



THE ABSENCE OF BANKS IS RIBA: A CRITICAL STUDY OF THE THOUGHTS OF THE FORMER EGYPTIAN MUFTI ALI GOMAA

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Abstract:

This research aimed to examine the former Egyptian mufti Ali Gomaa's argument that the absence of banks is the essence of riba. He theorized that the lack of banks was to blame for the inflation, just as riba can. In contrast, as we all know, the prohibition on riba is due to increased debt repayments. He went on to say that the mistake made by Muslim scholars in understanding bank interest as a form of riba was their dogmatic way of thinking, which equated money invested in bank financing with money owed. This study uses the arguments of former Egyptian mufti Ali Gomaa as primary and secondary sources to conduct critical research. In this case, the explanation is provided by a qualitative descriptive research design. Its purpose is to demonstrate the validity of former Egyptian mufti Ali Gomaa's argument for justifying that destroying the banks is equivalent to breeding riba. The study discovered that the statement by Egypt's Mufti Ali Gomaa was based on the bank's overall performance, specifically as an intermediary institution, where the bank's function is as a financing institution rather than a lending institution. Also, unlike debts and credits, where profit-taking is forbidden, it is perfectly legal to do so in any funding. Ali Gomaa's statement is a unilateral claim because banks channel money to customers for various reasons, including financing, investment, and debt purposes. Research-based recommendations are offered for adjustments required by stakeholders. Optimistically, the submission of this study will trigger a positive response from stakeholders.

Keywords: *ali gomaa's argument, riba, absence of banks*

INTRODUCTION

Islamic jurists agree that riba is one of the last things forbidden in the Qur'an (Putri et al., 2022), and despite the agreement of past and present scholars on the prohibition of usury and the degree of its danger, they differ widely on its branches and divisions. its parts, such as the interest-based bank operational system and what is contained therein, as well as the main reasons for the prohibition of buying and selling assets that do not meet the requirements set by the Prophet, namely goods must be of the same type and size and weight, goods and price must be handed over at the place transactions, and goods and prices must be submitted in cash and may not be owed.

The concern of the present study is an issue of Ribā (interest). This is an issue of huge importance about which reason has blatantly occupied a contradictory stance with revelation. More importantly, it is an issue that is central to man's existence because it dwells on his means of livelihood. Over one thousand four hundred years ago, the Almighty Allah forbade Ribā (interest) as a means of transaction among humankind. But

as if it was never condemned, men continue to make Ribā the pivot on which various economies recline. Individual lives on it just as nations depend on it. In fact, it is as if there could be no existence without Ribā. The fact that Ribā is detested and rejected by Allah is not unknown to men (Ashafa, 2021). Even the Dictionary of Economics confirms this when it states that “usury was objected to both for exploiting the poor who needed to borrow and for giving a reward unrelated to the productive effort” (Mews & Abraham, 2007)

Islamic economic thinkers differentiate between usury and interest rates, the majority of classical Islamic economic thinkers oppose and oppose everything related to usury, while modern Islamic economists are more lenient in accepting interest as an instrument that is different from usury, and cannot imagine an economy without interest (Tohari, 2019).

Banking is a financial mechanism within Bank Financial Institutions in which there are new financial mechanisms and contracts that have never existed in Sharia Law. In this modern era, the urgency of Bank Financial Institutions is very necessary considering the convenience, management and equality of the community's economy. Fiqh scholars agree that usury is haram, in their activities, banks use contracts which result in an addition, and this addition DSN-MUI issued a fatwa and declared bank interest haram (Dayyan & Chalil, 2020) and this had an impact on the haram of all activities in the bank. Dar-Ifta' Egypt issued fatwa and stating that it is halal to take the additional amount, then allowed to carry out activities at the bank (Alamsyah & Al-Obaidi, 2023).

The fatwa launched by the Grand Mufti of Egypt at that time, Dr. Ali Gomaa, where he emphasized that bank interest is halal and said that there is no harm in borrowing at interest, because the place of usury, namely gold and silver, has disappeared, and paper trading has become the origin of transactions described by the banking system as contracts and financing (Q & A with the Grand Mufti of Egypt - Asharq al-Awsat English Archive 2005 -2017, 2007), sparked a wide response from clerics Regarding the fatwa, they agreed to reject it, emphasizing that it contradicts the categorical text of the Sharia and considers usury in itself.

Jakob Petersen in his book chapter said that On September 7, 1989, Mufti of Egypt Sayyid Tantawi issued a fatwa stating that after careful scrutiny of the so-called Savings Certificates (shahadat al-istithmar) he had come to the conclusion that they did not violate the Koranic prohibition against usury. This was a remarkable fatwa, not least because it went against a fatwa-issued by Tantawi himself six months earlier. Five 'days later, on September 12, Minister of Planning Kamal al-Janzuri raised interest rates and prizes for the certificates of the National Investment Bank, of which he is the chairman. This move was aimed at attracting new investors who had until now hesitated out of fear of acting against the rulings of religion.

The reaction in the Islamist press was vehement. Usury (riba) is one of the seven most abominable sins in Islamic theology, and there seemed to be agreement that what Mufti Tantawi had permitted was nothing but usury. Leading ulama wrote that the Mufti must withdraw his fatwa or resign. The Islamist monthlies al-I'tisham and liwa'i al-Islam, both of them connected to the Muslim Brotherhood, waged a campaign against the Mufti. The leader of this campaign was the charismatic Shaykh and MP Shalah Abu Ismail, who wrote a severe reply to the fatwa and later took the initiative of publishing a whole book against it. Shalah Abu Ismail sudden death in the summer of 1990 did not mean that the campaign came to a halt the fatwa has been condemned at international conventions of Ulama, most dramatically in Jeddah in 1990 where Tantawi himself was present, but left. Even shaykhs who are normally on good terms with the state distanced themselves from the fatwa, the Shaykh al-Azhar (and former Mufti) Jadd al-Haqq Ali Jadd al-Haqq being a case in point.

The Mufti, however, had his supporters, too. A few shaykhs came to the defense of his fatwa, and the pro-government press praised him for his courage and understanding of economic issues. The readers of Uktubar, the organ of the governing

National Democratic Party, even went so far as to make him "Star of the Year" in April 1990. In the summer of 1991, the Mufti published a pamphlet defending the fatwa's, in fact, rather limited permission for Savings Certificates. Naturally, this pamphlet was also targeted by the Islamist press.

The debate goes on. Its intensity is an indicator of the importance of the question of whether all kinds of interest are to be considered usury. This study will give a sketch of the arguments and describe the debate and its background. Deliberately or not, the fatwa is a contribution to a fierce debate about the feasibility of an Islamic economy and, consequently, an Islamic sector in Egyptian society. Opposition to it was based upon a disagreement on principles and raised the question of who is allowed to define what is Islam. Needless to say, this makes the debate highly interesting for the study of Dar al-Ifta and of relations between the state and Islam in Egypt today (Skovgaard-Petersen, 1997, pp. 295–296).

Furthermore, Mehfooz and Saqib claimed the divine paradigm of economic relations consistent laws and commandments which are extracted from revealed teachings called sharia. The sharia requires rules related to both production as well as consumption of resources, the working of market trends, and the distribution of earnings. The primary concern of this article is what divine Scripture guide about riba (usury), and the change of attitudes toward riba from biblical times to the present, along this article sheds light on adverse effects of riba upon society in history (Mehfooz & Saqib, 2022).

As Leor Halevi, Chibli Mallat, Emad H. Khalil, Abdulkader Thomas, and others have shown, Abduh's famous fatwa was never published, and his precise justifications for accepting interest on deposits has been a source of speculation. Further confusion also stems from Rida's later discussions of Abduh's fatwa, in which he attempted to defend his mentor from the accusation that he was sanctioning ribā (O'Sullivan, 2020).

RESEARCH METHODS

The method used in writing is descriptive qualitative. It is called descriptive because this research intends to explore and describe the interpretation of the Ali Gomaa's statement, the absence of banks is riba. It is called qualitative because the data encountered are in the form of verbal statements. This research is included in Library Research because the place and source of the data are literature, books and works of interpretation. This research uses an inductive approach in collecting and compiling information. Apart from that, it also uses descriptive methods to explain basic terms in research. This research aims to explain the reality of the absence of banks is riba, with a special focus on how to criticize the statement of former Egyptian Mufti Ali Gomaa. The need for modern financial activities shows that nothing can be separated from banking financial transactions. In addition, the main meaning of the elimination of prohibited interest-based balances is to hinder potential means for consuming usury or dealing with interest.

RESULTS AND DISCUSSION

In the Qur'an, riba (usury) is mentioned eight times in four different surahs, namely once in verse 39 of surah al-Rûm, once in verse 161 of surah al-Nisâ', once in verse 130 of surah Âli 'Imrân, three times in verse 275 surah al-Baqarah, once in verse 276 of surah al-Baqarah, and once in verse 278 of surah al-Baqarah. The four surahs chronologically describe the four stages of the prohibition of riba in the Koran. In the first stage, the prohibition of riba for the first time is implicitly explained in verse 39 of surah al-Rûm "And whatever riba (additional) you give so that it will increase to people's wealth, that riba does not add to Allah's side. And what you give in the form of zakat which you intend to achieve Allah's pleasure, then (those who do so) are those who the one who doubles (his reward)." (Q.s. al-Rûm [30]: 39).

It is important to note that this verse is part of the Makkiyyah verses. As is commonly known, in general Makkiyyah verses predominantly talk about issues of faith (theology). The discussion regarding riba (usury) in verse 39 of surah al-Rûm, which is

included in the category of Makiyyah verses, contains an indication of how urgent the issue of usury is. The verse explicitly states that usury has no implications for obtaining rewards. This is different from zakat, which if given solely to gain Allah's approval, the perpetrator will definitely get a double reward from Allah SWT (Syarif, 2011).

The majority of commentators (jumhûr al-mufassirîn) are of the opinion that what is meant by usury in this verse is a form of gift (al-'athiyah) that is conveyed by someone to another person not with the aim of gaining the pleasure of Allah SWT, but simply to get something in return, just worldly. Therefore, the perpetrator will not get a reward from Allah SWT. for his gift. This is different from zakat, where when paying it, the perpetrators only want to get the pleasure of Allah SWT. However, even though giving something from someone with the motive to achieve something more (al-ziyâdah) is included in the category of usury, it is still acceptable (Alamsyah & Al-Obaidi, 2023). In connection with this, Ibn Abbas stated the following: "There are two types of usury, namely haram usury and halal usury. Halal usury is a gift given by someone with the motivation to gain multiple profits." Al-Qurthubî also shared a similar opinion, as reflected in his statement which reads as follows: "Riba means additional... (al-ziyâdah). There are two types of usury, namely haram usury and halal usury. Halal usury is a gift given by someone (to another person) with the motive of getting something more better than the gift he gave. Gift givers who have motives like this will not get rewards and will also not be subject to sin." (Syarif, 2011).

That riba does not apply to interest charged on commercial loans as they did not exist at the time riba was prohibited, is based on a false claim. Commercial loans with interest did exist in seventh century Arabia. In fact they constituted a majority as we have seen in discussing the riba owed to Abbas bin Abdul Muttalib and annulled by the Prophet during his last Haj in the 10th year of hijrah. It is the legitimacy of interest on commercial loans which leaders of the opposition in Makkah tried to 'prove' by their 'argument' that trade is like riba.

There is little evidence to the effect that it was the doubling and redoubling nature of riba in the Arabia of seventh century that led to its prohibition by Islam. The refutation of this particular interpretation of the Quranic verse 3:130 is well articulated in the relevant literature and need not be repeated here. Characterizing bank deposits as money capital given to the working partner in a sleeping partnership (mudarabah) is against the notion of mudarabah. Bank deposits are guaranteed whereas mudarabah capital is vulnerable to losses. A positive return to mudarabah capital would accrue if and only if the use of capital by the business parties obtaining capital from bank make profits. No such condition attaches to the accrual of interest on bank deposits, they always get it. Pooling of deposits, diversification of investments, good management of risk, etc. cannot change the non-contingent nature of contractual interests on bank deposits.

It is claimed that banks invest depositors' money as their agents and what they undertake to pay to the depositors is profits of doing business. Only the rate of these profits is contractually fixed in order to safeguard depositors' interests and prevent cheating by banks. It is difficult to accept this claim, for a number of reasons. First, agents are paid by their principals not the other way round. Secondly, banks do not directly engage in business, they lend money on interest. So the returns accruing to depositors could only be part of the interest banks are earning. They are not profits. And lastly, it is not in the nature of profits per cent of capital to be contractually fixed. As economic theory has it, profits are a residual, a surplus determined post facto and could very well be negative. As argued by Mahmoud Abu-Saud, regarding banks as agents of the depositors is entirely untenable in view of guarantee of the capital by the bank.

None of the 'arguments' claiming bank interest to be different from the riba prohibited in Islam or justifying it otherwise is convincing. The fact of the matter remains that people argue in favor of bank interest because, (1) they feel the need for some safe avenue for profitably parking their savings and, (2) they think modern system of banking and finance cannot function without it. We shall therefore proceed, in the next chapter, to report the recent developments in the theory and practice of Islamic banking and finance. With reference to the first point it will be appropriate to examine, as we do in

the next chapter, what Islamic finance as currently practiced has been able to offer. That chapter and the one that follows it should be able to convince that an interest-free Islamic financial system can function and function well. Islamic financial institutions have yet to seize the market from the grips of interest, and they are not going to do so in the foreseeable future. But they are providing the common man some products that about meets their needs. Also, they have shown enough resilience to in still hopes that they will play an increasing role in shaping man's financial environment in the decades to come.

The research results show: First, both of them are the same in interpreting Bank Interest in language, namely an addition, profit, or result, and in terms of differences, DSN-MUI is of the opinion that Bank Interest is an addition to the loan contract, while the loan contract must not contain any benefits arising from the loan, Dar-Ifta' Egypt is of the opinion that Bank Interest is an addition to the new contract, namely the Investment contract. Second, both are non-governmental institutions whose aim is to issue fatwas on questions raised and both have legal standing for the establishment of these institutions. Third, the two are different in their legal methods, DSN-MUI uses *ijtihad jama'i* with the *bayani*, *ta'lili* (*qiyasi*, *Istihساني*, and *ilhaqi*), *Istishlahi* and *Syadz Dzari'ah* methods by considering the *Al-Qur'an*, *Al-Hadith*, *Fiqh* rules and opinions of *fiqh* scholars, especially the *Syafi'i Madzhab*. while the Egyptian *Dar-Ifta'* has a special method in four steps, namely: *At-Tashwir*, *At-Takyif*, legal explanation and, determination of fatwa. Fourth, both of them use *Ushuliyyah* rules, DSN-MUI uses *Ushuliyyah Dhorurat* rules to get out of haram, and *Dar-Ifta'* Egypt uses *Hajat* rules in its fatwa so it can collect bank interest and carry out activities at the bank.

Former Dean of the Faculty of Sharia and Islamic Studies, Dr Ajeel Al-Nashmi, emphasized that there is no dispute over the prohibition of bank interest, and that it is one of the forbidden usury, and the harshest verse in the Holy Bible. Allah revealed about it, and Allah SWT declared war on loan sharks, and it is known that bank loans are only with interest, and this interest is linked to capital and the bank is the guarantor of capital and interest, so how is it usury if this transaction is not usury? And he continues: Rather, the perception that the agreement between the bank and its satisfied customer makes the transaction legitimate.

However, that is legitimate speculation, and all that exists is to determine a certain amount which is considered interest or profit, for there can be no doubt that this transaction is not correct and would not be accepted by a jurist, nor would it be accepted by a knowledgeable student of law, nothing about legal provisions, transaction in Islamic jurisprudence, and this contract is void and speculation is invalid. Because one of the conditions of a speculative contract is that both parties do not agree to determine certain profits to be deducted for one of them, and the fatwa on whether to take bank interest is a fatwa that must be rejected because it contradicts the definitive text which shows the sanctity of conditional increases in contracts with principal compensation, namely famous pre-Islamic usury.

The fatwa comes from the door of *ijtihad*, because there is no *ijtihad* in the text. The Prophet, may Allah's prayers and peace be upon him, counted usury among the seven destructive sins. And the Messenger of Allah, may Allah's prayers and peace be upon him, cursed the usurer, the person who paid him, the person who wrote it, and the two people who witnessed it, and he said: They are the same. Al-Nashmi explained that usury handled by banks was similar to pre-Islamic usury, which was prohibited by previous verses. And I believe without a doubt that this fatwa is contrary to the text of the law and is outside the consensus of the nation, and it is one of the chapters on the war of Allah and His Messenger, and it is not permissible for a Muslim to accept it. under any circumstances this Fatwa contradicts the explicit text and violates the consensus of the nation, whether ancient or modern.

Dr. Al-Nashmi emphasized that this fatwa is invalid based on the consensus of the *Fiqh Council* of this era, starting with the decision of the *Islamic Research Academy*, which was attended by nearly 250 legal experts from 35 countries, and the *Islamic Fiqh Academy of the Islamic Organization*. The *Islamic Conference*, which includes all Islamic countries represented by leading scholars and attended by more than 140 jurists, and the

Fiqh Academy of the Islamic World League. Dr. Al-Nashmi pointed out that usury is injustice and loss and he said: If pre-Islamic usury was considered unfair to the borrower who needed money and was unable to pay it, then it increased until what he had was sold. to him or he himself is enslaved, then usury from the bank is transacted.

Dr. Al-Nashmi emphasized that this fatwa was considered a stab by Muslims and a lash at a time when non-Muslims were winning over the Islamic economic approach in their struggle against usury and its suspicions. And he added: This fatwa comes at a time when the Islamic economic approach, based on participation, has begun to make its way practically across Islamic countries, and is proving its success by forming a large base of dealers, people, governments and finance. institutions, and entered the global market as a system alternative to usury and providing investment financial tools that have attracted the attention of Western financial institutions even finding it in their interest to deal with these financial instruments that achieve profits corresponding to large profit levels. security, far from the big risks suffered by usury economies.

Some of them are independent banks in their financial responsibilities dealing in accordance with the provisions of Islamic Sharia, and this is an undoubted testimony to the validity of the Islamic money approach in pioneering financial markets by means of real development participation far from the *riba* method of speculating cash with money cash to earn interest. Dr. Al-Nashmi said: This fatwa also comes at a time when in-depth scientific research is frequently carried out abroad in its research centers and in its universities, all of which confirm the scientificity and accuracy of the Islamic economic approach and its capabilities, to lead and continue.

The financial crisis and devastating economic shocks continue due to global usurious speculation that shackles poor countries with debt and stops the wheels of development within them, thereby increasing the wealth of the rich and the poverty of the poor. He gave the example of the Islamic Research Academy's first fatwa which prohibited interest on all types of loans and considered usury to be haram.

Lawlessness

In turn, Dr. Saad Al-Enezi said that usury is prohibited, God Almighty says (and God permits sales and prohibits usury) and that all things related to usury matters are prohibited by Islamic law (any loan that carries interest is prohibited and is considered usury). He stated that aspects related to the legalization of usury are contrary to legal texts, and changing the meaning of the benefits of usury by any name is also a manipulation of Islamic law. He pointed out that anything that exceeds a loan with interest is usury, and the problem now is that we try to adorn companies and governments with the virtues of their deeds, and there is no doubt that it is against Islamic law, and pious scholars must fear God Almighty in things related to usury, because usury is clear and bank interest is clear.

As for making it within the framework of jewelry, even if it is in any way, and every borrower must repent to God Almighty, and whoever issued the fatwa must also repent to God Almighty, because these things have a definite text. He directed his remarks to the public that the way to repent from usury borrowing is to return the loan money if the borrower cannot return the interest. And Dr. Al-Enezi emphasized that the fatwa of the Mufti of Egypt, Dr. Ali Gomaa, regarding the legalization of bank interest, is a cover-up. This facilitates the work of companies working within this usury framework and makes it easier for banking institutions that deal with usury, and this is prohibited. Responding to our question about what Dr Ali Jumaa said that paper trading is the origin of transactions, and the place of *riba*, namely gold and silver, has disappeared Dr Al-Enezi said: Silver is called paper, and now banking transactions have been replaced in transactions between people from gold and silver to paper, so *dinar* paper and it's backed by gold, and if it wasn't for the backing of gold and the power of the economy with other resources, that wouldn't have happened. has value in the first place. It is appropriate for fatwa experts in our time to really review their fatwas and not submit to local politics or other veils, but consider only God Almighty, because the fatwa is in the name of God. Lord, and this is one issue that believers should not be tempted by and should not be tempted by others. Meanwhile, khatib Khaled Al-Kharraz stated that the fatwa of the

Mufti of Egypt, Dr. Ali Gomaa, contradicts the definitive legal texts in the Koran and Sunnah, and this fatwa belongs to him and he is the one who has the right to the fatwa who saw that usury interest. Meanwhile, Nazim Al-Misbah explained that usury interest is the essence of usury which is prohibited by Islamic law, and the identification of interest by banks is like usury which is prohibited by law is forbidden, and that the Mufti of Egypt came to oppose the Koran explicitly in Surah Al-Baqarah and others, which strictly prohibits usury, as the word of God Almighty (And Allah has permitted trade and prohibited usury), and His said, Glory be to Him (If you do not do it, then you are warned of war from Allah and His Messenger. And if you repent, you will have your capital, you will not be persecuted, and you will not be persecuted."

Therefore, a Muslim since First of all, he should not keep his money in usurious banks. As he insure his family at home, his priority is that he insures his money unless the money is more valuable to him than his family. In usurious banks, subsidies for sins and violations. political fatwa And Dr. Suleiman Marafi stated that this fatwa was basically incorrect and not permissible. Regarding Dr. Gomaa that nowadays transactions are made with paper and not with gold and silver, so the place of usury has disappeared, Dr. Marafi emphasized that the origin of the paper currency that was traded was gold and silver and even metal currency of silver, but the Jews and their control over the world and the economy took gold.

They gave us this paper and this paper is not given unless it is backed by gold, so the Mufti's justification is wrong, and I always say to those who ask us in press and media that political fatwas are unreliable because they are politicized and this follows the policies of the existing government system until fatwas become a job and job regulations and the system applies to that Mufti is regulated by these regulations, and this is a big problem. He added: Unfortunately, the politicization of fatwas has become a phenomenon, and it is largely politicized. Marafi emphasized that interest on savings is haram, savings are loans to people when they lend to the bank and the bank returns it with fixed interest, this is haram and is not allowed because it is usury and therefore fraud. Strange fatwa And Islamic economic law researcher, Saleh Al-Ghanim, emphasized that the prohibition of usury is definitely known in the Book of Allah and the Sunnah of the Prophet sallallahu alaihi wa Sallam. but usury is explicit of both types, usury for women and usury for credit. Therefore, Dr Ali Gomaa's fatwa considers it to be one of the abnormal fatwas that he does not rely on or pay attention to. A fatwa attributed by an Egyptian newspaper to the Grand Mufti prohibiting Muslims from keeping their money in foreign banks and considering interest as usury caused rapid controversy in some religious, social and economic circles, especially after it was broadcast by satellite channels and discussed on air this morning, Wednesday, March 25, 2009.

A few minutes after broadcast on the "Dream" channel, the first Egyptian, Mufti Sheikh Dr. Ali Gomaa intervened, confirming that he had not met journalists with news for a long time, and did not declare the fatwa, while Dar Al Iftaa told Al Arabiya.net After searching and digging, it turned out that the text mentioned in the newspaper was related to the fatwa issued by the cleric fatwa 40 years ago. The newspaper Published in today's edition that Dr. Ali Gomaa, Grand Mufti of the Republic, warned against keeping Muslim funds in foreign banks, which helps strengthen them and using these funds to oppose Islam and Muslims, which is not allowed. And it came in details he confirmed in a statement with "delegates." There is no need to keep money in foreign banks, and it is better to keep it in banks of Islamic countries, and depositors do not receive interest, describing interest as usury, which is prohibited by Sharia. And Mufti emphasized - according to the newspaper - that it is not permissible to take advantage of bank profits, even by giving alms or spending on public projects, explaining that bank profits can be suspect, because they direct some of them.

Money to lend people and companies at interest, and direct another portion to commercial and economic projects. In reality, the process becomes a loan and speculation, but by determining the amount of profit, the loan contract becomes void, and the depositor can earn interest on the funds he deposits, and because of suspicion, he may not profit from that interest, and the depositor spends it on projects public that

benefits Muslims. Mufti denied the fatwa Immediately, Mufti denied that he had issued a fatwa with this text, and Dr. Anna Naseer, a professor at Al-Azhar University, commented on air that such fatwas cause confusion and confusion, especially because they are not taken into account. economic and social changes and developments in characterizing usury, concluding from the words of Amirul Mukminin Umar bin Al-Khattab that he was afraid of the prohibition of three-quarters of what was permitted in the name of usury. He gave an example, foreign banks operating in Egypt have investments in the country, and their presence encourages competing national banks to wake up from their sleep and develop their performance and keep up with the times.

Economic editor, Abdul Wahhab Al-Deeb, said that the fatwa published by Al-Wafd It quickly spread among foreign banks in Egypt, which were concerned about its impact on the savings of Muslims there. He was surprised by the timing of the publication of this fatwa, which also brought the debate about bank interest back to zero, although it was assumed that Egypt's official religious circles were represented in Al-Azhar, the Islamic Research Academy and Dar Al-Ifta. decided more than 20 years ago, especially at that time we witnessed sharp differences between the Mufti of Egypt at that time, namely Dr. Azhar Jad Al-Haq Ali Jad Al-Haq, but these differences were resolved through jurisprudential bodies and conferences, which paralyzed the capabilities of alternative so-called Islamic banks, and strengthened the capabilities of general banks. A fatwa from 40 years ago Meanwhile, Dr. Ibrahim Negm, advisor to Egypt's Grand Mufti, told Al-Arabiya.net: The text reported by the newspaper "is a literal transfer of Fatwa No. 63 (of the Dar al-Ifta scholars) regarding dealing with foreign banks and the permissibility of taking usury interest generated from them, which was issued on 2-7-1969." Najm added, "His Excellency, Mufti, did not state this at all, and I contacted the news writer, and he told me that it was from a previous statement by Dar Al Iftaa, and he did not specify what this statement was and when he took it." Dr. Ibrahim Negm explained that His Excellency Mufti had previously discussed this in seminars and conferences in order to discuss the current global financial crisis, and what he said was not a fatwa.

CONCLUSION

We have seen how the Quran has unambiguously prohibited riba. The sunnah further clarifies the concept and scope of riba and its prohibition by its application to barter and exchange of money for money. Despite some controversy in application, the core idea was held unanimously throughout Islamic history. This idea related to the excess charged over the principal in case of a loan, that it was riba. Bank interest is riba. Those in modern times trying to legitimize bank interest by arguing that is was different, could not prove their case. In fact their focus was meeting the banking needs of Muslims. But these are now being met by Islamic banks.

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