has commanded, continuing to collect leftover *riba*, "then know that Allah and His Messenger will declare a severe war." The term severe is an interpretation of the indefinite form of the word *harb* (war).

In interpreting Surah Ali Imran [3]: 130, Al-Qurtubi reports that Mujahid said, "They used to sell goods with a deferred payment. When the payment was overdue (and the goods were not paid for), they would increase the price as compensation for extending the payment term." Allah SWT then revealed this verse in Surah Ali Imran. The term *ad'āfan* is in the accusative case because it functions as *ḥāl* (indicating a condition), and the term *muḍā'afah* is its attribute. Some read *muḍā'afah* with a *shadda*, meaning *riba* in the form of increasing debt practiced by the Jahiliyyah Arabs. The term *muḍā'afah* indicates repeated doubling of the debt each year, as practiced by them. This expression highlights the severity and reprehensibility of their *riba* practices, emphasizing the repeated mention of debt doubling. Quraish Shihab explains that the forbidden *riba* in this verse is what is *ad'āfan muḍā'afah* (multiplied). The term *ad'āfan* is the plural form of *dīf*, meaning multiple, so if you have two, it becomes four, and *ad'āfan* means it multiplies further. However, it should be understood that *ad'āfan muḍā'afah* is not a condition but merely describes the common practice and reality of that time.

According to Al-Qurtubi's interpretation of Surah Ali Imran [3]: 131, Allah SWT threatens those who consume *riba* with the fire of Hell prepared for disbelievers. Most scholars of Tafsir say that this threat is directed at those who permit *riba*. Anyone who legalizes *riba* is considered a disbeliever. Quraish Shihab explains that after Allah's prohibition of *riba*, He reminds believers to be mindful of Him, staying away from His punishment, whether it is due to engaging in *riba* or other sins. It is important to remember that violating this command or legitimizing *riba* incurs severe punishment. The fire of Hell prepared for the disbelievers. Quraish Shihab also cites from the Tafsir Al-Kashaf that Imam Abu Hanifah, when reading Surah Ali Imran [3]: 131, said: "This is the most terrifying verse in the Qur'an because Allah threatens the believers with the Hellfire prepared for disbelievers. Imam Al-Qurtubi, in interpreting Surah Ali Imran [3]: 131, explains that the command of Allah SWT, "وَأَطِيعُوا اللَّهَ" (and obey Allah), means obeying Allah in all obligatory matters, and "وَأَطِيعُوا الرَّسُولَ" (and the Messenger) refers to obeying the Messenger in all Sunnah practices. Some also interpret the command "وَأَطِيعُوا اللَّهَ" as obeying Allah in prohibiting *riba*, i.e., avoiding and abandoning it, and "وَأَطِيعُوا الرَّسُولَ" (and the Messenger) as obeying the prohibition conveyed by him. "لَعَلَّكُمْ تُرْحَمُونَ" (so that you may be shown mercy) means that Allah SWT will grant mercy to you. Muhammad Quraish Shihab, in interpreting this verse, elaborates that after emphasizing the prohibition of *riba*, Allah in this verse provides a general guideline of obedience to Allah and His Messenger. The obligation to obey Allah is coupled with the obligation to obey the Messenger, and this coupling is clear without repeating the word "obey." The command to obey the Messenger is understood as an instruction to obey Allah in similar matters as commanded by Him. In the context of prohibiting *riba*, scholars mention two types of *riba*. First, *Riba al-Jahiliyyah* or *Riba an-Nasi'ah*, as described in earlier verses. Second, *Riba al-Fadl*, which was prohibited by the Prophet Muhammad (SAW) even though it is not explicitly mentioned in the Qur'anic verses.

Al-Qurtubi, in interpreting Surah An-Nisa [4]: 160, relays Az-Zujaj's statement that this verse is a replacement for the verse from Allah SWT: "فَبِمَا نَفْسِهِمْ" ("So, We took action against them due to their breach...") [Surah An-Nisa 4: 155]. The term *Tayyibaat* (wholesome food) refers to what Allah decreed in His word: "وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا" ("And to those who were Jews, We prohibited every animal with claws") [Surah Al-An'am 6: 146]. In Surah An-Nisa [4]: 160, injustice is mentioned before prohibition because the injustice itself is the reason for the prohibition. The phrase "وَبَصَدَّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا" ("and because they obstruct many from the way of Allah") refers to their prevention of themselves and others from following Prophet Muhammad (SAW). Quraish Shihab explains that while the previous verses generally addressed the disobedience of the People of the Book, especially the

Jews, this verse provides a specific detail of the punishment they face, primarily due to their grave injustice, which is not placing things in their rightful place. This grave injustice led to the prohibition of wholesome food (*Tayyibat*), which was previously permissible for them, because they obstructed others from the way of Allah.

In interpreting Surah An-Nisa [4]: 161, Al-Qurtubi mentions that this verse and the previous one explain the injustice committed by the Jews. The previous section addressed their breaches of promises and more. In Surah Ali Imran, there are differing opinions among scholars regarding the reasons for the prohibition of *Tayyibaat* for the Jews, with three main opinions, of which this is one. Quraish Shihab, in interpreting Surah An-Nisa [4]: 161, explains that the previous verse identified one major form of the Jews' injustice, which was obstructing people from the way of Allah. This verse highlights another aspect of their injustice, namely, consuming *riba*, which is highly unethical and was explicitly forbidden by Allah. This indicates that they combined two forms of wrongdoing: unethical behavior and violating Allah's commands by unlawfully consuming others' property through deceit, bribery, or other means.

Allah's words, "We have prepared for the disbelievers among them," meaning the People of the Book, "a painful punishment," refers to the punishment in the Hereafter.

In interpreting Surah Al-Rum [30]: 39, Al-Qurtubi addresses four issues: First, after mentioning what is meant by attaining His pleasure and the reward for it, Allah SWT mentions another aspect and meaning of achieving His pleasure. Second, Qaḍi Abu Bakar bin Al-Arabi has said that this verse addresses the act of giving something with the intention of gaining additional wealth from people in return or compensation. Third, the giver (*wāhib*) in their gift may be in one of three states: (1) seeking the pleasure of Allah and expecting a reward from Him, (2) seeking human approval due to showing off, hoping to be praised for their gift and honored for their generosity, or (3) seeking a return or compensation from the recipient (*mauhub lah*). Fourth, regarding the meaning of Allah's words *الْمُضَاعِفُونَ*, there are two opinions: (1) the reward for good deeds is multiplied for them, as explained earlier, and (2) the goodness and enjoyment are multiplied for them. This means they are those who multiply their deeds.

On the other hand, Muhammad Quraish Shihab, in interpreting Surah Al-Rum [30]: 39, explains that the previous verse discussed sincerity in spending for the sake of Allah alone, while this verse elaborates on giving with specific intentions. Thus, the previous verse uses singular terminology, initially directed toward the Prophet Muhammad (SAW), while this verse uses plural terminology, addressing the general public. This change in form (*iltifat*) suggests the distinction of the noble and esteemed character of the Prophet Muhammad (PBUH). The verse emphasizes that anyone who spends their wealth sincerely for Allah will achieve happiness, whereas those who spend with the intention of gaining popularity will be disappointed or at a loss. Moreover, giving wealth as a gift with the intention of material gain is not considered praiseworthy, even though it is not prohibited.

From the analysis of the interpretations of *riba* verses according to Al-Qurtubi and Quraish Shihab, one can find correlations and differences between their interpretations. Each has its own distinct approach in presenting their thoughts. The exegesis on the verses related to *riba* is quite varied, with some being brief and focusing on key points, while others are more detailed and include the opinions of various scholars. Despite these differences, there is a correlation in their interpretations, particularly in the definitions of *riba* according to Islamic law, which essentially refers to *riba an-nasi'ah* and *riba al-fadl*.

Al-Qurtubi and Quraish Shihab agree on the prohibition of *riba*, recognizing it as haram. They also agree on the reasons for the prohibition: the addition of debt due to delay (whether small or large, compounded or not) in *riba an-nasi'ah* and any excess in a contract or in staple foods in *riba al-fadl*. The term *ad'āfan mudā'afa* is not a condition for the prohibition of *riba* but rather describes the customs and realities of the pre-Islamic era. Regarding the punishment for those who engage in *riba*, Al-Qurtubi and Quraish Shihab both conclude similarly: those who legalize it after knowing its prohibition and do not repent before death will be considered disbelievers and will dwell in Hell eternally. However, if they commit *riba* without legalizing it and do not repent before death, they will be punished in Hell but will not remain there forever. In terms of the reasons for the revelation of the verses about *riba*, Al-Qurtubi and Quraish Shihab have both similarities and differences. Both interpreters state that the reason for the revelation of Surah Al-Baqarah [2]: 278 is related to Al-Abbas (a paternal uncle of the Prophet SAW) and his family from the Banu Al-Mughira, who were involved in lending money with *riba* to the people of the Thaqif tribe.

Regarding the differences in the reasons for the revelation of Surah Ali 'Imran [3]: 130, Al-Qurtubi reports that, according to Mujahid, the reason was that people used to sell goods with a specific term for payment. If the term expired and the goods were not paid for, they would increase the price of the goods as compensation for the delay. On the other hand, Quraish Shihab cites a different reason for the revelation based on Al-Qaffal's opinion. He suggests that because the polytheists funded their wars, including the Battle of Uhud, with wealth obtained from *riba*, it may have occurred to Muslims to also raise war funds through *riba*. Thus, this verse was revealed to remind them not to follow the practices of the polytheists. In terms of the implications of the interpretation of *riba*

verses on financial awareness, it is crucial to note the point emphasized by Muhammad Taqi Usmani, an Islamic legal scholar. He stresses the importance of financial awareness based on Sharia principles in managing finances. Muslim individuals should adhere to Islamic teachings in all aspects of life, including financial matters. They must avoid transactions involving *riba*, uphold principles of justice and honesty in trade, and manage their finances responsibly according to Islamic teachings. Prohibitions against *riba*, gambling, hoarding, transactions involving prohibited goods or services, and speculative transactions are some of the divine restrictions. All these prohibitions collectively help maintain balance, distributive justice, and equal opportunities. It should be acknowledged by everyone, especially Muslims, that what Allah and His Messenger command and advise is true and will have positive implications for the benefit and welfare of humanity. Conversely, all that is forbidden or prohibited by Allah and His Messenger will have negative implications, causing harm and corruption in the world and threatening punishment in the Hereafter. Among the commands and advice from Allah and His Messenger is the obligation to be God-fearing and to abandon all forms of *riba* practice. This includes avoiding the consumption of *riba* and engaging in transactions with *riba* elements, as outlined in the relevant verses and their interpretations.

Al-Qurtubi, in interpreting Surah Al-Baqarah [2]: 275, cites Ja'far Muhammad Ash-Shadiq, who states that the purpose of prohibiting *riba* is to enable people to lend or borrow money in a lawful manner. Understanding Allah's advice about the prohibition of *riba* and then ceasing its practice is the goal. According to Quraish Shihab's interpretation of this verse, the phrase "from his Lord" implies that the advice is undoubtedly true and beneficial because it comes from Allah. Therefore, a true believer who believes in Allah will heed this warning by avoiding transactions involving *riba*. Human nature is such that if one path is closed, one will seek another. A true believer, when barred from the haram path of *riba*, will look for halal alternatives. This leads to financial intelligence, characterized by creative and alternative methods of earning money in accordance with Sharia, including transactions free from *riba*. When borrowing or lending, a believer will seek Sharia-compliant institutions or individuals and ensure that transactions are free from *riba*. In interpreting Surah Al-Baqarah [2]: 276, "Allah will erase *riba* and increase the reward for charity," Quraish Shihab explains that the term *yamhaq*, translated as "erase," is understood by linguists as meaning to gradually reduce until it disappears, similar to the waning of the full moon until it is no longer visible. This is akin to how *riba*, through its harmful effects, diminishes.

In interpreting QS. Al-Baqarah [2]: 276, "Allah will destroy (remove the blessings from) interest and give increase for charity," Quraish Shihab explains that the term **yamhaq**, translated as "destroy," is understood by linguists to mean diminishing gradually until it is completely gone, similar to the light of a full moon gradually decreasing until it disappears from view. Similarly, with interest, the harm resulting from its practice fosters envy among people, particularly the weak and poor. This envy gradually grows and intensifies, eventually leading to devastating consequences. The destruction and harm of interest should not be seen solely in the amoral practices of usurers; rather, it also affects the economic sphere, causing individual financial ruin and broader societal poverty. Thus, Allah destroys interest gradually, often unnoticed by the perpetrator until it is too late. Understanding this, a devout believer will develop the wisdom to protect their personal finances by avoiding the temptation of excessive consumerism or indulgent lifestyles and refraining from engaging in prohibited interest-based transactions or businesses (Kiyosaki, 2020).

In interpreting QS. Al-Baqarah [2]: 276, Quraish Shihab states that the opposite of interest is charity. It is not surprising that Allah increases charity. This increase and development should not be assumed to be limited to spiritual or psychological benefits brought about by those who give charity. Nor should it be thought that it only provides inner peace and tranquility for both the giver and the receiver. In material terms, charity can also enhance and increase wealth. Indeed, a person who gives charity sincerely experiences the joy and pleasure of helping others, which in turn fosters inner peace and focus, motivating them to be more dedicated and concentrated in their endeavors. On the other hand, the recipient of charity and donations benefits by boosting purchasing power and increasing production. This is one of the functions of charity and donations in wealth development, and it contributes to the overall economic improvement of society. Understanding this, a believer will develop the wisdom to seek information and turn it into opportunities that can yield greater profits (Kiyosaki, 2020). In this regard, it is essential to continually learn and expand one's knowledge about financial concepts, such as reading books, attending seminars, or participating in finance-related courses or training. This will enable one to regularly or periodically evaluate personal financial situations, identify areas needing improvement, and take the best steps to address issues or achieve financial goals successfully.

The Qur'an, regarded as the holy book of Islam, is a profound source of guidance for millions around the world (Mubarak & Barkia, 2021). Its teachings encompass various aspects of life, providing clarity and direction to its followers (Taufiq et al., 2020). The Qur'an advocates for social equality and justice (Rahman, 2021). It emphasizes the importance of caring for the less fortunate, promoting charity (Zakat), and ensuring that all

individuals are treated with dignity and respect (Rahman & Ali, 2021). The teachings of the Qur'an encourage self-reflection and personal growth (Adnan et al., 2024; Svensson, 2017). Believers are urged to develop qualities such as patience, gratitude, humility, and resilience, which contribute to a fulfilling life (Quadri, 2021). The Qur'an stresses the significance of community and collective responsibility (Baidowi, 2009). It promotes unity among believers and encourages cooperation in promoting good deeds while discouraging divisiveness (Schmid & Sheikhzadegan, 2022).

3. CONCLUSION

Based on the discussion and research analysis of the interpretations of Imam Al-Qurtubi and Muhammad Quraish Shihab regarding the verses on *riba* and its implications for financial awareness, several conclusions can be drawn. The integral concept of *riba* in the Quran, according to the perspectives of two notable exegetes—Abu Abdullah Muhammad bin Ahmad bin Abi Bakar Al-Qurtubi, a classical exegete, and Muhammad Quraish Shihab, a contemporary Nusantara exegete—can be outlined through the interpretation of Quranic verses on *riba* in their respective works, Tafsir Al-Qurtubi and Tafsir Al-Misbah. The Quranic verses related to the theme of *riba* and its issues are spread across four surahs. First, Surah Al-Baqarah [2]: 275-279, which provides the final explanation of the prohibition of *riba* in the Quran, marking the stage of total prohibition. Second, Surah Ali-Imran [3]: 130-132, discussing the *riba* system of *ad'afan muda'afa*, i.e., the multiplication of the principal loan amount, known as *riba nasi'ah*. Third, Surah An-Nisa [4]: 160-161 contains a severe condemnation for those who consume *riba*, representing the third stage in the discussion of *riba* in the Quran. Fourth, Surah Ar-Rum [30]: 39, which is the first verse in the Quran discussing *riba*.

Riba, etymologically, means addition (الزيادة). Terminologically, *riba* refers to any form of addition in transactions involving loans or transactions of buying, selling, or exchanging certain commodities (*ribawi*), which are considered invalid (*fasid*) and forbidden by Sharia. Both exegetes agree that the ruling on *riba* is *haram* (forbidden). The rationale (*'illat*) for the prohibition of *riba* includes the additional debt incurred in *riba an-nasi'ah* and any excess in a contract or staple food in *riba al-fadl*. The term *ad'afan muda'afa* is not a condition for the prohibition of *riba* but describes the customs and realities of the pre-Islamic *Jahiliyyah* period. The legal status of *riba* practitioners includes eternal damnation in hell if they legalize it after knowing its prohibition and do not repent before death. However, if they practice *riba* but do not legalize it and do not repent before death, they will be punished in hell but will not remain there eternally.

The analysis of the interpretations of *riba* according to Al-Qurtubi and Quraish Shihab reveals both correlations and differentiations between the two scholars. Each has its own distinctive way of presenting their thoughts, leading to diverse interpretations of *riba*-related verses. Despite the diversity, there are correlations between them in terms of (a) defining *riba* etymologically and terminologically, (b) concluding the legal ruling on *riba* and its rationale, (c) determining the legal status of *riba* practitioners, (d) explaining the *asbab al-nuzul* (reasons for revelation) of some *riba* verses, such as QS. Al-Baqarah [2]: 278, and (e) the negative impacts of practicing *riba* both in worldly life and the threat of punishment in the hereafter. Differentiations in interpretation of *riba* verses include (a) elaboration and wording of interpretations, (b) the breadth and brevity of interpretations, and (c) the explanation of the *asbab al-nuzul* of some *riba* verses, such as the *asbab al-nuzul* of QS. Ali-Imran [3]: 130.

Financial awareness based on Sharia principles in financial management is crucial for Muslims. Understanding the substantive context of *riba* in the interpretations of Al-Qurtubi and Al-Misbah has a positive impact on building financial awareness. By comprehending the context of *riba*, from the command to abandon it, its prohibition, and its detrimental effects on human life and the threat of punishment in the hereafter, financial intelligence and awareness will emerge. This includes: (1) Intelligence and awareness to earn money through various creative and alternative methods that comply with Sharia, including transactions free from *riba*. (2) Intelligence in protecting personal finances by avoiding excessive consumerism, luxurious lifestyles, or involvement in prohibited *riba* transactions. Also, understand various financial products available that are Sharia-compliant, including savings and investments. (3) Intelligence in seeking information and turning it into opportunities that can generate lawful and greater profits.

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