



# World-Inclusiveness of Holy Quran's Teachings from the Perspective of the Narrations by Ahl Al-Bayt (Peace Be Upon Them)

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**Abstract:** *One of the most important claims about the Holy Quran is its enjoyment of all the human teachings and needs at all times which is termed the world-inclusiveness of the holy Quran's teachings. The present study aims at proving the validity of this claim. The study makes use of a descriptive-analytical method. There are various narrations by Ahl Al-Bayt (peace be upon them) that imply the world-inclusiveness of the holy Quran's teachings and the present study investigates the set of narrations implying the holy Quran's multidimensionality, multinatureness (inward aspect), inquisitions from Quran, etc. Then, these are elaborated in their relationships with the world-inclusiveness of the holy Quran's teachings along with presenting several examples. Based on the aforesaid narrations, it can be confidently claimed that the praised Quran is accountable to all the mankind's needs for being guided and achievement of a felicitous life in this and the other world. It has been shown in the presented examples that how Ahl Al-Bayt (peace be upon them) develops and generalizes the teachings of the honorable AYAT and makes use of them for responding to the temporal needs of the addressees. Amongst the praised Quran's capacities for responding to the temporal needs, reference can be made to the solutions for freeing the noncriminal prisoners with financial convictions, with regard to the slaves' release AYAT and the necessity for making financial contributions to the jurisprudent guardian in corroboration of the defensive power of the islamic society with regard to the interest-free loans AYAT.*

**Keywords:** *Ahl Al-Bayt's narrations, multidimensionality of holy Quran, multinatureness of holy Quran, world-inclusiveness of Holy Quran, inquisitions from Quran*

## INTRODUCTION

Language can be generally divided into two parts: divine and non-divine. The divine language is the very revelation language the result and production of which is the holy Quran and possesses characteristics distinguishing it from the non-divine language. This divinity is the most important distinctive feature of Holy Quran making it different from the other discourses and it has been implied in many of AYAT, including the following honorable AYA: "undoubtedly, we descended this Quran little-by-little and we will surely defend it" (9:15). And, the honorable AYA "We descended [the holy Quran] on Qadr night (1:97). In the authors' ideas, this characteristic has provided the holy Quran with many attributes as ordered by Imam Ali (PBUH): "every person is hidden behind his words" (NAHJ AL-BALAQA, motto:148). Like any other speaker, the God expresses his words with unique properties and the God's knowledge of all the events and needs of the mankind is one of them; thus, the holy Quran is as rich as its speaker and it has been founded for all the

mankind's needs during all eras and generations so that all the human groups can learn from it the guidance they need. Therefore, the holy Quran is a world-inclusive book and always fresh and it would be never stricken by oldness. It is stated in a narration ordered by Imam Reza (PBUH) quoting his great father that "a person asked Imam Sadeq (PBUH) that why the holy Quran's freshness is increased no matter how much it is expanded and studied? Imam ordered: because the God has not just descended it for a specific period of time and certain people and this is why it is new at any time" (Ibn Babuyeh, 1957, 2:87). And, consequently, its addressees are not limited to the revelation era rather it includes all the mankind in all the times and eras with various levels of understanding and perception. As interpreted in some narrations, human beings are like mines of gold and silver (Majlesi, 1982, 58:65). Holy Quran's audience can be considered of two types: some are with simple thoughts hence amongst the general public and some are deep-cogitators and amongst the elites. Thus the God should elaborate His teachings in proportion to the addressees' levels so that both deep-cogitators can take advantage of it and not to consider its materials as superficial and inferior and, at the same time, the ones with simple thoughts are not deprived from it for the complexity of the teachings therein (Fallahi Qomi, 2012, pp.47-480). As it is also historically clear, all of the Muslims have considered the Holy Quran as so from the very beginning. They envision the holy Quran as the last of the God's ethereal messages to all the mankind and they have always offered many intellectual and narrative proofs for this claim. However, the present study's authors deal with the narrations by Ahl Al-Bayt (peace be upon them) from amongst the narrative proofs using a descriptive-analytical method. These are narrations that can indirectly prove the world-inclusiveness of the holy Quran's teachings.

In terms of background, discussions have been made in some works about the proofs indicating the validity of holy Quran teachings' world-inclusiveness to some extent but no notable material was found in any of them, especially the narrations that can indirectly and within the other discussions justify the world-inclusiveness of holy Quran's teachings. Some of these works have been presented below:

Holy Quran's comprehensiveness by Seyyed Mohammad Ali Ayyazi: in this book, named "Ahl Al-Bayt (peace be upon them) and Holy Quran's comprehensiveness", there are narrations mentioned that explicitly imply the holy Quran's comprehensiveness and world-inclusiveness.

Holy Quran and delimitation of religion's borders by Mustafa Karimi: the author puts forth discussion in the first chapter of the third part of the book, named "holy Quran's comprehensiveness", about the narrative proofs indicating the holy Quran's comprehensiveness and world-inclusiveness.

However, since no considerable work was found about the indirect implications of the narrations to the world-inclusiveness of the holy Quran's teachings and, on the other hand, because the issue is important concerning the justification of holy Quran's teachings' world-inclusiveness, it seems that there is no doubt in the necessity for dealing with it.

#### **Narrations Signifying the World-Inclusiveness of Holy Quran's Teachings:**

The main and primary addressee of the holy Quran is the blissful being of the great apostle (may Allah bestow him and his sacred progeny the best of His regards) as the best created being by the God who has assigned him to the perfect comprehension of His book; verily, the holy Quran can be only understood and realized by the person addressed (Majlesi, 1982, 46: 350). Thus, the God has assigned the interpretation and elucidation of His Quran to His prophet so as to help people understand and perceive the holy Quran in proportion to their apprehension levels. "And, we descended this Quran to you to explain to the people what has been revealed to them" (16: 44). In a next stage, the immaculate Imams (peace be upon them) as the true successors of the prophet (may Allah bestow him and his sacred progeny the best of His regards) are the addressees of the divine words and, like him, enjoying the ability of perfect understanding of the divine book and they have both the power of perceiving the numerous meanings of words and AYAT and are responsible for advertising and promoting the teachings according to the individuals' talents and capacities for their possession of the highest existential capacities after the great apostle (may Allah bestow him and his sacred progeny the best of His regards) (see also, Tayyeb Hosseini, 2010, pp.82-85). Thus, the prophet and the

immaculate imams after him can be the best sources of introducing the holy Quran for their thorough conception of the revelation book and its teachings. It can be seen in a reference to the narrations by the immaculate Imams (peace be upon them) that they are replete with significations leading everyone to the world-inclusiveness of the teachings of this book.

The narrations by Ahl Al-Bayt (peace be upon them) that can indirectly substantiate the world-inclusiveness of the holy Quran's teachings mostly fall in two topics, namely multidimensionality of the holy Quran and its possession of a deep structure, and each of these two discussions will be dealt with in separate. Next, two examples of holy Quran's teachings from which the world-inclusiveness of holy Quran's teachings can be discerned will be presented and analyzed.

#### **1. Narrations Signifying the Multidimensionality (multiaspectness) of the Holy Quran:**

One discussion from which the substantiation of the world-inclusiveness of holy Quran's teaching can be extracted pertains to the narrations incorporating various semantic aspects. The term "Vojuh" [equivalent in English to "aspect"] is the plural form of "Vajh" referring to the form and appearance of anything and the surface structure of the words is its intended denotation (Jarr, 1994, 2: 2164). Since the knowledge of aspects and its examples is fostered on the lap of the science of interpretation hence a branch of interpretation (Haji Khalifeh, 1992, p.2001), the term "aspect", as introduced in this science, speaks of the idea that some holy Quran's words have different meanings in different positions and some of them are real and some of them are abstract, ironical or allegorical (Teflisi, 1973, p.15).

It can be stated that the goal in holy Quran's interpretation by assistants, their subsequents and the late-coming interpreters has been achieving and understanding these same semantic dimensions of the words and AYAT in the holy Quran because the "words and AYAT in the holy Quran are in a form that a person might in his first confrontation with them imagine that s/he has figured out all their meanings but it is in a second look that meanings other than the first ones are revealed to the extent that, in the end, several semantic dimensions are found out for every word and sentence all of which with equal accuracy probabilities. They look like bezels set with diamond each diagonal of which features a special brilliance and a person, looking at each of these diagonals, would be amazed yet not knowing what has been the cause of this astonishment (Darraz, 2000, p.147 and Al-Mot'ani, 2010, p.282).

This multidimensionality of the Holy Quran's words and AYAT is one of the most prominent characteristics of the holy Quran and it can be enumerated as one aspect of the holy Quran's miraculous nature and it has been pointed out in many of the narrations by Ahl Al-Bayt (peace be upon them) which is reflective of the importance of the issue. Here, some of these narrations are presented:

In a narration, the great apostle (may Allah bestow him and his sacred progeny the best of His regards) orders that "a person cannot become a perfect jurisprudent unless he realizes that the holy Quran possesses semantic dimensions" (Zarkeshi, 1987, 1: 134).

In another narration from the prophet (may Allah bestow him and his sacred progeny the best of His regards), it is stated similar to the previous narration that "holy Quran is flexible and features semantic dimensions so try to understand its best of the aspects" (Faiz Kashani, 1994, 1: 37 and As'adi, 2007, p.69).

It is also stated in NAHJ AL-BALAQA that Imam Ali (PBUH) advises Ibn Abbas in conversation with Nahrawan's heretics as follows: "do not present them with proofs from the holy Quran because it features various aspects and they say something and you say something else but speak with them based on tradition because they cannot dodge it" (NAHJ AL-BALAQA, advice: 77).

The result is that it can be recognized from these and other narrations that the holy Quran's language can accept diverse meanings and it is this same capability that enables the expansiveness of holy

Quran's teachings for all the human beings with different needs. Although such expansiveness opens the way for the perceptions and misconceptions by the incompetent individuals, it, in a subtler look, signals the existence of various layers and the depth of the meanings and teachings of divine AYAT each of which can be appropriate in its right place (see also As'adi, 2007, p.76).

## 2. Narrations Implying the multinatureness of the Holy Quran:

Another one of the discussions that the narrations encompassing them can justify the world-inclusiveness of holy Quran's teachings pertains to the internal purports of the holy Quran. Holy Quran is a miraculous divine book sent down to all the mankind. This book is characterized by a bilayer language: the apparent or surface layer that is understandable by everyone and the internal or deep layer that is specific to the ones contemplating over the holy Quran and it is the existence of this same internal layer that enables its separation from the other books and discourses because it is this multinatureness of the holy Quran that gives rise to its inclusion of all the materials needed by the mankind at any time in the course of history and its continuation of being a guideline also originates from this same trait thereof as ordered by Ayatollah Javadi Amoli: "all of the truths and qualities of finding a way into all sciences and experimental teachings, math, discourse, philosophy, theosophy and others of the like that have been expressed in the holy Quran available to everyone cannot come about except by the cause of the Holy Quran's multinatureness and its being in possession of a supreme rank, the "mother of all books" (Quran in Quran, 1: 224, cited by Haidar Baba'ei, 2009, p.125).

The issue of the surface and deep structures and the holy Quran's possession of the two has always been discussed by the Islamic thinkers and nearly all of them have accepted the apparent and internal meanings of the holy Quran but there are many proofs in the holy Quran and tradition implying it some of which have been pointed out below:

### **Quranic Proofs:**

Holy Quran's AYAT have not explicitly pointed to the apparent and internal natures thereof but there are many AYAT that are implicitly related to this discussion that are shortly pointed out below in two sets:

Set One: AYAT signifying the eternity and universality of the holy Quran

"This [Quran] is nothing more than a reminder to the world dwellers" (6: 90).

This AYA and the other AYAT like (6: 19), (21: 107), (7: 158), (34: 28), (1: 25) and (6: 82) are amongst the AYAT related to this discussion. The eternality and universality of the holy Quran means that the holy Quran has been revealed for the guidance of all the mankind in various geographical regions during all epochs of history. The necessity for this eternity and universality of the holy Quran lies in its possession of all the teachings needed by the mankind and it is in this case that such a claim by the Holy Quran can be accepted but it is in reference to the holy Quran that its appearance is found lacking such a property; however, the claim by the holy Quran that there exist such teachings incumbently guides us towards nested layers and numerous internal meanings in the words of revelation.

Set Two: AYAT related to the holy Quran's comprehensiveness

"This book that unravels everything and presents Muslims with guidance and mercy and annunciation was revealed to you" (16: 89).

In regard of the holy Quran's comprehensiveness, many AYAT can be substantiated the most explicit of which is the foresaid honorable AYA. Undoubtedly, by "the book" in this honorable AYA, the holy Quran is intended for the reason that the AYA speaks of its being descended to the great apostle (may Allah bestow him and his sacred progeny the best of His regards). But, there is a discrepancy between the interpreters as to what has been the intention of using "everything". The thing accepted by the majority of the contemporary interpreters is that, by the holy Quran's comprehensiveness, its

inclusiveness in the religious matters is intended meaning that the holy Quran's duty is expressing of the verdicts, canonical rules and principles of teachings and that not in the limit of dealing with detailed issues because the holy Quran is not the locus of proposing scientific issues and technical and cultural accomplishments of the mankind (see also, Tabataba'ei, 1996, 12: 324-325).

#### **Narrative Poofs:**

The prelude to the discussion about the appearance and internal nature of the holy Quran is comprised of narrations from the great apostle (may Allah bestow him and his sacred progeny the best of His regards) and the immaculate Imams (peace be upon them) after him who, showcasing this dimension of the holy Quran, opened a vast space for the ones believing in this divine book. The great interpreters, including Shiites and Sunnis, believe in the existence of internal meanings alongside with apparent meanings for the holy Quran; due to the same reason, there are many narrations in narrative books of both the aforesaid denominations from the great apostle (may Allah bestow him and his sacred progeny the best of His regards) and immaculate Imams (peace be upon them) in this regard. There are even some scholars who have affirmed the frequency of these narrations (Ma'arefat, 1997, 1: 99) that can be the most significant document and proof of the world-inclusiveness of holy Quran's teachings. The forthcoming section mentions some of these narrations.

Ibn Mas'oud quotes the great apostle (may Allah bestow him and his sacred progeny the best of His regards) in the following order: "the holy Quran has been revealed based on seven letters each of which possessing an apparent structure and a deep structure and each of them has a limit which is per se in possession of a prologue (Saywati, 2002, 2: 188, type 78).

It is ordered in another narration from the prophet (may Allah bestow him and his sacred progeny the best of His regards) that there is an apparent and deep meaning for the holy Quran and there is another internal part to each internal part and this continues up to seven internal parts" (Faizi Kashani, 1994, 1: 31).

Imam Ali (PBUH) has the following words in this regard: "each AYA in the holy Quran has four meanings: exterior, interior, limit and prologue. Its exterior pertains to reading; its interior is related to its understanding; its limit is connected with extraction of verdicts on forbidden and permissible things and the prologue is tied to what the God demands His servants to perform" (Ibid).

Elsewhere, Imam Ali (PBUH) orders that he has heard the prophet commanding that "there is no AYA in the holy Quran without an appearance and an interior" (Bahrani, 1995, 1: 270).

In another narration, Fazl Ibn Yasar says that he has asked Imam Baqer (PBUH) about the narration that "there is no AYA in the holy Quran without an external structure and an internal nature" and received the following order: "the appearance of the AYA pertains to its revelation and its interior is related to its interpretation. Some of which have come true and some others are yet to be actualized. The holy Quran flows like the sun and the moon and some AYAT would actualize when the time comes for their interpretation. It is flowing on the alive individuals like the dead and the God has ordered that 'the only Quran's interpretation is not known to anyone but to the God and the ones infiltrating into the science and we are amongst them'" (Saffar, 1983, p.196).

It can be vividly discerned from these and other similar narrations that the holy Quran's AYAT feature internal meanings and that the existence of these meanings alongside with the apparent meanings of the AYAT signify the diversity of the meaning of the holy Quran's AYAT hence a proper place of discussing the world-inclusiveness of the holy Quran's teachings.

#### **Method of Discovering the Internal Meanings and Various Semantic Aspects in the Holy Quran:**

Therefore, the holy Quran contains abundant teachings that can respond to all the mankind's guidance needs. Of course, this entails many books arranged with various cognizance levels for each period of time but the holy Quran has rendered it practical with its low volume and has accommodated these teachings in its surface and deep structures that remain to be deduced from the

holy Quran and the way of extracting these needs from the Holy Quran, as put by Imam Ali (PBUH) is inquisition of the Holy Quran.

**Method of Inquiring the Holy Quran:**

Imam Ali (PBUH) orders that “this is the Holy Quran that has been made available to you; speak about it; it does not talk in itself; verily, I inform you that there are a lot of things to know in future in the holy Quran and it also teaches about the past; the cure for your pains is always existent therein and the way of integrating the disintegrated parts is clear in it” (NAHJ AL-BALAQA, sermon: 158). By inquisition, contemplation and pondering over the holy Quran’s sayings is intended and it is via juxtaposition of the related AYAT that the things that have not been expressive when scattered can be rendered expressive in such a way that the Imam orders elsewhere that “some parts of the Holy Quran start speaking when put together with some other parts and some parts of it bring testimony to some others” (Ibid, sermon: 133). This is ironically indicative of the idea that the Holy Quran responds to all the needs at all the times. After retelling this order of Imam, Shahid Sadr states that “look how the son of the holy Quran speaks of the holy Quran; he sits conversing with the holy Quran; presents it with the mass of the day’s needs and requests it for the answer to the question and the solution to the problem” (Sadr, no date, p.21). And, it is in such a way of treating the holy Quran that the holy Quran is rendered endless.

In inquiring the holy Quran, two issues are notable: the first is that the inquisition of the holy Quran leads us to a method of topical interpretation of the praised Quran. The second is that various methods have been introduced for topical interpretation (for example, see Moslem, 2005: 37; Ma’arefat, 1997, 2:527). Although all types of the topical interpretation should be applied in order for the holy Quran’s accountability to all the mankind’s guidance needs, one of the most effective methods of topical interpretation in inferring the answers to the diverse human needs of the holy Quran is the one introduced by Shahid Sadr in whose method the interpreter or the jurisprudent takes a subject or, in other words, the problem from the real context and outside world and presents it to the holy Quran and searches for the answer in the Holy Quran based on the intellectuals’ way of conduct and regulations (see also, Sadr, no date, pp.7-38).

Of course, it is worth mentioning that not everyone can establish relationships with the holy Quran and capable of extracting these lofty concepts; thus, Imam Ali (PBUH), in another sermon, only finds competent and sophisticated men suitable for doing so. His Highness orders: “the holy Quran is a writing hidden inside cover papers and does not speak with the apparent tongue rather it needs translation and it is the competent men who can speak of the holy Quran” (NAHJ AL-BALAQA, sermon: 123).

Therefore, the holy Quran is always in need of clarification and interpretation that are per se in need of scientific potency and an expanded knowledge of the dignitaries. Thus, the great apostle (may Allah bestow him and his sacred progeny the best of His regards) emphasizes in Thaqaalain Hadith on companionship of the holy Quran and Etrah.

**Inquisition of the Verdicts of two Novel Topics from the Holy Quran:**

In this section, in order to demonstrate the quality of the holy Quran’s comprehensiveness and world-inclusiveness based on the method of inquiring the holy Quran, two problems of the contemporary period are proposed and answers to them will be explored:

**1) Releasing the non-Criminal Prisoners with Financial Convictions according to Slave Emancipation:**

One of the serious problems of the country is the large number of inmates. This issue has always been a big concern of the country’s officials, on the one hand, and cause of worries in scholars and cultural proctors of the system, on the other hand. To solve the problem, the different authorities

in judicature, legislature and executive branch have devised strategies as much as they could and they have made efforts for releasing the prisoners who are occasionally innocent.

The question is that whether Islam and the holy Quran, as the eternal divine book claiming accountability to all mankind's needs, have a solution for these noncriminal prisoners or not?

To answer the question, AYAT from the holy Quran that can be interpreted regarding liberating of the prisoners are mentioned thereby to infer the solutions offered by the praised Quran for releasing the noncriminal prisoners to the Muslim rulers and every individual members of the Islamic society and all the believers. The keywords of the issue in the praised Quran are "captives", "prisoners", "release" and "liberate" and so forth. The AYAT containing these keywords in the praised Quran are majorly about the freeing of the slaves. The exact analysis of the aforementioned terms in Arabic dictionary and praised Quran indicates that the AYAT on the emancipation of the slaves can be used for the freeing of the prisoners. Of course, these prisoners should not be criminals because Islam never recommends negligence of crimes and forgiving of the criminals (in terms of crimes they have perpetrated).

### **Raqabah**

The first keyword is "slave" [equivalent in Arabic to "Raqabah" from the root "Raqa" meaning a body organ (neck), as put by Ragheb, but it has also been ironically used for the entire body. Commonly, it is a noun used for slaves as ordered by the eminent God: "should a person kill a believer, s/he has to free a slave" (4: 92) and, also, "slaves of the schools (2: 177) because they are those for whom the money earned through Zakat should be spent" (Ragheb, 1991, pp.361-362).

Ibn Manzour, as well, writes: "Raqabah means neck and some have said that it includes the upper side of the neck and some have said it includes the lower backside of the neck (Khalil's idea)". The plural form of "Raqabah" is "Raqa", "Raqaat", "Raqa" and "Arqa". And, Raqabah means fastening one's neck with rope; Raqa means slave and drudge. The Arabic sentence "E'taq Raqa" means "he freed the slave" and "Fakka Raqa" means "he freed a captive". In the latter meaning, the whole parts of a person's body have been referred to only by one part and this is for the dignity and value of this organ (Ibn Manzour, 1993, 1: 427-428).

It seems that the primary meaning of "Raqabah" is neck as stated by the lexicographers who have derived "Raqabah" for the fact that rope is tied around one's neck when being captured in a war. So, Raqabah should mean fastening one's neck by rope. It is based on the aforesaid explanation that the term "Raqabah" should be taken as referring to captives or drudges and slaves and that is for the rope they are fastened with around their neck and not for the dignity of the neck. The term was later on solely used to mean captive and slave even if they were not tied by ropes around their necks. It is also worth mentioning based on the previous analysis that the spirit of the word and the development path its virtual meaning has taken alongside with the consideration of the holy Quran's miraculous nature of its expression in wise employment of the words does not accept limiting the meaning (of Raqabah) to only captives and drudges hence it can be used to refer to any individual put into limitation and restriction by another such as a debtor in respect to his or her creditor or a person who is honored by another's doing of a thing for him or her or a person who owes a thing to another and other considerations of the like.

### **Fakk:**

The second keyword is "Fakk" derived from the root "Fakaka". Ragheb writes: "it means opening and untying. So, "Fakk Al-Rahn" means releasing the mortgage and "Fakk Al-Raqabah" means "freeing of slave or captive (Ragheb, 1991, p.643). Also, he writes the following sentences about the honorable AYA on "freeing of slaves" (90:13): "some say that AYA's intention of freeing the drudge pertains to emancipation of the slaves and some say that the AYA intends stating that a faithful person should release oneself from divine chastisement by correct belief and righteous deeds".

Ibn Manzour writes: “the term ‘Fakk’ is applied for opening anklet from the feet and liberating captives and slaves and ‘Fakk Al-Raqabah’ means releasing of a person from the captivation of slavery. It has also been used for freeing of anything” (Ibn Manzour, 1993, 10: 475).

In regard of the meaning of “Fakk Raqabah” and its difference from “Etq Raqabah”, some have written that the latter means a person’s emancipation of a slave alone by, saying, paying all the costs of freeing the slave alone and the former means taking a part in freeing of slaves (Ibn Manzour, 1993, 10: 475-476). Fakhr Al-Din Toraihi attributes this point on the meaning of “Fakk” to Imam Ali (PBUH).

It can be understood from the sum of the lexicographers’ utterances that the term “Fakk” is used in the following meaning: opening, separating, freeing, releasing and comforting a person, saving a person and so on. A point has also been made based on a Hadith from Imam Ali (PBUH) regarding the meaning of Fakk and that is the idea that it is not necessary for an individual to take a measure for getting it done as perceived from its signification hence several persons can together perform Fakk (releasing of a prisoner). In a repeatedly stated narration, Bara’a Ibn Azeb states that a desert dwelling man went to the God’s apostle (may Allah bestow him and his sacred progeny the best of His regards) and asked His Highness to teach him an action by the performing of which he could go to the paradise. The great God’s apostle (may Allah bestow him and his sacred progeny the best of His regards) ordered that “E’etaq Al-Nasameh wa Fakko Al-Raqabah” meaning “free the slaves and release the necks”. The desert-dweller pleaded “are they both not one?” The God’s apostle (may Allah bestow him and his sacred progeny the best of His regards) ordered “no, the first means freeing of the slaves alone and the second means shouldering a share of the payment for freeing a slave” (Havizi, 1994, 5: 583).

#### **Tahrir:**

Another keyword is the term “Tahrir” taken from the root “Horr” antonymous to the word “cold”, as opined by Ragheb, hence meaning “heat” that is said to be of two types: the heat created in the space and stems from hot objects like the heat of the sun and fire and the other is the heat emancipated in the body originating from the body’s nature such as the heat of fever and so forth and “Horr” has also been taken as opposite to slave and freeness is also said to be of two kinds: one is used for describing a person on whom no verdict can be exerted as ruled in the honorable AYA “Al-Horr Bi Al-Horr” (2: 178), meaning the “retaliation of murdering a free man by killing a free man” and the second is applied for describing a person in whom such immoral characteristics like greed and avarice to the world’s belongings have not grown as contrasted to the servitude of the world. Hence, Tahrir means freeing of a person from the chains of slavery (including apparent slavery and captivation by the corporeal matters) (Ragheb, 1991, p.224).

When used about human beings, Tahrir means freeing. “Tahrir Raqabah” means freeing of slaves from the chains of slavery and servitude of the others and “Tahrir Al-Walad” means purification of the children for obedience and servitude of the God and serving the mosque (Ibn Manzour, 1991, 4: 181&183).

The result is that freeing is latent in Tahrir, including releasing of an individual from the chain of physical slavery and liberating the soul from the captivation of materialism and immoralities and carnal wishes.

#### **Asir:**

The term “Asir”, as the last keyword, is derived of the root “Asr” which is known by Ibn Fares as possessing a primary meaning and that includes imprisonment and detention. He writes: captive has also been taken from this same root and Arabs used to tie the captives tightly by rope. But, later on, captive or Asir, in arabic, was used for everyone being captured even if not fastened by rope like war prisoners.



In Ragheb's mind, the term "Asir" has been taken of the phrase "Asart Al-Qatb" meaning tight fastening of a camel's rein and "Asir", meaning "captive", has also been given the same meaning for the fact that s/he is fastened tightly. Later on, it was used for he who was captured even if not tied (Ragheb, 1991 and Ibn Manzour, 1993, 4:19).

According to the investigation of the aforesaid terms, the verdict of freeing all the prisoners with financial convictions can be inferred from all the AYAT recommending the releasing of the slaves even in the contemporary era in which the issue of slavery is essentially cancelled and even Zakat taxes can be used for the liberation of them because the God has recommended in an AYA that: "Zakat should be specifically used for the poor and indigent persons and employees who make efforts for (collection of) it and also for the attraction of attachment of some individuals and for (freeing of) slaves and (paying the debts) of the indebted persons and lending to the (corroborating the religion of) God and for those who have cannot afford finishing their journey. This is (an important) divine obligation and the God is all-knowing and wise!" (9: 60).

**2) The Necessity of Financial Contributions to the Jurisprudent Guardian for Strengthening of the Defensive Power of the Islamic Society as Inferred from the AYAT on Interest-Free Loans:**

Besides being an ideological religion, Islam is a social religion, as well, and it is for this same reason that many of its recommendations are rendered sensible with an individual's presence in the society and, based on the Holy Quran's AYAT and for the actualization of the canonical ruler's wants, the right to govern the society essentially belongs to the God who has granted this right to the prophet (may Allah bestow him and his sacred progeny the best of His regards) and the immaculate Imams (peace be upon them) after whom the right is delegated to their representatives that feature certain scientific and moral characteristics and these are the fully qualified jurisprudents; in fact, the existence of the guardianship principle is essentially relying on the necessary and natural need of the mankind and it has always been existing at all times. Thus, it can be stated that Islamic government is amongst the most important of the Islam's verdicts governing the other ancillary verdicts. So, the formation of Islamic government has been the goal and wish of all the divine prophets in the course of history and the great apostle and the Immaculate Imams have always been seeking for the actualization of it and, thank God, this could be brought about in the contemporary era by Imam Khomeini (may Allah consecrate the honorable soil of his tomb) who is in fact the revitalizer of the pure Islam of Muhammad (may Allah bestow him and his sacred progeny the best of His regards) and it was right since then that the discussion about the government and its needs was taken into account in a more expanded manner by the scholars and scientists.

Financial issues and supplying of the governmental needs are matters rendering infeasible the administration of every governmental system or formation because governments can remain striving by properties (Ma'arefat, 2001, p.275). Islam, as well, has also predicted resources for the supplying of the Islamic society's financial demands. The investigation of the holy Quran and tradition makes it clear that there are numerous AYAT and narrations regarding the satisfying of these same needs amongst which Khums, Zakat, tributes and so forth can be pointed out. But, since the duties of the Islamic government are expanding for the new areas that are constantly created in the society and it is not, like before, limited to the exertion of governance and satisfaction of the society and others of the like, the other aforementioned resources cannot alone remain accountable to the newly developed affairs in the breadth of the social system. Now, the question is that whether the evident religion of Islam that claims universality and eternity can guide and lead the various communities under the different circumstances and has it thought about a strategy for this issue and satisfaction of the Islamic government at present and in future or not? To answer these questions, the AYAT containing the relevant keywords should be

seminally identified. In respect to financial aids to the jurisprudent guardian, one related AYA is the one speaking of granting interest-free loans on the path of the God as commanded in the holy Quran. The style of these AYAT clearly implies the encouragement of the believers for making any contribution to the equipment of the Islamic society's ruler. As an example, the following AYA is noteworthy:

"Who is the person granting a benevolent loan to the God so that He doubles [its result] and be granted a good reward" (57: 11)

**Meaning of Loan [Equivalent in Arabic to Qarz]:**

Most of the lexicologists know "Qarz" taken from the root "Qaraza-Yaqrozo" meaning cut. The upcoming part briefly explains this issue.

- 1) Raqeb Esfahani gives "Qarz" such meanings as "cut" and "incise" and "passing and leaving through a place" the latter of which being also interpreted as lending a place. He also uses "Qarz" for a part of some properties given to a person in return for an exchangeable item (Ragheb Esfahani, 1991, p.666).
- 2) After giving "Qarz" such meanings as "cut", Ibn Manzour points to some applications of this term in Arabic culture. He writes: "whatever the part cut off of bread, clothing, fabric and gold is called "Al-Qorazeh" meaning "scrape". For instance, the part cut off gold is called "Qorazah Al-Zahab". "Meqraz", meaning scissors, has also been derived of this same root. "Ibn Maqraz" is also used for describing an animal with a stretched back and kills pigeons (weasel). It seems as if the animal cuts the pigeon into two halves after hunting it down" (Ibn Manzour, 1993, 7: 216). But, later on, the term "Qarz Hasan" was used in an ironical usage to refer to a good or bad deed. Omiyeh has the following verse in this regard:

"Everybody will soon see the reward of his or her action, whether good or bad, and s/he would be rewarded or punished for what s/he has acted".

The term "Qarz" has been used in this verse with two descriptions of "good" and "sinful" conveying the idea that "Qarz" here does not mean lending. As stated by Akhfash, "Arabs address every person who has performed a good deed in respect to them by saying "Qad Ahsanto Qarzi" (Ibid, pp.216&217).

The result is that the lexicologists realize "cut" as the real meaning of "Qarz" and have stated that "Qarz is what a person lends to another to satisfy his needs and return it in some later time" hence it seems as if the owner or the lender is cut off his property for a while; but, in the honorable AYA, the term "Qarz" has been posited in respect to the God and, considering the God's needlessness and His absolute proprietorship of everything, "lending to the God" does not make sense as ordered by Imam Sadeq (PBUH) in a narration "the God has not asked his servants for a loan for his own need; whatever the obligation has been placed on the shoulder of the servants also can be fulfilled for His guardian and representative" (Faiz Kashani, 1994, 5: 136).

But, according to the ironical meaning mentioned herein as intended in Omiyeh's verse and Akhfash's words, the correct meaning of "Qarz Hasan", in the AYA, can be realized, in general, as any good and benevolent action and behavior, particularly in financial area. This good action can be in the form of endowment of properties to be spent on Jihad or paying alms to others or lending money to the others and/or presenting the Imam with financial gifts. These meanings have all been pointed out in the narrations by Immaculate Imams (peace be upon them) (Tayyeb Hoseini, 2012, p.53). As a specimen, Khaibari and Younes Ibn Zaiban state in a narration that "we heard Imam Sadeq (PBUH) ordering that 'the most pleasant thing for the God is giving money to the Imam and the God will turn those dirhams into a mountain as high as Ohod'. His Highness continued as follows: "the God has ordered in his Holy Quran that

‘who is the person granting the God a good loan so that He multiplies it for him? And, I swear to the God, that this lending of money is only financial aids to the Imam’” (Kolaini, 1986, 1: 537). In another narration, Eshaq Ibn Ammar states that he has asked Imam Kazem (PBUH) about the meaning of “who is the person granting a good loan to the God?” and received the following answer: “it means making financial contributions to Imam” (Ayyashi, 1959, 1: 131). These two narrations and the other similar narrations that use the term “making charitable payments to the Imam” for interpreting the term “Qarz”, mentioned in the abovementioned AYA, realize making financial contribution to Imam, i.e. the ruler of the Islamic society, and supplying his needs for advancing his goals of perfecting the society as the interpretation of the divine words in the aforementioned AYA and, as it was mentioned, Imam is the very leader of the society in the intended AYA and the narrations not the mere personality of Imam. So, the jurisprudent guardian who has been assigned to the leadership of the society by the immaculate Imam should also be included by the financial aids verdict. This purport is completely confirmed in the style of AYA 11 of SURAH HADID, as well, because reference has been made in some AYAT before it to the believers who supplied the costs of Mecca war before its being conquered and after that and assisted the prophet with their properties in doing so. Of course, the eminent God, admiring both of these groups, emphasizes that the individuals who made financial aids to the prophet before conquering of Mecca will be given more rewards and a higher rank before the God: “And, what has happened to you that you do not make endowments on the path of God while the heritage of the skies and earth belongs to the God [and nobody is the real possessor of anything]. Those of you who made endowments before the conquering [of Mecca] and performed Jihad are not similar [to the others]; they are higher in rank in comparison to those who made endowments after the conquering [of Mecca] and performed Jihad and the God has made good promises to both of these groups and the God is well-aware of what you do” (57: 10).

It is clear that the intention in AYA 11 that speaks of granting a good loan to the God is encouraging the believers for making financial aids to the prophet and the successors of Him that are the legitimate rulers of the Islamic society so that they can supply the costs of war and jihad and other expenditures in the Islamic society that is faced with shortages of financial resources.

One of the most important needs of a society is security of any type and, of course, the provisioning of facilities and force in each of these types and aspects depends on the amount of proportionate budget. This is why it has been stated that wealth is the force that can be converted to any force one may want (Ma’arefat, 2001, p.276). Thus, the only way of safeguarding the political, economic and cultural security is equipping the Islamic system with the latest accomplishments of material perfection so that it can counteract the enemy’s raids and, since all parts of the Islamic government feature a people-based nature, this important issue can be objectified when the people of the Islamic society, besides fulfilling the required financial obligations and paying the specified taxes, positively respond to the Holy Quran in the area of voluntary and optional contributions and in a vast financial jihad and participate in the supply of the jurisprudent guardian’s needs for enforcing justice and safeguarding country’s security. Therefore, the people’s role and their voluntary aids are of great significance in supplying the defensive and social affairs.

## Conclusion

- 1) The narrations signifying the multidimensionality of the Holy Quran and its possession of an interior and an exterior are amongst the narrations that indirectly imply the world-inclusiveness of the holy Quran's teachings. These two areas show that the capacity of finding meanings in the holy Quran in regard of its guidance aspect is so vast that it has the capability of responding to all the people's issues at all times.
- 2) The discovery of the apparent and internal meanings and the various semantic dimensions of the holy Quran is suspended over the inquiring and making inferences of the holy Quran's AYAT and it is only in this way that the Holy Quran can be envisioned universal.
- 3) The solution of freeing the prisoners of inadvertent convictions is one of the concerns in Islamic Republic of Iran and such a worry can be resolved by acting in accordance to the holy Quran's teachings one of which can be generalization of verdicts on captives in the AYAT and Narrations to these prisoners; in this case, many of these individuals can be freed from prison via properties earned from Zakat and charitable contributions and even the money gained from the fulfillment of obligatory propitiations for mistaken murder and breaking of vow and unexcused breaking the fast and so forth.
- 4) Using the AYAT on interest-free loans, one of the best solutions for overcoming the financial problems of the jurisprudent guardian in administrating the country, including safeguarding of the political, cultural and economic security, can be the people's voluntary contributions to Imam within the format of both Khums and/or voluntary donations.

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