



# Revealing the Meaning of Crypto and Bitcoin Currencies as Digital Assets: Al-Jashash Perspective

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**Abstract.** The development of information technology and the internet in the economic field has provided various benefits in people's lives, both in trade and investment. At present, Bitcoin is not considering a means of payment or cryptocurrency but as an asset with economic value for its users. According to the trade minister's decision, Bitcoin is a digital asset included in crypto assets traded on futures exchanges. Regulations on transactions only discuss in general anything related to electronic media. Therefore, this study will examine the controversy over bitcoin as a digital asset for electronic commerce and investments and how al-Jashash's thoughts contributed to his interpretation of bitcoin and crypto as digital assets. For him that against bitcoin and crypto as digital assets are *riba* which means (الزيادة) is like a mound (ground rises).

**Keywords:** Bitcoin · electronic transactions · digital assets · Al-Jashash

## 1 Introduction

Money is one of the significant innovations in the world economy. The position is very strategic considering, making it a variable that is difficult to replace in the economy. Money is such an essential part that it cannot separate from the economic system. Money facilitates exchange transactions between goods and services. A money trading system allows the transaction process to run effectively and efficiently. Money is a more straightforward transaction alternative to barter systems that are more complex and unsuitable in modern economic systems, and there is difficulty determining the value of goods [1].

The role of money in the Islamic economic system and the conventional economy is different. In a traditional financial system, money is considered a commodity that can be traded and rented for the profit that a party must pay. In the conventional perspective, *interchangeability* money is interpreted, namely money as gaming and capital. While in the standpoint of Islamic economics, the concept of money is money, not wealth. The development and progress of the times resulted in economic activity changing over time. Before the advent of human money transacted using the barter system. But after discovering money, they finally agreed that money is a legitimate means of transaction in the world of money [2].

The times and the increasing globalization of the world economy cause people's need for ease, speed, and security of financial transactions. As a payment system authority, Bank Indonesia divides two payment instruments, namely cash and non-cash [3]. Increasingly sophisticated technology also affects payment systems in the economy that impact people's lives. In modern times like today, people prefer to use payment systems electronically compared to cash payment systems. That is because there is convenience in electronic payment systems. From the phenomenon that occurs in today's society, the idea of creating a new currency based on *cryptography* emerged [4].

*Cryptography* is an essential science in the field of information security. *Cryptography* has the potential to support people's lives in trading systems and digital currencies called *cryptocurrencies*. *Cryptocurrency* is a digital currency that is not regulated by the government and does not include official coins. This concept of *cryptocurrency* then gave birth to the digital currency currently known as *Bitcoin*, as a means of payment as a currency in general [5]. Bitcoin is one of the few digital currencies that emerged in 2009, and Satoshi Nakamoto introduced by as a digital currency based on *cryptography*. The basic concept of bitcoin is to create a *decentralized authority transaction* system without a third party verifying using the digital signature picture on each transaction.

In 2014 the Government of Indonesia stated that bitcoin and other *virtual currencies* are not legal currencies or means of payment in Indonesia. People are urged to be careful of bitcoin and other virtual *currencies*. The owner or user bears all risks. In 2018 Bank Indonesia responded in a regular meeting of KSSK (Financial System Stability Committee). Agus Martowardojo said bitcoin is likely to be a money laundering instrument. Therefore, people are expected not to make transactions with bitcoin. Currently, bitcoin is not considered a currency used for payment transactions in a country but rather a digital asset with material properties. By treating bitcoin as a *digital asset*, it could be that bitcoin gets legal protection quickly to be adjusted and does not interfere with the stability and existence of a country's currency. Bitcoin as a digital asset can only be used through electronic media and can be used as a means of remittance and as an investment commodity. Bitcoin as a digital asset is related to Bapebpti's decisions [6]. Therefore this research will analyze the controversy and legality of cryptocurrencies and Bitcoin as digital assets.

In this study, the formulation of the problem is how the term *riba* perspective Abu Bakar Ahmad bin Ali ar-Razi al-Jashash in his tafsir book *Ahkam Qur'an* and the relation of cryptocurrencies and Bitcoin as digital assets in Islamic law. So this research aims to review the term *riba*, according to al-Jashash in his tafsir book, and find out Islamic law about Cryptocurrencies and Bitcoin as digital assets. So this research has the benefit of knowing the criminal *halal* laws that occur when using cryptocurrencies and Bitcoin. So that the Muslims can see the knowledge in advance of the matter before practicing it, it is to keep us away from what Allah and His Messenger have forbidden. Thus, we are saved from the torment of the Hereafter, what has been banned by Allah and His Messenger.

## 2 Biography of AL-JASHASH and Profile of His Book of Interpretation

Al-Jashash has the full name Abu Bakr Ahmad bin Ali ar-Razi. He was known as al-Jashahs (seller of house chalk) because he worked as a maker and seller of lime houses in making a living. Al-Jashash was born in Baghdad in 305 H. He was an imam who was an expert in tafsir and a member of ushul fiqh. He began his knowledge, Al-Jashash studied Abu Sahl al-Zujaj, Abu al-Hasan al-Karkhi, and other jurists [7]. The learning process was taken in Baghdad and ended the journey of finding knowledge there. Al-Jashash studied zuhud in his desert al-Karkhi. When he reached maqam zuhud, he asked to become a judge (qadhi) several times, but he refused. Al-Jashash was an Imam of Hanafi jurisprudence in the 14th century A.D., and his book *Ahkam Qur'an* is seen as an essential book of jurisprudence, especially for followers of the Hanafi school. Al-Jashash was too fanatically blind to the Hanafi school that encouraged him to force the interpretation of the verse and his interpretation in support of his school. He is so extreme in refuting those who disagree with him and even exaggerating in the making that it causes the reader not to like to continue his reading because his expression in talking about other schools is very spicy [8]. In addition to teaching and learning activities, the scientific activities he pursued are writing his works in the form of books or books, including *Ushul Al-Jashash*, *Interpretation of The Qur'an*, *Mukhtashar Al-Karkhi Lecture*, *Lecture by Mukhtashar Al-Tahawi*, *Sharah jami' Al-Saghir Wa al-Jami' al-Kabir*, *Sharah Asma' al Husna*, *Jawab Al-Massa'il*.

Based on his various works, Al-Jashash is classified as a pious scholar of choice. Many other scholars returned their problems related to the Hanafi school to him based on the evidence and arguments available. Al-Jashash died in 370 H. Reviewing the following tafsir *Ahkam al-Qur'an* is included the tafsir bi al-Ma'thur, which interprets the Qur'an with the Qur'an, the Qur'an with the Sunnah of the Apostle, and the interpretation with the history of the Companions. The history of this friend can be the words of friends or what the significant figures *tabi'in* say [9]. This exegesis is recognized as a *fiqhi*-patterned interpretation with an important position, especially among the Hanafiyah madzhab. Al Jashash himself was one of the Imams of the Hanafiyah Madzhab. Al-Jashash confines himself to verses relating to branch laws (*furu'iyah* issues) by explaining their meaning with the hadiths of some Madzhab Imams. This book became *muqallid* and *muttabi'* as one of the primary references in tafsir and media to publish the thoughts of the Hanafi madhhab.

The method used in taking this interpretation of al Jashash is to describe the meaning contained by the Qur'an verse by verse, surah by surah, following the order contained in the mushaf or called *tahlili*. Uniquely, the method of interpretation in this book can also be said *maudhu'I*, which is the interpretation of the Qur'an based on specific themes by grouping verses related to a particular topic and then just interpreting. According to the discussion, the explanation described in the book of *fiqhi* is to use chapters per chapter with a specific title [10]. So it seems clear the order of the issues discussed. Al-Jashash also brought up other related verses to add to the explanation being interpreted.

While the steps used by al-Jashash in writing this book of exegesis are as follows, *first*, explaining understanding in terms of meaning and language. *Second*, it relates to other verses as well as hadiths. *Third*, define the opinions of hanafi madzhab scholars

regarding the laws according to the discussion. *Fourth*, compare the views of other scholars with hanafi madzhab scholars [11]. Thus allowing this book of interpretation leads to the book of comparative madzhab fiqh.

Al-Jashash, in writing the book of Tafsir Ahkam al-Qur'an, only discusses 81 surahs. Most of the surah about the Day of Resurrection is not discussed like al-Qari'ah, al-Zalzalah. Not all the verses are written in verse. The explanation in this interpretation follows the meaning of the verse of law contained in it [12]. Before explaining the interpretation of surah al-Fatihah, al-Jashash first explained basmalah in detail, starting from the recitation of basmalah, which does not need to be hardened because it does not include part of the beginning of the letter including al-Fatihah. Later in the mention of surah, al-Jashash tends to call it by the sound of the beginning of the surah. For example, al-Lahab is then called *بِت*, so it is different from the names of surahs in the Qur'an.

As for the systematic interpretation of this *tartib mushhafi* without giving the number of verses and names of surahs, as per the needs or content of the verse, the discussion begins with one or more verses of the mushaf sequence is marked "thick brackets." Then the main idea of the verse is pulled into the title of the chapter, then strengthened with other verses that are similar and given "thin brackets [13]. So al-Jashash was among the figures who planted the seeds of *maudhu'i* in his interpretation.

The author describes the shortcomings of the following Tafsir al-Jashash. Al-Jashash was too fanatical to be blind to the Hanafi madzhab he embraced. Even he did not hesitate to criticize or refute opinions that were not as extreme and spicy. But the advantage that this tafsir book has is how to interpret the ahkam verses al-Jashash mentions various propositions be it from the Prophet, friends, or *tabi'in*. The interpretation is detailed and analytical so that it is capable enough to add insight for readers or interpretive researchers.

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَفُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ  
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ  
وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ  
فَأَنْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ  
فَأُولَئِكَ اصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ) [البقرة  
[٢٧٥]

Those who eat (take) riba cannot stand but like the establishment of one who enters satan because of (the pressure) of madness. Their situation is because they say. Indeed the sale and purchase are the same as riba, even though Allah has legalized the sale and prohibited usury. Those who have come to him for the prohibition of his Lord, and continue to cease (from taking usury), then for him what he has taken before (before the ban comes); And it is up to God. He who returns, then he is the inhabitants of hell. They remain in it.

Abu Bakr said that the origin of the word Riba according to the language is *الزيادة* additional like a mound (rising ground). While sharia nature itself that the meaning of riba is not by the definition of language. Umar ibn Khattab said that some parts could not be hidden/not feared in riba, as the example of Akad salam in animals [14]. And there is Qaul from the Companions of the Prophet, and there is the Prophet's hadith "we know that riba becomes a legal name." And suppose this Riba legal meaning is not

following its original purpose or the importance of the language [15]. In that case, *riba* is a sentence that requires explanation and the explanation of Salat, Zakat, Fasting.

Thus, Prophet Muhammad (peace be upon him) explained a lot of Allah's intentions in verse textually and *taufiqi*, and there is evidence. So that God's intentions are inseparable from the knowledge of those who know, by observation and concluding [16]. The *riba* known and done by the Arabs was only loans, dirhams, and dinars with the addition of any extra time if it was deferred, and they were unaware of the buying and selling with money, and if it was different from one type of item. Therefore, Allah Ta'ala said (أوتد بتم وما). So it is said that this conditional increase occurs in *riba'* which is in the form of money due to the absence of compensation on the lender's part. He (Allah SWT) said (الرب لا لك) explaining the state of speech that made his ascension multiply [17]. So Allah abolished the *riba'* which they experienced, canceled another kind of promise, and called it *Riba'*.

### 3 Cryptocurrencies and Bitcoin as Digital Assets

Satoshi Nakamoto developed the cryptocurrency in 2008. Then in 2009, this digital money began operating in the community known as bitcoin. How bitcoin works are pretty unlike; digital money uses a *peer-to-peer* network as a transaction medium used by the wearer. To use bitcoin, users must have a digital wallet (*e-wallet*) that processes transactions into encrypted data referred to as *blocks*. Then *the wallet* will send *blocks* to the peer-to-peer network for processing [1]. Every transaction that is successfully processed will be given a reward/*reward* in the form of several balances in the form of bitcoin.

Since the issuance of bitcoin in 2009, the number of bitcoin users has increased today. Factors that cause the popularity of bitcoin use is skyrocketing because of the ease of making transactions, not being charged anything, safe, and no less critical bitcoin is *open source*. As with the primary function of money in general, bitcoin can also be used to buy goods or services. Most trading services using bitcoin are done online through the website. However, some online sites misuse digital money to carry out illicit transactions. Local authorities blocked the site. In addition, a few months ago, one of the creators of bitcoin was arrested by the police for allegedly engaging in money laundering with bitcoin media. This can happen anywhere because bitcoin and similar digital money have no legal basis and are not recognized by any country as a legitimate medium of exchange [14]. Bitcoin can fall drastically even though currently, the amount of exchange rates is very tempting.

The development of transactions that use bitcoin has implications for its users because bitcoin provides new space, so it is inevitable that transactions using this type of virtual money have a lucrative advantage and also provides convenience for merchants and users or communities who use bitcoin as a means of payment for their transactions. But some impacts will be faced, especially for users or the bitcoin community itself [15]. That on the security side itself cannot be accounted for, as it is known that bitcoin in terms of legality is one form of currency that is not recognized as a currency in some countries, including Indonesia.

Bitcoin offers an easy way of payment without using credit cards, bank accounts, or intermediaries. Bitcoins are stored in computers that can be used instead of cash

in translation, unlike other online currencies that deal with banks. Bitcoin is directly distributed between users without intermediaries. The use of bitcoin as a means of payment has its advantages and disadvantages. The benefits of using bitcoin do not know the country's borders, do not affect the political condition of the government, and as a new form of savings, people who use the system efficiently because the role of banks as intermediaries has been eliminated. While the shortcomings of the use of bitcoin as an online means of payment [16], the absence of a legal umbrella that protects and regulates the circulation of bitcoin and no institution is responsible in the event of misuse of bitcoin such as e-money theft, fraud, and other criminal acts.

Bitcoin is considered an unauthorized means of payment in Indonesia. Law No. 7 of 2011 on Currency explained that the currency is the money issued by the Unitary State of the Republic of Indonesia, in the future called rupiah. Rupiah here must be in the form of metal or paper symbolized by "Rp." In essence, Bitcoin is not a currency issued by the Unitary State of the Republic of Indonesia, but bitcoin is given through a cryptographic system/cryptocurrency. But there are several caves in Indonesia, precisely in the Bali area, that once used bitcoin as an alternative means of payment in buying food or drinks. Then in 2018, the Bank Indonesia dismissed the cave and banned buying and selling transactions with bitcoin. Since the Regulation of the Commodity Futures Trading Supervisory Agency, No. 5 established in 2019 on the Technical Implementation of the Physical Market of *crypto Asset* on Futures Exchanges provides legal certainty of bitcoin in Indonesia [17]. That bitcoin can only be traded as a crypto asset on futures exchanges. Futures trading in Indonesia has become very famous among the public. The ease and advantages provided make many parties interested in taking a role in obtaining profits or profit in futures trading. The mechanisms and rules in commodity futures trading are in Law No. 32 of 1997 on Commodity Futures Trading.

Bitcoin is no stranger to the world of online financial transactions. Bitcoin is designed in such a way as to make it easier for its users to make trading transactions faster, simple, and efficiently using the existing internet network. Bitcoin has become a payment transaction tool that is reasonably practical and efficient among the business community (merchants) or users themselves. With its effectiveness, Bitcoin has become one of the more famous cryptocurrencies, and many are interested in using it. The choice of bitcoin, which is used as a form of payment for online financial transactions [21], makes economists, especially Islamic jurists, study more seriously. Bitcoin is different from the previous currency recognized in Islam after dinar (gold), dirham (silver), metals, and paper currency as forms of money realized today. Until now, bitcoin is still a debate among scholars.

### **Characteristics of bitcoin**

- a. Instant transfer *on a peer-to-peer basis*
- b. Bitcoin can be transferred anywhere.
- c. The transfer fee of bitcoin is minimal.
- d. Bitcoin transactions are *irreversible* (once transferred, they cannot be canceled).
- e. The transaction is also *pseudonymous* (other bitcoin users can see all transactions that the user has ever made).
- f. Agencies or governments do not control it.
- g. The number of bitcoins is limited.

- h. Bitcoin is run collectively by its users.
- i. Bitcoin is generated by a process called *mining*.
- j. The transaction *uses a bitcoin wallet*.

### **How to get bitcoin**

Bitcoin can be obtained in the following ways:

- a. *Mining* bitcoin

There are two ways *mining* techniques can be done, among others:

- 1) *Mining Pool*

Mining bitcoins in groups is more often used because this process is faster to generate bitcoins.

- 2) *Solo Mining*

Mining with a limited server is not popular because getting just one bitcoin takes a long process.

- b. Bitcoin *faucet*.

That is a site that distributes bitcoins for free or offers bitcoins due to doing specific jobs. Like: clicking on an ad or *captcha*.

- c. *Trade Exchange*

It is a bitcoin market where bitcoin users can buy bitcoins with regular currency.

As a digital asset, bitcoin circulation is in the process of muamalah between its users. Therefore, it is essential to understand in advance about muamalah theories that are forbidden in Islam [19]. Because thus, understandable whether there is a theory prohibition of this muamalah in the use of bitcoin.

### **Muamalah Theory**

In the process, some things are forbidden. Among the forbidden things are *gharar*, *maysir*, and *riba*. It is prohibited because it causes harm to others.

- a. *Gharar*

*Gharar* is a danger. In terms, it is divided into three:

- 1) *Gharar* is not clear whether or not the results of his goods.
- 2) *Gharar* is not clear about the specifics of the item.
- 3) *Gharar* includes the vagueness of the or absence of goods and also unclear the specifics of the goods.

*Gharar* is also concerned with buying and selling contracts when there is uncertainty in the substance of the agreement's contents or its object (Waemustafa, 2016: 63). The above agreement contains elements of profit and loss (speculation). If one party benefits,

then the other party suffers a loss; this is the nature of gharar. Gharar is only punished when there is one of the following criteria:

- 1) Gharar's ratio is in a large contract. If the gharar ratio is slight, then it will not affect the validity of the agreement, such as car buyers who do not know the inside of the engine or garden buyers who do not know the exact amount of fruit harvest per year. It does not damage the contract that is carried out.
- 2) Suppose gharar in the contract is only as a follower. In that case, it does not damage the agreement's validity, such as selling livestock that bunting or who breastfeed and selling some immature fruit in one tree is legally allowed. Although the fetus, milk, and fruit are unclear because they exist in the contract only as a follower and not the purpose of the buying and selling contract.
- 3) Accounts containing gharar are not among the funds that many people need. If an agreement includes gharar, but the crowd needs the contract, the law is valid and permissible.
- 4) Gharar occurs in buying and selling agreements. This has an impact on the indefinite amount of alms of the Prophet Muhammad. Thus, the gharar contained in the grant, donation, and will do not affect the contract's validity.

b. *Maisir*

*Maisir* in Arabic is to gain things quickly, to gain an advantage without doing a particular job. While the language is easy, the rich, obliged. While according to the term, *maisir* is a form of muamalah, but when a person does it there are two possibilities, he will lose or be lucky.

Although usually *maisir* is interpreted with gambling narrowly. But in reality, that includes *maisir* is not only gambling. All bank muamalah that will belt with profit and loss in addition to the prohibited form of buying and selling then entered into *maisir*: The sale of lotteries in particular (azlam) and any form of betting, draw, or lottery based on gambling conditions is also prohibited in Islam. The Prophet (peace be true) forbade any form of business that brought in money earned from profits, speculation, and prophecy or divination (e.g., gambling) and not obtained from work ("Riba Today: Social Equity, the Economy, and Doing Business under Islamic Law," 2001: 45). Thus this *maisir* can also be said by eating other people's property in a bad way. According to most scholars, the reason for the prohibition of *maysir* is not because it contains elements of speculation, but because *maysir* neglects a person from prayer, remembrance and causes hatred and hostility.

c. Shore

Riba according to the language (رِبَا زَيْدًا additional like a mound (rising ground)). In general, riba is a different take in a transaction where the different take is without a certain balance. By other languages, riba is the additional taking of fundamental property without a replacement transaction that stimulates the addition [17]. The Scholars divide riba into two:

- 1) Riba dayn. Riba dayn is riba carried out by the Jahiliyyah Arabs, such as the lender requires the borrower to return the debt plus interest, or the seller of cashless goods requires a fine if the buyer is late in paying his due obligations, or the buyer himself



who submits the requirement to produce such a fine will be paid more significant than the original if the

- 2) Riba Ba'i. Riba ba'i is riba whose object is a buying and selling agreement. Riba is divided into two:
  - a) Riba Fadhl, which is to exchange one of the 6 types of riba property (gold, silver, dates, wheat, sha'ir (cheap wheat) and salt) with different types and sizes. Like, swap 10gr of Singapore gold for 11gr of Jakarta gold, exchange 1kg of Ajwa' Madinah dates for 3kg of sukkari dates.
  - b) Riba Nasi'ah, which is to exchange one of the riba properties with other riba properties of the same or different types but the object same (gold and silver object medium of exchange, dates, wheat, sha'ir and salt object staple food and durable) in a way that is not cash. Swap 10gr of Singapore gold for 11gr of Jakarta gold is not cash, swap 1gr of gold for 15gr of cash silver.

#### 4 AL-Jassash Contributions

Bitcoin can be viewed as a very risky digital asset because it does not have a body and government that houses it. So far, bitcoin has caused a counter version among many people. As is the case in Islamic society, that is still warmly discussing whether or not to use bitcoin as a means of buying and selling and investment transactions.

When viewed from the side of buying and selling using bitcoin, the majority of scholars argue that it is permissible to transact using bitcoin with a record of not harming one other party. With different points, the perpetrators of buying and selling are both bitcoin users. However, if seen as an investment, many scholars disapprove, not investment. It is feared that one-day bitcoin will be worthless, many people are harmed by investing in goods that do not look real. As a result, bitcoin is suspected of having an element of *gharar* (obscurity) [10], even transacting using bitcoin also includes approaching welfare rather than a benefit.

Thus, the exchange rate of bitcoin, which is rising, is very drastically increased and when it goes down, it immediately plummeted slumped. Whereas in terms of ups and downs, the exchange rate has no relationship with the export-import of goods. In contrast to currency exchange, the ups and downs are influenced by the export-import of a country. Bitcoin's ups and downs depending on public opinion built into the marketing system. In this case, bitcoin investors will get a significant loss when the value of bitcoin falls [10]. Bitcoin is just speculation and has no *underlying asset*. In Islam, speculation is called *maisir*. Speculation, in particular, is an investment effort made by speculators to make a profit quickly. In his case, this can harm many people because people who act as speculators will risk losing most of the initial capital due to speculators.

In the aspect of bitcoin as speculation, then its use in investing using bitcoin there is a law of riba. This is then considered very excessive in seeking profit and resulting in riba. Bitcoin transactions can also be exchanged for real money; if analyzed in form and reality, bitcoin is only as imaginary money that can not be touched [23]. While bartering against an item must have equality of value, and if one day someone buys bitcoin at a high price, then after buying it gets bitcoin is declining in price. Then this will be detrimental.

When viewed from QS. Al-Baqarah [2]: 275 doing usury is forbidden. It is illustrated that the one who does usury is like a person who enters the devil in a state of standing. With the other meaning of the person who conducts this riba transaction, his life will be filled with anxiety; his soul is not peaceful. His heart and mind are always focused on worldly possessions, additions, and dissatisfaction, as for the future when in the Hereafter, the one who commits riba will be raised with a state of surprise and confusion because he does not understand what will be intended. After that, they will be punished for the offense of committing usury. Riba is a prohibition that belongs to the seven major sins according to the hadith of Bukhari and Muslim:

"Avoid seven destructive sins. The companions said, "O Messenger of Allah, what is it?" The Prophet PBUH answered "syirik to Allah, magic, killing souls which God forbids except with haq, eating usury, eating the property of orphans, turning away from raging wars, accusing adultery against honorable free women, who believe and are clean from adultery". (HR. Bukhari no. 5520)

Also, because the Prophet cursed people who ate riba, usury depositors, writers (secretaries) of riba transactions, and two witnesses who witnessed the riba transaction, riba is a great sin. Riba has been harmed (ijma') its prohibition; therefore, if there is a Muslim community which denies the ban on riba, he has apostatized. Because riba is a very clear sin and agreed upon its prohibition [24]. But scholars differ on some of these forms of riba.

In al-Jashash's writings in his tafsir book, *Ahkam al-Qur'an* Riba is interpreted as an addition. Both additional size of borrowing and buying and selling. Loans in the form of dirhams and dinars with the prospect of a certain time will be punished with riba if the rate of return has additional requirements. Also, if the amount of goods is exchanged differently in buying and selling using barter, they contain riba [24]. The prohibition of riba is nothing but maintaining human rights so that no party is sacrificed and harmed.

Similarly, the use of bitcoin is suspected to be very risky in its use. So bitcoin, according to frugal researchers, has usury in the process. It is also in harmony with al-Jashash's interpretation in interpreting riba verses on QS. Al-Baqarah [2]: 275.

## 5 Conclusion

Al-Jashash agrees that the origin of the word Riba according to the language (الزيادة) is like a mound (rising ground). While sharia nature itself that the meaning of riba is not following the purpose of language. Umar ibn khattab said that in riba some parts could not be hidden / Not feared as the example of Akad salam in animals. Umar bin khattab also said that the verse riba, including from the last verse revealed in the Qur'an and the Prophet Muhammad (peace be upon him) was right to keep before the Prophet explained to Muslims "then leave Riba and *Raibah*" *Raibah* that is hesitant to leave riba.

And there is qaul from the Companions of the Prophet, and there is the Prophet's hadith "we know that riba becomes a name of the law." And suppose this Riba legal meaning is not following its original purpose or the importance of the language. In that case, riba is a sentence that requires explanation and the explanation of Salat, Zakat, Fasting, etc.

Riba is one of the great sins. Therefore God forbids humans to do transactions by usury. Also because the Prophet cursed people who ate riba, usury depositors, writers (secretaries) of riba transactions, and two witnesses who witnessed the riba transaction. Therefore, riba is a great sin. Riba has been harmed (ijma') its prohibition, and therefore if there is a person in the Muslim community who denies the ban on riba, he has apostatized. Because riba is a blatant sin and agreed upon its prohibition. But scholars differ on some of these forms of riba.

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