



Meaning and Ethical Implications of QS. At-Talāq 2–3 as the Verse of One Thousand Dinars in Hasbi Ash-Shiddieqy's *Tafsīr An-Nuur*

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Abstract

This study examines Muhammad Hasbi Ash-Shiddieqy's interpretation of QS. At-Talāq: 2–3, widely known as the “verse of one thousand dinars,” through a text-based exegetical analysis. The study focuses on Hasbi's contextual-rational approach in interpreting the verse, especially the relationship between spiritual values such as *taqwa* and *tawakkal* and ethical responsibility within Qur'anic legal discourse. Using a qualitative method based on library research and content analysis, the study shows that Hasbi explains the normative-legal setting of divorce and waiting periods while developing an ethical framework in which divine provision (*rizq*) is linked to moral discipline and lawful conduct. The findings indicate that, in Hasbi's interpretation, QS. At-Talāq: 2–3 functions as a normative structure that integrates legal obedience, spiritual assurance, and ethical accountability. Sustenance is understood in material and moral terms, including ease of affairs, inner tranquility, and socially responsible behaviour grounded in *taqwa*. Hasbi frames the verse as a moral orientation that guides personal integrity and social conduct in contexts shaped by Qur'anic law. This study contributes to Qur'anic exegetical scholarship by presenting a socio-ethical reading of QS. At-Talāq: 2–3 based on the internal reasoning of Hasbi Ash-Shiddieqy's *Tafsīr al-Qur'anul Majid (An-Nuur)*. Through a systematic mapping of the relationship between *taqwa*, *tawakkal*, *rizq*, and ethical responsibility, the study highlights how text-based contextual exegesis can connect legal, spiritual, and ethical dimensions within Indonesian Qur'anic interpretation.

Keywords: QS. At-Talāq: 2–3; Hasbi Ash-Shiddieqy; *Tafsīr An-Nuur*; *taqwa*; *rizq*

A. Introduction

QS. At-Talaq verses 2–3, widely known as the “verse of one thousand dinars,” occupies a prominent place in Islamic spiritual discourse. The verse is commonly understood as a divine assurance of sustenance and protection for those who uphold *taqwa*, and it has been widely referenced in various religious settings, including pesantren, trading communities, and broader Muslim society (Mahmudah, 2024; Wahdina, 2024). Semiotic studies indicate that while the denotative meaning of the verse relates to sustenance, its connotative dimensions extend to relief from hardship, clarity in decision-making, and ethical orientation in economic endeavors (Alpin Yapi, 2025; Yapi, 2024). These interpretations reflect how the verse has been contextually understood and

symbolically practiced within Muslim communities, a phenomenon frequently discussed in the literature under the framework of the Living Qur'an (Mar'iyyah, 2025).

Despite its widespread circulation in religious life, academic engagement with QS. At-Talaq: 2–3 remains limited, particularly with regard to hermeneutical rigor and exegetical methodology. Comparative studies of classical tafsir reveal diverse interpretive approaches, such as al-Alusi's integration of exoteric and esoteric layers in *Rūh al-Ma‘ānī* and al-Razi's rational-theological emphasis in *Mafātih al-Ghaib*. Meanwhile, broader studies on the Qur'anic concept of *rizq* highlight its moral, spiritual, and social dimensions beyond material provision (Baihaki, 2024). These works underscore the importance of integrating textual analysis with ethical reasoning, yet they do not specifically address how QS. At-Talaq: 2–3 is methodologically constructed within modern Indonesian tafsir.

The primary issue addressed in this study is the scarcity of systematic academic research that examines QS. At-Talaq: 2–3 through the lens of contextual tafsir, particularly in the work of Muhammad Hasbi Ash-Shiddieqy. Existing studies tend to emphasize phenomenological aspects of religious practice and communal experience (Mahmudah, 2024), without sufficiently explaining how the verse is textually interpreted and methodologically framed in Indonesian exegetical scholarship. As a result, the verse is often engaged symbolically in religious practice without a clear understanding of its internal exegetical structure and theological reasoning.

To address this gap, a focused thematic analysis of QS. At-Talaq: 2–3 grounded in contextual and rational tafsir is required. Such an approach enables a careful integration of textual meaning and ethical implication while remaining faithful to the verse's original juridical context. In this regard, engaging with local exegetical authorities such as Hasbi Ash-Shiddieqy is particularly valuable, as it enriches the landscape of Indonesian tafsir and bridges classical Qur'anic scholarship with contemporary social realities (Ibrahim, 2024).

Tafsīr al-Qur'anul Majid by Muhammad Hasbi Ash-Shiddieqy represents a significant intellectual resource for addressing the interpretive challenges surrounding the “verse of one thousand dinars.” Hasbi is widely recognized as a pioneer of contextual-rational tafsir in Indonesia. His methodological orientation, which combines thematic sensitivity with an *ijmālī* explanatory style, allows for a systematic examination of Qur'anic verses encompassing linguistic, theological, and ethical dimensions (Fadli, 2023; Faisal, 2021). In interpreting QS. At-Talaq: 2–3, Hasbi emphasizes the relationship between Qur'anic text and social responsibility, ensuring that the verse is not reduced to symbolic spirituality but remains anchored in concrete moral conduct.

Hasbi's interpretation of QS. At-Talaq: 2–3 does not merely foreground individual spirituality; it frames moral and social discipline as prerequisites for divine blessing. In his tafsir, *rizq* is not understood as the automatic outcome of human effort alone, but as the result of ethical obedience and responsible trust in God (*tawakkal*) (Ash-Shiddieqy, 2000). This perspective resonates with classical exegetical traditions, such as

Ibn Kathir, while simultaneously articulating a contextual ethical framework relevant to modern society.

Previous studies employing semiotic approaches, particularly those by Alpin Yapi, demonstrate the symbolic depth of QS. At-Talaq: 2–3, ranging from material sustenance to psychological stability and ethical orientation (Alpin Yapi, 2025). While these findings align with Hasbi's emphasis on ethical transformation, they do not engage directly with his exegetical methodology. Similarly, studies by Wahdina and Mahmudah document the widespread practice of the verse among pesantren communities and traders (Mahmudah, 2024; Wahdina, 2024), while Mar'iyah highlights its symbolic use as a spiritual emblem. However, these studies focus primarily on social reception rather than textual interpretation.

Other scholarly works, such as Baihaki's discussion of rizq in the Qur'an and comparative analyses of classical tafsir, provide important conceptual insights but do not specifically address QS. At-Talaq: 2–3 within the methodological framework of Hasbi Ash-Shiddieqy (Baihaki, 2024). Consequently, no prior study has comprehensively examined the interpretive structure of this verse as articulated in *Tafsīr al-Qur'anul Majid*. This gap points to the need for a text-based exegetical analysis that clarifies how legal directives, ethical principles, and theological concepts are interrelated within Hasbi's tafsir.

Responding to this gap, the present study focuses on the interpretive structure employed by Muhammad Hasbi Ash-Shiddieqy in explaining QS. At-Talaq: 2–3. The novelty of this research lies in formulating a socio-spiritual interpretive model derived directly from Hasbi's tafsir, through a systematic mapping of the conceptual relationship between taqwa, tawakkal, rizq, and social ethics. Rather than examining empirical religious practices, this study remains text-based and analytical, positioning references to the Living Qur'an as contextual literature rather than empirical findings.

The study aims to analyze the meaning of QS. At-Talaq: 2–3 within the framework of *Tafsīr al-Qur'anul Majid* using a content-based figure study approach, and to examine the theological, spiritual, and ethical implications of Hasbi's interpretation. By concentrating on a single primary tafsir source written in Indonesian and employing a contextual-rational methodological lens, this research offers a focused contribution to thematic tafsir studies in Indonesia, particularly in advancing a socio-ethical reading of Qur'anic family law grounded in authoritative textual interpretation.

B. Methods

This study employs a qualitative approach using a figure-centered design based on content analysis. This methodological choice is intended to examine systematically the interpretive construction developed by Muhammad Hasbi Ash-Shiddieqy in his explanation of QS. At-Talāq: 2–3, with particular attention to the relationship between Qur'anic text, exegetical structure, and ethical reasoning. Within this framework, the tafsir text is treated as an intellectual product shaped by engagement with revelation and

socio-moral concerns, allowing for an interpretive analysis that remains firmly text-based while acknowledging contextual dimensions articulated within the tafsir itself.

The study applies a restricted thematic analysis rather than a comprehensive thematic (*mawdū’ī*) approach in the sense proposed by al-Farmawi, which typically involves collecting all Qur’anic verses related to a given theme. In contrast, the present analysis is limited to a single cluster of verses QS. At-Talāq: 2–3, and focuses exclusively on one primary exegetical source, namely *Tafsīr al-Qur’ānul Majid* by Muhammad Hasbi Ash-Shiddieqy. This restriction is methodologically deliberate, enabling close reading and in-depth analysis of how key theological and ethical concepts are internally constructed within Hasbi’s interpretive framework.

The primary data consist of QS. At-Talāq: 2–3 and Hasbi Ash-Shiddieqy’s interpretation of these verses in *Tafsīr al-Qur’ānul Majid*. Secondary data include peer-reviewed journal articles, academic books, and relevant scholarly works that provide contextual and theoretical support. The unit of analysis is the specific section of Hasbi’s tafsir addressing QS. At-Talāq: 2–3, with particular focus on key Qur’anic terms such as *taqwa*, *makhrajan*, *rizq*, and *tawakkal* as explicated by Hasbi.

Data analysis was conducted through a descriptive-analytical procedure consisting of four stages: (1) identification of key concepts within the tafsir text; (2) systematic description of Hasbi’s explanations supported by textual evidence; (3) categorization of theological and ethical implications derived from these explanations; and (4) explicit differentiation between Hasbi’s textual interpretations and the analytical reflections proposed by the author. By maintaining this distinction, the study avoids normative generalization and ensures that analytical inferences remain grounded in the primary exegetical source. This methodological sequence enhances the transparency, coherence, and replicability of the research findings.

C. Results and Discussion

1. Linguistic and Theological Meaning of QS. At-Talāq: 2–3 in Muhammad Hasbi Ash-Shiddieqy’s Tafsīr

Hasbi Ash-Shiddieqy situates QS. At-Talāq: 2–3 primarily within the framework of Islamic family law, particularly concerning divorce regulations, waiting periods (*iddah*), and moral responsibility in marital relations. His interpretation begins with a careful linguistic and theological examination of key Qur’anic terms, ensuring that their meanings remain grounded in the legal and ethical context of the verse. Rather than detaching the verse from its juridical setting, Hasbi emphasizes that obedience to divine regulations in family affairs constitutes the foundational expression of *taqwa*, from which broader moral and social consequences logically follow (Ash-Shiddieqy, 2000, p. 4259).

In this regard, Hasbi does not immediately extend the verse toward abstract socio-economic claims. Instead, he constructs a sequential interpretive logic: adherence to divine limits (*taqwa*) leads to divine facilitation (*makhrajan*), which in turn results in sustenance (*rizq*) and spiritual sufficiency grounded in responsible trust in God (*tawakkal*). (Saleem & Elattrash, 2023) This internal coherence within Hasbi’s exegetical

structure allows the verse to function simultaneously as a legal directive and a moral-ethical framework, without collapsing its juridical specificity. To clarify this structure and to distinguish explicitly between Hasbi's textual interpretation and the analytical implications derived in this study, the core elements of his interpretation are mapped systematically in Table 1.

Table 1
Interpretive Mapping of QS. At-Talāq: 2–3 in Hasbi Ash-Shiddieqy's *Tafsīr*

Key Term	Hasbi Ash-Shiddieqy's Interpretation (Textual Evidence)	Theological Implication (Hasbi)	Social Implication (Analytical Derivation)
Taqwa	Hasbi defines <i>taqwa</i> as obedience to Allah's legal and moral boundaries, particularly in family matters such as divorce procedures, waiting periods, and financial responsibility, emphasizing disciplined compliance rather than ritual piety alone (Ash-Shiddieqy, 2000, p. 4262)	Divine protection and moral accountability before God.	Ethical responsibility, honesty, and social trust emerging from disciplined obedience.
Makhrajān	The phrase <i>yaj' al lahu makhrajān</i> is interpreted by Hasbi as Allah's provision of a lawful and dignified way out of hardship resulting from adherence to divine regulations, especially in socially sensitive situations such as marital separation (Ash-Shiddieqy, 2000, p. 4262)	Reinforcement of faith-based optimism and reliance on divine wisdom.	Structured problem-solving and resilience in social and economic challenges.
Rizq	Hasbi explicitly rejects a purely material understanding of <i>rizq</i> , asserting that sustenance includes inner tranquility, ease of affairs, and social stability granted by God to those who uphold <i>taqwa</i> (Ash-Shiddieqy, 2000, p. 4262)	Sustenance as a manifestation of divine grace beyond material wealth.	Fair social relations and ethical distribution rooted in moral conduct.
Tawakkal	According to Hasbi, <i>tawakkal</i> entails full trust in Allah only after fulfilling rational effort and moral duty, not passive surrender; divine sufficiency follows responsible human action (Ash-Shiddieqy, 2000, p. 4263).	Spiritual serenity and confidence in divine decree.	Ethical work ethos and responsible engagement in socio-economic life.

As illustrated in Table 1, Hasbi's interpretation of QS. At-Talāq: 2–3 is internally consistent and textually grounded. Each key concept, *taqwa*, *makhrajān*, *rizq*, and *tawakkal*, is first defined within the immediate legal and moral context of the verse before

any broader implications are considered. Hasbi's understanding of *taqwa*, for instance, is not presented as abstract piety, but as disciplined obedience to divine regulations governing socially sensitive matters such as divorce and financial responsibility. Consequently, divine promises of relief and sustenance are framed as ethical outcomes of lawful conduct rather than unconditional guarantees.

The socio-economic implications discussed in this study should therefore be understood as analytical derivations rather than direct claims made by Hasbi himself. These implications emerge from the ethical logic embedded in Hasbi's interpretation, particularly his insistence that divine provision is inseparable from moral accountability and responsible human effort. By maintaining this distinction, the analysis avoids normative generalization and preserves the integrity of Hasbi's exegetical voice. Thus, QS. At-Talāq: 2–3, in Hasbi's *tafsir*, functions not as a detached promise of material prosperity, but as a normative framework linking legal obedience, ethical conduct, and divine sufficiency within both personal and social life.

2. Hasbi Ash-Shiddieqy's Exegetical Approach to *Rizq* and *Tawakkal*

Muhammad Hasbi Ash-Shiddieqy's interpretation of QS. At-Talāq: 2–3 in *Tafsīr al-Qur'anul Majid* reflects an integrative and ethically grounded exegetical approach. In his reading, *rizq* and *tawakkal* are not treated as separate spiritual concepts, but as interrelated outcomes rooted in *taqwa*. Hasbi emphasizes that divine provision should not be reduced to material gain alone; rather, it encompasses ease of affairs, inner tranquility, and divine protection granted to those who adhere to God's legal and moral boundaries. This interpretation is explicitly grounded in the Qur'anic formulation “*wa man yattaqillāha yaj‘al lahu makhrajan wa yarzuqhu min ḥaythu lā yahtasib*”, which Hasbi understands as a conditional promise tied to ethical obedience (Ash-Shiddieqy, 2000, p. 4265).

In this framework, *rizq* is not portrayed as the automatic result of human effort, nor as a miraculous reward detached from moral conduct. Instead, Hasbi consistently links sustenance to compliance with *hudūd Allāh*, particularly in socially regulated domains such as family law and financial responsibility. Divine provision, therefore, functions as an ethical consequence rather than an unconditional guarantee, reinforcing the Qur'anic logic that moral discipline precedes divine facilitation (Ash-Shiddieqy, 2000, p. 4265).

Hasbi's understanding of *tawakkal* further strengthens this ethical-theological structure. He defines *tawakkal* not as passive resignation to fate, but as full trust in God exercised only after rational effort and moral responsibility have been fulfilled. In Hasbi's *tafsir*, reliance upon God presupposes active human agency; divine sufficiency (*hasb Allāh*) follows responsible action rather than replacing it. This interpretation aligns with contemporary Islamic scholarship that conceptualizes *tawakkal* as an ethical-spiritual posture grounded in effort and accountability rather than fatalism (Andi Iting et al., 2025).

When compared with classical exegetical traditions, Hasbi's approach reveals both continuity and contextual distinction. Al-Razi's *Mafātih al-Ghaib* (al-Razi, 2000, p.

78) emphasizes rational-theological causality between *taqwa* and divine assistance, while al-Alusi's *Rūh al-Ma 'ānī* (al-Alusi, 1994, p. 125) integrates exoteric and esoteric layers of meaning, allowing for inward spiritual readings of the verse. By contrast, Hasbi directs QS. At-Talāq: 2–3 toward an applied ethical discourse, emphasizing the verse's relevance to concrete social realities faced by Indonesian Muslims, particularly in economic conduct and interpersonal responsibility. This orientation does not abandon classical theology, but reframes it within a contextual moral narrative.

Hasbi's exegetical stance may therefore be characterized as *wasatiyyah*, rejecting two interpretive extremes: religious fatalism that negates human agency, and pragmatic materialism that detaches economic success from spiritual accountability. Sustenance is neither the sole product of effort divorced from faith, nor a guaranteed outcome independent of ethical responsibility (Amir, 2024). Within this balanced framework, QS. At-Talāq: 2–3 functions as an ethical guide that harmonizes rational endeavor, trust in God, and social commitment.

Through this interpretation, Hasbi Ash-Shiddieqy contributes significantly to the development of contextual Nusantara tafsir by grounding *rīzq* and *tawakkal* within a coherent ethical vision. Rather than presenting the “verse of one thousand dinars” as a devotional formula or symbolic promise, Hasbi articulates it as a normative principle that guides moral conduct, economic responsibility, and social justice. The ethical implications discussed in this study thus emerge not as direct claims made by Hasbi, but as analytical derivations from the internal logic of his exegetical framework (Nadham Kharismawan et al., 2024).

3. Spiritual and Social-Ethical Dimensions of the “Verse of One Thousand Dinars”

QS. At-Talāq: 2–3 is among the Qur'anic passages most frequently invoked in Muslim devotional discourse, often associated with spiritual reassurance and hope in times of hardship. In *Tafsīr al-Qur'anul Majid*, however, Muhammad Hasbi Ash-Shiddieqy does not approach this verse merely as a source of spiritual consolation. Instead, he frames its spiritual message within a normative ethical structure rooted in legal obedience and moral responsibility. For Hasbi, the divine promise, “*Whoever fears God, He will make for him a way out and provide for him from where he does not expect*” is not a detached theological statement, but a conditional assurance embedded within concrete moral conduct (Ash-Shiddieqy, 2000, p. 4260).

Within Hasbi's interpretive framework, spirituality is inseparable from ethical action. *Taqwa* is consistently understood as a lived moral discipline that manifests through honesty, justice, and responsibility in social relations, particularly in contexts regulated by Qur'anic law such as family and economic obligations. Consequently, the “verse of one thousand dinars” is not interpreted in a magical or instrumental sense, but as a moral reminder that divine provision (*rīzq*) is intrinsically linked to ethical behavior and accountability in human interactions.

Hasbi further emphasizes that the verse functions as a formative source of social piety (*salāh ijtīmā'ī*). Spiritual well-being, in his reading, is not achieved solely through

vertical devotion to God, but is realized through the quality of horizontal relationships among human beings. Ethical conduct in social life, fairness, trustworthiness, and responsibility, thus becomes a necessary condition for the realization of divine blessing. The social-ethical implications discussed here are not explicitly articulated by Hasbi as sociological claims, but emerge analytically from the moral logic of his tafsir.

This ethical orientation resonates with broader scholarly discussions on spirituality in the Indonesian context, which argue that authentic religiosity must be integrated with social critique and moral responsibility. Noho, for example, highlight the need for spirituality that responds to social inequality and moral degradation rather than retreating into ritual formalism(Noho et al., 2025). When read through Hasbi's interpretive lens, QS. At-Talāq: 2–3 may be understood as implicitly challenging reductions of religion to symbolic reassurance devoid of ethical transformation.

Contemporary Qur'anic studies further support this reading by emphasizing that *rizq* in the Qur'an cannot be reduced to material acquisition alone, but must be understood in relation to the manner in which sustenance is obtained and managed. Syafiq, Dasuki, and El Bilad argue that ethical responsibility and moral integrity are integral to the Qur'anic conception of provision (Syafiq et al., 2023). This perspective aligns closely with Hasbi's insistence that *tawakkal* does not negate effort, but directs human endeavor toward ethically grounded and socially responsible pathways rather than exploitative or purely pragmatic pursuits.

Studies on Qur'anic legal verses also reinforce the view that such passages are intended to cultivate justice, responsibility, and human dignity within society. Zia Ullah and Faridi demonstrate that verses of legal injunction (*āyāt al-ahkām*), including QS. At-Talāq: 2–3, aim to foster social stability and moral awareness rather than passive religiosity(Muhammad Zia Ullah & Hafiz Muhammad Ijaz Faridi, 2024). From this perspective, the "verse of one thousand dinars" encourages active participation in building a just and empathetic social order grounded in ethical consciousness.

In discussions of economic ethics, scholars such as Nurlaila, emphasize that Qur'anic teachings on sustenance must be linked to values of justice ('*adl*), benevolence (*ihsān*), and social cooperation (*ta'āwun*) (Nurlaila et al., 2025). When contextualized through Hasbi's tafsir, QS. At-Talāq: 2–3 can be analytically extended as an ethical impetus for economic practices that prioritize moral contribution and social responsibility over mere financial gain. These implications, however, should be understood as reflective interpretations derived from Hasbi's ethical framework, rather than as direct prescriptions articulated in his tafsir.

These findings demonstrate that Hasbi Ash-Shiddieqy's interpretation of the "verse of one thousand dinars" broadens the understanding of Qur'anic spirituality beyond individual devotion toward an integrated ethical vision. By anchoring spiritual assurance within legal obedience and moral discipline, Hasbi transforms the verse into a structured ethical discourse capable of informing social conduct. In this sense, *rizq* and *tawakkal* function not merely as sources of personal comfort, but as ethical drivers that encourage integrity, responsibility, and justice in collective life. This reading reinforces

the broader argument of the study that Hasbi's tafsir contributes meaningfully to grounding Qur'anic interpretation in both spiritual depth and social accountability (Alamsyah & Lintang, 2025).

4. Contextual Tafsīr and Its Role in Grounding Qur'anic Messages

Contextual approaches in Qur'anic interpretation play a significant role in ensuring that divine messages remain meaningful within changing social realities. Rather than confining Qur'anic verses to abstract symbolism or rigid legalism, contextual tafsīr seeks to articulate how ethical and theological meanings emerge from the interaction between text and lived moral concerns. In this sense, QS. At-Talāq: 2–3, often referred to as the “verse of one thousand dinars” provides a compelling case for examining how Qur'anic legal discourse may generate broader ethical insights through exegetical reasoning.

In *Tafsīr al-Qur'anul Majid*, Muhammad Hasbi Ash-Shiddieqy presents a model of contextual interpretation that remains firmly anchored in the textual and juridical framework of the Qur'an while engaging ethical questions relevant to social life. Hasbi does not treat QS. At-Talāq: 2–3 merely as a promise of divine provision, but as part of a normative discourse that links legal obedience, moral discipline, and theological assurance. Through this approach, the verse functions as a dialogical space between revelation and ethical responsibility, rather than as a detached spiritual formula (Ash-Shiddieqy, 2000, p. 4266).

Although the term *Living Qur'an* is frequently employed in contemporary scholarship to describe the social reception and practice of Qur'anic verses, the present study does not investigate empirical manifestations of such practices. References to the Living Qur'an are therefore positioned as theoretical context, highlighting broader discussions on the relevance of contextual interpretation, rather than as a methodological framework or research finding (Yanto et al., 2025). This distinction is essential to maintaining the text-based scope of the study and avoiding unwarranted generalization.

Within Hasbi's tafsīr, contextualization operates through ethical reasoning rather than sociological observation. QS. At-Talāq: 2–3 is interpreted as a source of moral orientation that integrates spiritual trust (*tawakkal*), ethical discipline (*taqwa*), and social responsibility. The phrase “*wa yarzuquhu min haythu lā yahtasib*” is thus not understood as legitimizing passive expectation or magical hope, but as reinforcing a worldview in which sustenance emerges from ethically grounded human action guided by divine norms. This reading resonates with contemporary Qur'anic studies that emphasize the moral and social dimensions of *rizq* beyond material accumulation (Syafiq et al., 2023).

By framing the verse within an ethical context, Hasbi's interpretation provides a conceptual foundation for discussions on value-based economic conduct. Rather than advocating economic models explicitly, his tafsīr articulates principles, such as justice ('*adl*), benevolence (*ihsān*), and social cooperation (*ta 'awun*), that may inform ethical reasoning in socio-economic life. Scholarly discussions on Qur'anic economic ethics similarly emphasize that spiritual values and material practices are inseparable within

Islamic moral thought (Nurlaila et al., 2025). In this study, however, such implications are treated as analytical extensions derived from Hasbi's ethical framework, not as direct prescriptions found in the *tafsīr*.

Hasbi's interpretive method also illustrates how contextual *tafsīr* can mediate between classical exegetical authority and contemporary ethical concerns without undermining textual integrity. By integrating transmitted sources (*bi al-ma'thūr*) with rational-ethical reasoning (*bi al-ra'y*), Hasbi avoids both rigid legalism and unfettered subjectivity. This balanced approach aligns with broader scholarly perspectives that view contextual interpretation as a means of preserving the vitality of Qur'anic guidance while remaining faithful to its textual foundations (Samsir et al., 2025; Yuli Edi Z et al., 2023).

Moreover, Hasbi's *tafsīr* reflects sensitivity to the historical and social context of Indonesian Muslim society, particularly during the postcolonial period when questions of moral identity, social justice, and economic responsibility were prominent. While these contextual concerns inform his ethical orientation, the present analysis remains focused on the internal logic of his exegetical method rather than on external sociopolitical outcomes. In this way, Hasbi's work demonstrates that locally rooted *tafsīr* can articulate universally relevant ethical principles without becoming culturally parochial.

This discussion underscores that contextual interpretation is not an optional supplement to Qur'anic exegesis, but a necessary dimension for articulating ethical meaning in changing contexts. Through his interpretation of QS. At-Ṭalāq: 2–3, Hasbi Ash-Shiddieqy offers a model of contextual *tafsīr* that grounds spiritual assurance in legal obedience and moral discipline. His approach affirms that the Qur'an functions not only as a legal or devotional text, but as a source of ethical orientation capable of informing responsible social conduct. Within the scope of this study, such contributions are understood as textually derived insights rather than empirical claims, reinforcing the methodological coherence and analytical focus of the research.

D. Conclusion

This study demonstrates that Muhammad Hasbi Ash-Shiddieqy's interpretation of QS. At-Ṭalāq: 2–3 represents a coherent model of contextual Qur'anic exegesis grounded in textual analysis and ethical reasoning. The verse commonly referred to as the "verse of one thousand dinars" is interpreted by Hasbi not merely as a theological assurance concerning *taqwa* and *tawakkal*, but as a normative framework that links legal obedience, moral discipline, and divine provision. Through this interpretive structure, the verse articulates an ethical orientation that encompasses honesty, social responsibility, and resilience in confronting life's difficulties. Within Hasbi's *tafsīr*, QS. At-Ṭalāq: 2–3 functions simultaneously as a legal directive and a source of spiritual assurance, without detaching either dimension from the other. Divine promises of relief (*makhrajan*) and sustenance (*rizq*) are consistently presented as conditional upon ethical conduct and responsible trust in God, rather than as unconditional guarantees. By anchoring spiritual meaning within juridical and moral obligations, Hasbi integrates Qur'anic guidance into a structured ethical vision that remains faithful to the verse's original legal context.

More broadly, this study affirms that contextual *tafsīr*, when grounded in careful textual analysis, plays a crucial role in articulating the ethical relevance of Qur'anic verses in changing social conditions. Hasbi Ash-Shiddieqy's approach illustrates how Qur'anic family law may generate wider ethical insights without resorting to normative generalization or empirical claims beyond the text. The socio-ethical implications discussed in this article are therefore understood as analytical derivations from Hasbi's exegetical logic, not as direct assertions made by the exegete himself. By focusing on a single primary *tafsīr* source and employing a restricted thematic analysis, this research contributes to the study of Indonesian Qur'anic exegesis by clarifying how concepts such as *taqwa*, *tawakkal*, and *rizq* are systematically interrelated within Hasbi's interpretive framework. The findings underscore the potential of text-based contextual exegesis to bridge legal, spiritual, and ethical dimensions of the Qur'an, offering a model of interpretation that is both normatively grounded and socially meaningful. In this respect, Hasbi Ash-Shiddieqy's *tafsīr* stands as an important reference for the continued development of contextual Qur'anic interpretation oriented toward ethical responsibility and social integrity.

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