

## **Research into the Fake Interpretation of "RIBAA" (Quranic Interest/Usury)**

**IS THE QURANIC TERM "RIBA" OR "AL-RIBA"  
AUTHENTICALLY SYNONYMOUS WITH INTEREST/USURY  
AS STIPULATED IN OUR TAFASEER AND TRANSLATIONS - -  
- OR IS THAT ANOTHER MANIFEST DISTORTION OF  
GENUINE QURANIC ASSERTIONS?**

This is another chapter in the chain of our continued mission of introducing radical reforms in those bogus interpretations of Quran through which its original philosophy was grossly misconstrued and misrepresented to meet the vicious ends of despotic Umayyad and Abbaside rulers in the early age of Islam. Quran's content was in fact subjected to deliberate systematic corruption, smearing it with confusion and ambiguity. This conspiracy was to exercise a most potent and devastating influence on the genuine Islamic Doctrine. From Quran's "officially" fabricated corrupt Interpretations (Tafaseer) followed a series of fake and substandard translations that served to portray a false picture of Islam to the entire world, thereby making the Muslim faith group a target of hatred, fanaticism and ridicule. The sole aim of this writing, therefore, is to reintroduce the Quranic injunctions to the world in their purest and most rational form and it seeks to refute and clarify its alleged teachings of hate, intolerance and violence.

As we still find before us countless insane translations with their meaningless presentation which effectively prevent us from reaching the true message of our Creator,,,,,therefore,,,,,if this writer might exercise a bit of Inductive Logic on the issue of our Title ,,and proclaim here through this writing that INTEREST is NOT a distinct topic discussed in Quran at all!!!,,what would be the Readers' reaction to this alarming news???

In other words, if a naked reality is highlighted here on the basis of a purely authentic research, proving that the Verses supposed to be dealing with INTEREST, are actually misconstrued and misrepresented in a typical way; these rather speak of the problem of huge concentration of wealth and the great exploitation resulting therefrom,,,,,, and that our Lord here forbids and admonishes those who indulge in this kind of adventure,,and that He never even once spoke on the issue of INTEREST therein,,,,,what would be the Readers' response to that startling discovery???

Allow me to say, without hesitation, that the seasoned Quranic scholars as well as a huge number of students of Islamic theology around the globe would straightaway declare the above claim as a nonsense. Why so?....It is because this type of mindset is not of their own making!!! We are led to act this way only because the entire corps of our old and modern Quranic scholars, including our most respected contemporary teachers, have collectively followed a more or less blind pursuit policy in respect of our Deen, never adequately realizing that they have inherited it in its fully distorted form. Most of them have discarded the remotest possibility of error in the ancient definitions of Quranic "RIBA". All of them have assumed its prevalent illogical definition as correct, and have produced numerous expositions, books and articles justifying its lame and meaningless translations. Hence, they have proved that a dead nation like Muslims nowhere else

exists on this Planet, having been persistently adamant in employing invariably the deductive logic of ancient times in all its pursuits.

Accordingly, you may always find them preposterously insisting upon "fitting the "mould" on the cap,,,,rather than fitting the cap on its mould". Failing to succeed in this pretentious venture, you will find them hell bent on rejecting the "mould" itself in an insane sentimental way, because they assume it may desecrate their old sage Imams. And in this particular mindset, this nation holds the position of a World Champion.

Dear friends, it goes without saying that it was the "acceptance of the possibility of error" which introduced the Inductive Logic in man's journey of intellectual evolution. Inductive Logic was the harbinger of Europe's Renaissance,,,,,the Europe which today leads the world in knowledge, philosophy and sciences and follows the route to unimaginable progress. As for the ancient Deductive Logic, it was always unable to benefit the humanity except in providing the backward with a so-called "logical base" for a morbid thought process. Whereas, in contrast, the Inductive Logic was the source of freedom of thought, advancement in knowledge and cultivation of broad based research orientation. It raised the foundations of scientific thinking and enlightened the roads of analysis, assessment, exploration and discovery and paved the way for new and novel thinking.

In short, the Quranic term "RIBA, in its entire context, is defined as "increase, excess, addition, growth, swelling" obtained in wealth or investment. This is the definition of its Root. Moreover, where this word is narrated in the form of "Al-Riba", it denotes "that particular rate of growth/profit/addition which dishonestly

multiplies one's wealth". The same issue has been explained by the Almighty in His own words by saying : **"Laa ta'kuloo Al-Riba idh'aafan mudha'ifatan" (3/130) – meaning,,,,,"Do not grab that kind of profit which multiplies your wealth many times"- - - -** simply signifying the concentration of wealth. Hence, according to this explanation by the Lord Himself, INTEREST does not fall under the purview of Al-Riba. To some extent, it could only have meant INTEREST where the narration may have accompanied the mention of some kind of loan procedure. But let us bring on record that in the context of RIBA in Quran, the acquisition of loan or its repayment has not been discussed at all. But defiantly, the translators and the exegetists had the audacity to make frequent unauthorized additions of loaning and its repayment in the margins or footnotes of their interpretations. And thus they have committed open acts of interpolations in Quranic texts. Contrary to their "witty craftsmanship", this Quranic theme neither deals with loans nor with INTEREST, as you will kindly discover from the authentic rational and logical translations of relevant Verses that are presented herewith to burst this old balloon.

Therefore, the situation boils down like this,,,that in case we intend illegitimately to derive a meaning from RIBA of other than "addition/growth in the wealth or investment",,,,or "unfair/exorbitant/multiplying profit or addition",,,,and may wish to divert it towards INTEREST to create a senseless drama,,,we would need to fabricate our own terminology of some combinations like ,,,Riba al-Fadhl, Riba al-nasi'ah, Riba al-yad, Riba al-Qardh, Riba al-maal, al-marabaat,, etc. etc., as are tried in "Umdat ul Haffaaz" and "Al-Munjid", etc.

Supposing for example if we agree to the old worn-out definition of INTEREST from Riba, which goes like this :- **"Do not eat that Interest which becomes double and quadruple**

**(multiplies)**”,,,then we have to face some such questions which have remained unanswered till date, like:-

Is some kind of Interest allowed and some other kind prohibited??? Say for example, if some kind of Interest does not multiply,,,,,but rather is limited to 10 or 20% per year,,,,,would it then be allowed???

Or say,,,Is the simple Interest allowed and the Compound Interest prohibited??? If the answer is in YES,,,would that derivation be authentic under the Quranic injunctions??? Would that not be called our own personal concept???

Moreover, if we take RIBA as INTEREST in this Verse, would this definition fit in the context of other relevant verses???-- - - No dear friends, it won't ever be possible.

In fact, we have never tried to deliberate as to why the Lord Almighty would ignore altogether all the other big and ugly manipulative practices of an exploitative economy, and why He would only concentrate on a single segment of INTEREST!!! And why would He speak only about the abrogation of it alone???

Let us think that the Almighty Who is the Creator and the Guide of the entire Universe and its flawless functioning,,,,,just can't overlook the entire fields of exorbitant profiteering, smuggling, hoarding, black marketing, monopolies, licenses, permits, quotas, artificially induced higher prices, cruel taxation, etc. - - -which are the manipulative tactics of a capitalist economy, and the means of unlimited multiplication of wealth by a few people.... Why would He keep quite about that, and would not pass commandments against them? What in God's name is the fault with the dealers of interest-bearing loans alone?,,,,,why would they alone be apprehended while countless other means of financial manipulation and exploitation may be openly

functioning?? And because of those, not only loan holders but each and every one of the population might be the victim of financial robbery and extortion!!! In our homeland at least, we are witness to this situation every minute of our lives and continue suffering grievously.

It also goes without saying that all of us do collectively acknowledge that Allah's exalted commandments are versatile and diverse in their nature and lay their foundations on all-pervasive values. These values are applicable in every practical field in their vast entirety. And He emphasizes in His Word too that He has not ignored anything without mentioning,,,,,"all dry and wet exists in his vivid Book".- - - Then in your opinion, why is it not so about our topic of discussion? Why only here, just one small segment of our economic activity has been subjected to severe condemnation, and all the rest are set free to do what they want?

Dear friends,,, in fact, nothing escapes the knowledge of Allah. In the misconstrued or distorted issue of INTEREST too, He has not neglected a single segment of economy. Rather, He has imposed the element of "Al-Riba" on the entire economy by declaring it "the unfair and multiplying addition or profit". Therefore, the hitherto conspicuously concealed reality is that,,,,the Quranic terms "RIBA" and "Al-RIBA" are not INTEREST in their root meaning,,,,these signify something other than that. Let us do away with this conundrum and move forward together step by step and witness the all-pervading scope of Quran and the height of its divine wisdom.

So, presented herewith before the people of intellect is the latest, purely rational and academic research on the important theme of "Quranic Interest". Because this humble writer is endeavoring in a missionary struggle to introduce, through his Thematic

Translation Series, an absolutely fresh and highly advanced Quranic era, therefore, on this theme too you would find a revolutionary advancement, opening up some new vistas of Divine Wisdom, presenting Quran in its true and pure meanings. You will find such depth and width of meanings as would startle you and force you to undertake a probing process of your own and pass this translation through stages of investigation and assessment, and raise questions about its veracity wherever you may find a deficiency. The aim is to present to the world out there, through consensus of opinion, an authentic and reliable form of Divine Injunctions, free from the effects of a scary past,,,, and enlighten the vision of the intellectual world with the light of its wider truth. The last Divine Scripture Quran's dynamic wisdom may appear like a blazing sun and force the world to submit in reverence and obedience.

Under the title of "INTEREST" there goes on a perennial conflict in the faith as to what should be construed as INTEREST?,,,and what may not be taken as INTEREST?- - - - which kind of Interest is allowed and which one is prohibited (the debate of simple Interest and Compound Interest)?- - - -what rate of Interest has been allowed,,,,,and what is Haraam??? What is acceptable with one school of thought and what else is acknowledged by the other school of thought??? The most valued Muslim religious University like Jamia Al-Azhar also issues edicts on this issue from time to time. Under the perspective of Quranic Injunctions,,,on the basis of their substandard, illogical and unauthentic traditional translations, taken up directly from the fake wishful interpretations, the same old Deductive Logic is applied and conclusions are drawn and presented. This process continues till date. There are loads of theses, articles and research papers. However, the focal point of this entire process is based on blind pursuit or conformism. Turning away from the probe and

investigation of a fundamental misconception, emphasis are laid on "rejecting the mould" and substantiate the "faulty cap" as fit. On the other side, Hadith is used to fetch references in support of personal concepts. Thirdly, the vast field of Fiqh (Jurisprudence) is crowded with the edicts of jurists which at large are contradictory and inconsistent with each other, and laced with awesome formidable terminology, too difficult to comprehend. That's why they stand practically inapplicable. On the fourth side, the field of modern economics is also not left alone and all the prevalent forms of Interest in vogue presently and experts' opinions on them are included in these discussions so that this issue reaches a mutually agreed conclusion.

But-- - -has any one ever bothered to think as to whether the Quranic Root word stands for INTEREST or not??? And what does its Root meaning basically implies????

The Quran, in its Verses, narrates a word "Riba",,,,or,,, "Al-Riba",,,,whose authentic meaning can in no way be taken as "INTEREST". Lane's world famous Lexicon, in its most comprehensive explanation of RIBA, takes its meaning as INTEREST only under the influence of fictitious interpretations, in a supplemental way,,,,,and for this reason such a meaning and its explanation, because of Compiler's reservations, are always presented in parenthesis. It means that INTEREST is not taken as a basic meaning derived from Riba's Root. And Lane's style looks right in this respect as Quran is signifying here a certain growth and addition or - - -an unfair growth, in wealth. And it means that it is, at large, such an extreme profit from a business that crosses limits of justice and fairplay, and multiplies the capital. It doesn't mention any kind of INTEREST taking

So friends, this research also substantiates with authority that Quran has not brought under discussion any distinct theme that



might be called INTEREST. Commonsense also stipulates that where there is INTEREST there ought to be a certain mention in its context of a loan taking or loan repaying act. BUT,,,On the contrary, all the relevant verses fail to suggest the theme of a loan at all. Kindly check the authentic meaning of RIBA's root word, where you would find that INTEREST just can't be derived from its scope:-

**1) Look at the Root word: Ra-Ba-Waw:** ر ب و = it increased/augmented, , excess/addition, an addition obtained more than what is supposed to be received, become high/grown up/large/swollen/risen, mount up, to grow/swell, out of breath, panting. rabiyyatun - ever-increasing, severe. arba (comp. form) - more numerous, more increased,

**2) Look at the infinitive:** Tarbiyah : تربية : tarbiyatun; rabbayitu-hu; رَبَّيْتُهُ: I reared him, fostered him, or brought him up; namely a child: I fed, or nourished, him, or it; or anything of what grows, or increases, such as a child, and seed-produce, and the like; Rabbayitu; رَبَّيْتُ: I reared, or cultivated, plants or trees. And رَبَّى: is said of earth, or soil, meaning It fostered plants or herbage.

**3) Look at the equivalent of INTEREST in Arabic,** in the Cambridge English-Arabic Dictionary:- "Interest (noun) is= فائده ; the extra money that you must pay to a bank if you borrow money, or that you receive from the bank if you keep your money there: فائدة ." (Please note that it is NOT RIBA ربا.)

**4) Look into many Arabic only Authentic Dictionaries,** including Lisan ul Arab. You would find the equivalent of INTEREST as "FAAIDAH" – فائده there too.

**5) Look at the Verbal Usage of RIBA** in Quran, which covers,,,YARBU, YARBI. Nowhere you will find INTEREST applied thereto!!!...

The writer trusts the five points illustrated above are enough to satisfy every scholar or student about the fact that INTEREST can not be derived from the Root of RIBA.

Therefore, we are in reality misled to believe that its meaning covers INTEREST too just because the earlier scholars have taken it for that meaning. BUT it is a misconception and it is clear from all relevant verses that no linguistic technique and no formal literary style in the narrative support the meaning of INTEREST. For example, let us take a single relevant Verse and translate it with authenticity and rationality in order to fully discard the meaning of RIBA as INTEREST. The Verse is 30/39:-

: وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ <sup>ط</sup> وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُم <sup>ط</sup> <sup>30/39</sup> الْمُضْعِفُونَ

**Transliteration:** 30/39: "Wa maa aatayitum min riban li-yarbu fi amwaal-un-naas, fa laa yarbu `ind-Allah. Wa maa aatayitum min zakaatin turidoona wajha-Allah, fa oolaaika hum al-mudh'afoon".

But **first of all** we need to **analyze** here as to what havoc has been played with this particular Verse in the past in the **OLD TRANSLATIONS**. Let us therefore have a glance over its record for a general awareness. This would naturally be followed by a complete reproduction of RIBA related Verses with their old translations and, in comparison, their most upto date Rational translations. The aim is to prove categorically that taking the INTEREST as the meaning of RIBA or AL-RIBA has no solid foundations. It is rather a part of the old Arab Royalty's conspiracy to corrupt the Quranic injunctions.

### **OLD TRANSLATIONS:**

1) Eminent Scholar of Lughat, Imam Raghīb brings forth an extremely ambiguous translation like this:-

“And whatever (donation) you give for a higher return, aiming an increase in peoples wealth, it will not increase with Allah”.

2) Allama Asad: “And (remember:) whatever you may give out in usury so that it might increase through (other) people’s possessions will bring (you) no increase in the sight of God, whereas all that you give out in charity, seeking God’s countenance, (will be blessed by Him;) for it is they, they (who thus seek His countenance) that shall have their recompense multiplied!”

3) The most respected modern Scholar of Quran, Allam Pervaiz writes down a comparatively progressive translation in his Lughaat al-Quran, like this:-

“Whatever you grant people more than their dues, aiming towards a growth therein, no growth takes place in the Divine System thereby. It was further elaborated in Verse 6/74 by saying “Laa tamnan tastakthur” لا تمنن تستكثر ; Do not oblige any one hoping a higher return from him”.

### **Analysis by the writer:**

Kindly note that,,,,,No.1) above defines RIBA as “**Donation for higher return**”...in No.2) above, RIBA was translated as “**Usury**” and in No.3) above, ,,,,“**more than the dues**”. And this inconsistency clearly proves that none of the translators agreed with the other; hence could not come up with an authentic meaning of the term. If at all RIBA meant INTEREST, why then that widely accepted meaning of it could not be fitted in this context by two eminent scholars mentioned above???? .... Unfortunately, we do not find the answer to this question with any other earlier scholar too!

Secondly,as you have already noted, in all three translations, the message and the concept of the Verse was found absolutely bereft of clarity and comprehension, and thus looks meaningless. The reader cannot comprehend as to,,,

"whom the directive is addressed to?,,,,,  
 "what people are referred to"?,,,,,  
 "what Imam Raghیب meant by Donation"?,,,,,  
 "Who is paying Usury to whom, and why"? (Allama Asad),,,,,,  
 "which dues are discussed"?,,,,, what is meant by "more than the  
 dues"? (Allama Pervaiz),,,,,,  
 and,,,,, what is meant by "growth in the Divine System" ? (Allama  
 Pervaiz)

The sentence,,,, "And whatever (donation) you pay for higher  
 return...?" (Imam Raghیب), is again a radically ambiguous  
 expression as no head or tail thereof can be determined. For  
 example,,,,, What is it that "you pay"?,,,,, "how much do you  
 pay"?,,,,, "to whom do you pay"?,,,,, to take or expect "what higher  
 return"???

For God's sake.....Nothing is clear!

The most Rational and comprehensive translation of this Verse is  
 given now in the following lines where you can easily determine  
 as to what "amwaal" and which "growth" is discussed. The  
 Quranic narration is quite rational and easily understood with the  
 help of a qualified translation.

### **Most Rational and Fully Comprehensible Translation:**

وَمَا آتَيْتُمْ مِّن رَّبًّا لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُوَ عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

*"And whatever additional revenues (مِّن رَّبًّا) you earmark (آتَيْتُمْ) for the  
 growth of Public Exchequer/treasury (لِّيَرْبُوَ فِي أَمْوَالِ النَّاسِ), be it known that  
 with Allah it does not grow (فَلَا يَرْبُوَ) at all. But whatever funds you  
 provide (آتَيْتُمْ) for the growth and nourishment of people (مِّن زَكَاةٍ),  
 seeking the approval of Allah, that alone stands as the real  
 growth (الْمُضْعِفُونَ)."*

Here, very explicitly and directly, it is admonished to the  
 authorities that instead of depositing **all additional revenues**

into ***the treasuries***, these must be employed for the benefit and growth of common humans, because treasuries do not grow with the stockpiling of money but with the prosperity and growth of people.

Kindly note a very important point here. The term "***Amwaal un Naas***" has never been properly translated in the past by any translator, resulting always in an ambiguous and upside down translation of this Verse. To check, kindly go through about a dozen old translations; and you will be satisfied with the veracity of this statement. The point is very straightforward:-

1) As Zakaat is also being ordered herewith,,,,,which is always a duty of the State Authority,,,therefore the address here is directed to the Government alone,

2) And "amwaal un naas" here can only be defined as nothing else but "public exchequer", as the government treasury in any welfare oriented and benevolent government is always acknowledged as "public money".

And this very rational definition alone can lead you to a rational translation of this Verse. Any other definition would take you far away from Rationality and logic as you can verify by going through the heaps of old translations. The same reality is brought forth in the ***three translations*** of this Verse illustrated above.

By now you must have realized that the terms "RIBA" and "YARBU" in the text of this Verse can never give the meaning of Interest from any angle. Probably, there is no more need for presenting any other authority.

**BUT now, let us go through the rest of the Relevant Verses:**

\*\*\* — يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ — Verse 2/276: .....آيت: 276/2

Transliteration: "Yamhaq-ullahu Al-Riba wa yurbi as-Sadaqaat".

### **Old translation:**

In this respect, Imam Raghیب writes something like this:- "Allah condemns INTEREST and grows CHARITIES"???

Our question to Imam Raghیب goes like this: "When you declare RIBA as "a higher donation" in Verse 30/39, how then can you call the same RIBA in this Verse as INTEREST"???

Again,,,when you translate Al-Riba in this Verse as INTEREST, how can you draw the meaning of "He Increases"...from its Verb "YARBI"?? According to your own stand on RIBA here, it should be construed as "He takes INTEREST", it being the third person, singular, Verb of Mazaare'???. ....What is this "acrobatics"?

So dear Readers, we have clearly seen that in the same small single sentence "Riba" is "Interest" as well as addition/growth too.----This is what we may call a Double Standard – and in a single sentence?? Had we taken it in the meaning of INTEREST, following the very stance of Imam Raghیب, the translation should have been,,,,bidding farewell to logic,,,,like this:- "Allah condemns/erodes Interest **but takes Interest on Charities**"????

But noticing the terrible results of his own stand, he reverts on the back foot quickly to change the meaning back to the genuine one, without having scruples!!!

But let us look now to the **Rational translation** of this Verse:-

***"Allah swt ordains doing away with multiplying additions in wealths (Al-Riba), and recommends addition/growth in Tax Revenues".***

It must be noted here that Sadaqaat, contrary to all prevalent concepts, are in reality the REVENUE collected from taxes and levies imposed on public properties.

**\*\*\*Verse No.3/130:** يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً

### **Old Translations:**

Respected Allama Pervaiz: Do not eat Interest. You presume that it increases wealth, whereas, in fact it causes reduction in national wealth (See Title dh-ayn-f (ضرف)”).

Jalandhry: “O’ people of faith, do not eat multiplied Interest”.

### **Analysis:**

Please note that as far as the term “Idh’aafan Mudha’afatan” is defined, both the above translation are opposite to each other. Which one may be taken as authentic?,,,,,that’s a separate question. However, both have declared “Al-Riba” as INTEREST which, as per the Root meaning, is not an authentic definition. No background of loan taking/repayment is narrated here either, whose perspective might entitle it to be called INTEREST.

Whereas, **its Rational Translation**, which covers all branches of trade and commerce, may be presented as follows:-

***“O’ people of faith and peace, do not charge exorbitant profits which may multiply your wealth unduly”.***

It may be noted here that the term “Idh’aafan mudha’afatan” in this context does not give the meaning of deficiency, weakness, decline. This fact is manifest in the translation of Verse 30/39 through the use of word “**Mudh’afoon**”,,,,,,where it proves that it means “growth/increase”. Please further note the same fact in the Verse 2/261 which reads :- وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ<sup>ظ</sup> - “**Allah swt grants multiple growth whom he wills**”.

Clearly, “Al-Riba” is that particular degree of addition/growth or profit which may multiply wealths; Why multiplication of wealth is so abhorant? The answer is natural. It is because it creates big concentrations of it, from which sprouts the twig of Capitalism.

No mention here is recorded of some “loan”,,,,or of some “interest” applied on it. Rather, Allah’s Divine Law here is pervading through the entire field of economy and commerce.

**\*\*\* Verse 2/275:** الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَاللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

### **Old Translation:**

Jalandhry: “Those people who eat INTEREST they would resurrect (from graves) in a way (senseless) as if dominated by JINN. This because they say that trading (in respect of profit) also is the same as INTEREST (taking); while Allah has allowed trading and prohibited INTEREST”.

### **Analysis:**

Highly corrupted, substandard and commonplace translation. At times, additions have been made freely by inserting words in brackets serving to reduce the inconsistency of translated text; while the fact is obvious that addition or alteration in God’s Word is a crime. Here too INTEREST is applied unjustifiably so that a common error be given a permanent status, and efforts to corrupt Quran may continue. The same “Al-Riba”,,,,meaning unlimited profit,,,,has been intentionally reserved for INTEREST TAKING,,,,and it alone is made the target of prohibition. And in this way, the common overall practice of earning exorbitant profits is given the form of INTEREST, and reserved only for INTEREST-BEARING business activity,,,,,thereby saving or protecting the undue profit taking in all the other trading sectors!!! Moreover, kindly note the low standard of translation from the term “Yakuloon”. Every one defines it by the term “eating”, as if Interest or Profit is not money which is “earned”,,,,but some foodstuff which is “eaten”!!!

Now, let us check a **Rational translation:**



**"Those who indulge in unfair/exorbitant profiteering (Al-Riba), their status becomes equal to that one whose intellect is negatively influenced (يتخبطه) by the sentiments of transgression (شطن؛ سرکشى؛ شيطان) from the Divine Commandments. This insane stage is manifest (ذلك) in the fact that such people would start propagating that TRADE is always identified with UNLIMITED PROFIT,,,or is a form of the same (مثل الربا). On the contrary, the truth is that Allah swt declares all kinds of trade as fair, but prohibits (حرم) securing unfair and unlimited profit (الربا) therefrom."**

It is hoped that the Allah's message must have been understood fully by now.

**\*\*\* Verse: 2/278 :**

يا ايها الذين آمنوا اتقوا الله وذرّوا ما بقي من الربا إن كنتم مؤمنين - فإن لم تفعلوا فآذنوا بحرب من الله ورسوله وإن تبتم فلكم رءوس أموالكم لا تظلمون ولا تظلمون ﴿٢٧٩﴾

**New Rational Translation:**

**"O' People of faith and Peace, remain conscious of God, and give up what still continues (ما بقي) of exorbitant profiteering (من الربا) if you are a peace maker/provider. If you do not, then announce your intention to wage a war against the Divine Kingdom. But if you revert to the right way (وإن تبتم) then your due is the maximum prevalent value of your capital or investment (رءوس أموالكم). Thus neither would you do wrong to others, nor others would do wrong to you."**

(Ra's-ul-Mall is a term which is the maximum exchange value of your capital/investment in commodities. Any commodity or gold can be fixed as a standard of valuation for this purpose).

**\*\*\* Verse 4/161:**

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۗ

### **Old Translations:**

Jalandhry: ...And because they were forbidden to take Interest and also because they were eating people's money by deceit...

Allama Asad:...And they were taking usury although it was prohibited for them, and they were eating people's money unfairly...

Allama Pervaiz: ....It was also included in their wrongdoings that they practiced usury/Interest whereas it was forbidden, and they were grabbing people's wealth through unlawful means....

**Authentic Rational Translation** (which covers all fiends of trade and services):-

....And they were multiplying their wealth through exorbitant profit taking though they were forbidden to do so,,,,,and thus by employing unfair practices they were robbing people of their financial means....

.....

Dear Readers, down to this point, we have encircled and covered all the relevant verses. As is evident from the above research, as you must have observed by now, the issue is quite clear. In the era of despotic rule the power had vested in the hands of dictatorial capitalist class and to justify their rule, they had started corrupting the Quran in its entirety. The theme under discussion here was also manipulated by them. In the field of economy, to protect their own class which is the class always involved in big business, and trying to save all the other corrupt business practices, Quranic commandments were diverted towards just one sector, viz., Interest-related business. You will

appreciate that the question of Interest arises only in the context of a loan taking or repaying business. However, it is clear that throughout all the injunctions about RIBA, no business of loans or banking is discussed. Here the Almighty prohibits **exorbitant profit taking** in all the business activities in order to avoid concentration of wealth in a few hands.

As a supplementary point, it should be brought on record here that Allah swt has not ignored the subject of loans either. In Verse 2/282, loaning is specified in clear terms by the word "Dayin - (دين). But a careful study of this Verse would prove that here the dealings in loans are being regularized under a code of procedure. It is being ordained in this Verse that the matter of securing a loan, be it a big one or small, must be written down on paper with all the relevant terms and conditions. Two authentic witnesses should also be included therein. Worth noting here is the point that here too,,,while the topic of loan itself is being discussed,,,no issue of Interest is ever discussed or highlighted.

The World at large, from its genesis up to the known period of history, follows the capitalist system which is represented by all kinds of cruelty, exploitation and suppression. God's Guidance and His exalted emissaries have always been sent to combat such forces of Capitalism. Interest itself is a tool of the cruel capitalism. The fact is open to everyone that whenever big amounts of money are stockpiled, it will become the source of financial exploitation. Loans would also be issued from there and money will be made by Interest too. However, Quran takes in its stranglehold the root cause of the big concentrations of wealth, aiming to eradicate the existence of capitalism,,,,and does not let the money become so powerful that it may reduce the markets and the humans to the status of their slaves. It may also be mentioned here that the same cruel system of capitalism, by virtue of concentration of big money, produces numerous tools

like banking system, big industrial corporations, big monopolistic trading, stock markets, currency, commodity, metals, currency markets where speculations have become big business. God's RIBA related injunctions target the Capitalist ideology as a whole, with the purpose of discouraging the overall System. Therefore, these injunctions address the capitalist practices in all their manifestations, sectors and forms. Here, the concentration of wealth is declared Haraam only because the power of exploitative capitalism may not grow limitlessly. However, on the contrary, the concept of our Muslim scholars has been limited to the same old and rotten pattern - - - -to condemn the INTEREST and leave alone all the other tools of capitalism. It provides them a false satisfaction that Divine injunctions are being obeyed.

Hence,,,the Quranic term "RIBA" or "AL-RIBA" does not signify INTEREST OR USURY. Through the Old interpretations and interpretational translations, we and the world has been grossly misguided. Quran on this topic is commanding us to bring our overall trading sector away from the insane lust of grabbing big and corrupt money so that concentration of it in a few hands may not become a source of tyranny and oppression for the common folks. In the context of concentration of wealth, Allah's verdict is very elaborate, resolute and awe inspiring in Verse 9/34-35 :-  
 وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ..... ***"Those who hoard treasures of gold and silver and do not spend them for the sake of God – give them the tidings of grievous suffering (in the life to come); on the Day when that (hoarded wealth) shall be heated in the fire of hell and their foreheads and their sides and their backs branded therewith, (those sinners shall be told;) "These are the treasures which you have laid up for yourselves! Taste, then, (the evil of) your hoarded treasures!" (Allama Asad).***

God bless you.