



A comparative study of the Shia and Sunni Commentators Citing Verses of Loan Rules

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ABSTRACT: Loan, as a part of economic system with social results, is emphasized in Quran and narratives. Verses of Quran about loan represent its moral and material effects and God will multiply rewards of the loan. The current study first defines the meaning of loan from viewpoint of Islamic religions to clarify various viewpoints of Islamic scholars. Then, a comparative study has been done to explain verses about loan from viewpoint of Islamic interpreters and scholars, with emphasis on the separation of religion and Imami scholars' ideas.

Keywords: Loan, Religion, Interest Free Loan, Charity

INTRODUCTION

Interest free loan is a subset of one of the legal issues and economic system of Islam. Very little attention has been paid to this research area. In recent two decades in Iran, interest free loan has been publicized and individuals and entities emphasize it by paying interest free loans and making it to be more common. Therefore, it necessitates studying interest free loan theoretically and investigating its status and conditions.

Statement of problem

One of the most controversial issues in judicial context is loan. Loan means to cut, that is, cutting some money from you. In general, loan is classified in two types: productive loan, and depreciatory loan; productive loan considers productive issues and in depreciatory loan, goods are used in daily affairs. In jurisprudence sciences, debt and loan are considered in contractions. In various verses and narratives, loan has been considered in different ways, and spiritual effects of loan, relationship between loan and some Islamic contracts, philosophy and social effects of loan has been considered comparatively citing verses and narratives.

Research objectives: comparative study of the Shia and Sunni commentators citing verses of loan rules

Importance of the research: Mostly, other economic systems do not pay attention to the morality in business deals, and in economic crisis they usually offer a formula that is not consistent with morality and religious convictions. This research aims to do theoretically independent, coherent and detailed work.

Research question: What verdict the Islamic religious scholars deduce from loan verses?

Hypothesis: in Shia and Sunni, loan has not obligatory but is recommended by God according to interests of people.

Review of literature:

Historical studies and verses of Quran indicate that from long ago, loan was very common among people; hence, it has a long history. In Quran, religious background of the loan has been explained as:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

"Allah did aforesaid take a covenant from the children of Israel, and we appointed twelve captains among them. and Allah said: "I am with you: if ye (but) establish regular prayers, practice regular charity, believe in my messengers, honor and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."

As it's obvious, God had advised children of Israel to lend to each other. This verse represent that interest free loan was common among Jewish and Christianity with long history. In this verse, praying, zakat, faith to Messenger and interest free loan is emphasized (Ebrahimi, 2002). Montesquieu (2004) in his book "Rouh al-Qavanin" states that:

"Lending interest free money to others is one of the best deeds, the act that is recommended in different

Debt also means to die, since dying is a debt that is necessary for everybody, and when the time arrive the soul should returned to Allah (Dehkhoda, 1998). Debt is also a property that is in conscience of the debtor, such as charity (Qazvini, 1982).

Jurisprudence meaning of loan:

Debt is something that someone is responsible for it due to some causes (Mousavi Khomeini, 1995). Debt means any property that debtor is responsible to return it. The person who gives debt is called loaner, the person who takes the loan is called debtor, and the act of loaning is called *تداین* in Quran and *مداینه* in jurisprudence (Javadi, 1991).

Different types of debt:

According to the time, debt is classified in two types:

The debt that has specified time, or has been legally changed to debt.

The debt that is conditional to the death time and is obligatory when dying time is arrived (Javadi, 1991).

In different verses of Quran, interest free loan has been mentioned:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَ
 (245: al-baqara) يَنْصُطُ وَإِلَيْهِ تُرْجَعُونَ

“Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) want or plenty, and to him shall be your return”

Cause of revelation of the verse:

Prophet Muhammad (PBUH) said:

Whoever gives charity, will receive twice in the heaven, Abo-al Dahdah Ansari asked: O messenger of Allah! I have two gardens, if I give one of them to charity, will I receive two gardens in the heaven? Prophet answered: yes. He asked: will Om-al-Dahdah be with me? Prophet answered yes. He asked: will my daughter be with us? Prophet answered yes. Then, he selected the best garden and gave it to prophet. This verse was revealed about him and God gave thousands of rewards to him and *أصغافاً كثيرة* indicates this statement. It is said that when he gave the garden to prophet and returned home, he saw his wife and daughter are in that garden. He told them I have given this garden to charity and received two gardens in the heaven and you two would be with me. His wife answered God bless you on what you have gave and what you have received. Then they came out of the garden and gave it to prophet. Prophet said how fruitful trees will be given to Abu al-Dahdah in the heaven (Tabarsi, 1998).

Simple substances:

يبسط يقبض

فيضاعفه

قرض

يقبض: in essence it means cutting with tooth, “loan” is called debt since that part of property is separated from other properties and is given to others and after a

while the same thing or similar to that will be returned (Tabarsi, 1998).

فيضاعفه: multiplies it, تضعيف، اضعاف، مضاعفه، has the same meaning and refer to multiplying or increasing whatever that is given to charity (Tabarsi, 1998).

يقبض: it is against يبسط and it means to be stingy and make life to poverty (Tabarsi, 1998).

يبسط: means expanding and breadth and is called for whatever extended on the ground (Tabarsi, 1998).

Interpretation of the verse from Imami view point:

When God ordered for Jihad, whether bodily or financially, invited people for good deeds and charity. This verse was revealed after the verse *وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ وَ* (Quran, Baghra sura, verse 244) *« اَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ »*

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ who is he that will loan to Allah?. The purpose of this interpretation is "order" not asking the loan for need, as Jewish considered God was asking them to loan because He is poor and people are wealthy, but God gracefully calls “charity” for debt, since “charity” will receive rewards for sure.

يفرضا حسنا is good debt and is for lawful property and people are asked to share it with grace and not spoil it by abuse.

Imam Sadeq said that when the verse *مَنْ جَاءَ بِالْحَسَنَةِ* *فَلَهُ خَيْرٌ مِنْهَا* was revealed, Prophet Muhammad asked God to increase the rewards, and this verse was revealed in response

...مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا (Quran, Anaam sura, verse 160)

“He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them”

Again Prophet asked Him to increase them, and this verse was revealed:

مَنْ ذَا الَّذِي يُقْرِضُ ... وَ (كثيراً) ُ

“He that doeth loan.... and increase”

والله يقبض و يبسط means sometimes God takes alimant of some people and make life difficult for them but increases alimant of some people and give them the breadth and extensiveness to life. Some believe that God takes charities and give many rewards for them in the world or hereafter, or in the far future or both.

Others believe that *يقبض* means to take alimant of people when dying and extends alimant of his heirs. *اليه* *تُرْجَعُونَ* is for emphasizing getting rewards from God. (Tabarsi, 1998) *من ذالذي يُقرض الله*

And at the end of the verse it is shown that “God limits or extends alimant of people and all of you will return to Allah”.

والله يقبض و يبسط و إليه تُرْجَعُونَ (Makarem Shirazi, 1995)

There are some points in verse 245 of al-Baqara:

1. This verse is placed among two verses about Jihad (244 and 246), which implies that debt is a kind of property Jihad in the way of God. As people with high

من is subject, ذا is its predicate, الذى its adjective or turning speech or redundant and الذى is predicator and ذا is subject. اقراض legally means giving property to someone in order to receive its return. In يقرض الله it means to make alimony tighter and decreasing alimony and يبسط means that God will extend their alimony and gives many properties for them. Some scholars believe that this verse and alike such as اقترضوا الله قرضاً حسناً in Mozamel verse 20, show that loaning is very good deed and requital. . Therefore, this type of loaning is for the sake of God so it can be implied from قرضاً حسناً that loaning should be without high expectations. This implication is more accepted that اقراض is praying and obeying God and قرضاً حسناً is the type of loaning without bothering. اقراض الله is a metaphor of offering good deeds of God's servants in the world for the sake of His pleasing in hereafter. Accepting the loan from God is based on some principles that can be implied from other causes such as تعاونوا على البر والتقوى "help ye one another unto righteousness and pious duty" and وأحسنوا "do good; for Allah loveth those who do good", etc. (Hosseini Jorjani, 1983)

Rules of the verse from Sunni viewpoint:

a) From view point of Maleki scholars:

There are some issues in this verse:

1. قرض means to cut, that is, to cut some part of your property in the way of God and God will multiply it. But in Sharia, قرض is used for preselling as قراض is used for Mudarabah, it implies that this loan is presell of property (by loaning, the property is presold in the way of Allah).

2. This verse is for encouraging to spending property in the way of Allah to help the needy people.

3. This verse means spending in the way of God, because before this verse, in verse 224 God says: وقاتلوا من دال الذي يقرض الله فى سبيل الله that is physical jihad. Then He says من دال الذي يقرض الله فى سبيل الله ... that is property jihad. Since this verse is used in all good deeds not only spending property in the way of God, and the previous verse is about physical jihad, the general meaning of this verse can't be ignored.

4. According to the judgment, wisdom, will, decree, and divine destiny, people will be classified in three groups after hearing this verse:

a) One group was called الرذلى, said that God of Muhammad is poor and needs us, and we are needless, this is a clear idiotism. In verse 181 of Al-e-Imran God answers them:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَنَقَلْنَاهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

"Allah hath heard the taunt of those who say: "truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and we shall say: "taste ye the penalty of the scorching fire!"

b) The other group when heard the verse became jealous and were encouraged to gather their property

and not spend it in the way of God, freed no slave, and didn't help anyone and were relying on this world.

c) Another group accepted the verse and spend their property. One of them was abu al-dahdah. When he heard the verse, came to the prophet and said: O messenger of Allah! Do Allah want charity of what he has gave us? I have two farms, one of them is very worthy but the other one is less worthy, I give the best one for charity. Prophet answered: How much palm dates in the heaven for abu al-dahdah. Mosnef says: look at the perception of abi Al-Dahdah that says God wants loan of what He has gave us?

5. Loan is in two types: property and reputation

Prophet said: Are you unable to be like Abi Zamzam when he wanted to go out of his home he prayed God: O my lord! I give my reputation to charity for your servants.

It's stated from Ibn Omar that: give your reputation to charity for the days needed, that is, if someone reviled you, don't deserve your right until the day of resurrection that you will be rewarded. Prophet Muhammad said: indeed, your blood and property is Haram for you, and are respectable because of being right of people (Ibn al-Arabi).

Rules of the verse from Hanafi viewpoint:

من ذا الذي يقرض الله قرضاً حسناً فيضا عفه له أضعافاً كثيرة: God says:

This verse emphasize on giving reward for best loans, the reward is the return of the best loan. Jewish people didn't accept the verse and came to the prophet and said: God wants us to loan Him, so we are rich and God is poor. Then God revealed the verse لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ and Muslims understood the meaning and became sure of the rewards God will give for best loan and then gave charities. When this verse revealed, abu al-dahdah came to the prophet and said I have two lands and I give the best one for the sake of Allah (Jesas, 1985).

Rules of the verse from viewpoint of Shafei scholars:

من ذا الذي يقرض الله قرضاً حسناً فيضا عفه له أضعافاً كثيرة: God says: (Quran, Baghara sura, verse 245)

The verse is encouraging to Good deeds and spending property in the way of Allah. It has been stated with the most delicate expression and the most eloquent speech. It is called قرضاً and emphasize on more rewards for the loans. These rewards are given only with loan. God says it's obligatory for me to return deeds of my servants. Jewish people didn't accept the verse and came to the prophet and said: God wants us to loan Him, so we are rich and God is poor. And Muslims, like Abu- al-dahdah understood the meaning and became sure of the rewards God will give for best loan and then gave charities. The verse implies lenity, followed by anxiety and frustration and its effect on heart. (Tabari Kia Harasi)

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَ اللَّهُ شَكُورٌ حَلِيمٌ
(Verse 17) (Quran, Taghabon sura, verse 17)

"If ye loan to Allah, a beautiful loan, he will double it to your (credit), and he will grant you forgiveness: for Allah is most ready to appreciate (service), most forbearing" (Elahi Ghomshei, 2001)

قرض: means loaning. Spending property in the way of God is like loaning to God that will be returned and refers to certainty of being paid (Ghoreshi, 1992)

بروق: هو أشكر من بروق is the name of a plant that grows in less rain and humidity (it also refers to those who appreciate even the least affection, that means God is more graceful than that plant or people) (Ragheb Isfahani)

يُضَاعِفْهُ لَكُمْ: means God will give the one to 7 hundreds of same thing that was spent. Of course, the reward of charity is eternal.

يَغْفِرْ لَكُمْ: forgives your faults

وَاللَّهُ شَكُورٌ حَلِيمٌ: Reward it. The reward is a sense of gratitude and thanks.

حليم: He doesn't rush for punishment and this is thanks and grace of Allah (Tabarsi, 1998).

Interpretation of Shia:

The issues of loan have been proposed in verse 17 of Taghabon sura, but first let's look at the interpretation of the verse 16 of Taghabon sura

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوا وَ أَطِيعُوا وَ أَنْفِقُوا خَيْراً لِّأَنْفُسِكُمْ وَ مَنْ يَوْقِ شَيْئاً نَفْسِهِ فَاولئك هم المفلحون

"So fear Allah as much as ye can; listen and obey and spend in charity for the benefit of your own soul and those saved from the covetousness of their own souls, - they are the ones that achieve prosperity"

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ means to try hard and do your best in virtue. واسمعوا and hear what has been said in the Book of Allah and Sunnah of the Prophet and practice it. وأطيعوا and follow God and His messenger to what has been forbidden and what has been commanded. وانفقوا, and give mercy to what has been given to you and your family and give it to charity, that is good for you (Molla Hoveish A'al Ghazi, 1963).

Some interpreters explain خيراً as property, a tool to achieve positive deeds, and others interpret it more extensively and relate it to the whole of the verse and say obeying all of these affairs are good for them. This interpretation is more appropriated since in the first one خيراً is the object of انفقوا but in the second one is predicate of the verb. The end of the verse emphasizes on charity and says:

وَ مَنْ يَوْقِ شَيْئاً نَفْسِهِ فَاولئك هم المفلحون

"Those saved from the covetousness of their own souls,- they are the ones that achieve prosperity" (Sabzevari Najafi, 1999).

In another place in sura Tuba, verse 103 it says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ بِهَا وَ صَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

"Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf.

Verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth" (Makarem Shirazi).

تُطَهِّرُهُمْ وَ تُزَكِّيهِمْ means giving charity as a tool for purification of souls. God says صل عليه means to pray and make your body and soul calm and God is aware of it (Sabzevari Najafi, 1999).

Effort, endeavor and attempt of human are the base of all successes, and those who try hard will win. In some verses, Quran considers profits of human relative to his effort and says:

وَأَنْ لَيْسَ لِلنَّاسِ إِلَّا مَا سَعَى

"That man can have nothing but what he strives for" (Quran, Talagh sura, verses 2 and 3).

Looking at social life, we consider that losing one person or a group will harm all the society, therefore, helping people will benefit the whole society. In general, if the governing economic system of the society is based on piety, honesty, cooperation and charity, that society will undoubtedly be successful. In Quran the role of charity in extending alimant is stated as:

إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَ اللَّهُ شَكُورٌ حَلِيمٌ

"If ye loan to Allah, a beautiful loan, he will double it to your (credit), and he will grant you forgiveness: for Allah is most ready to appreciate (service), most forbearing" (Sabzevari Najafi, 1999).

Interpretation of the verse from Sunni view point

In sura al-Taghabon, verse 16 God says:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوا وَ أَطِيعُوا وَ أَنْفِقُوا خَيْراً لِّأَنْفُسِكُمْ وَ مَنْ يَوْقِ شَيْئاً نَفْسِهِ فَاولئك هم المفلحون

In this verse, obeying is dedicated to the former governors and paying the property they are asked. That is, Muslims should obey the governors and follow them. And when the governor asks to do something, it's obligatory to accept it anyway. And God says خيراً لأنفسكم, that is good for you. In another place, giving charity in the way of God is interpreted as alms, a benefit to whom that takes charity and a benefit in the other world to whom gives charity (Khatib, A. K., Tafsir al-Qurani lel-Quran). In Tafsir al-monir fi al-Aghidat va-al-shariat, Zohaili says: in انفقوا خيراً لأنفسكم, انفقوا, and it means property (Zohaili, 1996). وَ مَنْ يَوْقِ شَيْئاً نَفْسِهِ فَاولئك هم المفلحون is encouraging to give the property to charity in the way of God, and those who avoid stinginess will achieve salvation. Those who are stingy and avoid giving property to the poor, this stinginess will lead them to achieve property in any way; this money-loving makes them blind and deaf (Tafsir al-vasit al-Quran al-Karim). Abd ibn Hamid states from his father and him from his professor that a beggar asked him what is the meaning of قرض حسن in سبحانه الله and he replied, that means قرض حسناً سيحان الله والحمد لله ولا اله الا الله والله اكبر (Seyuti, 1984).

Rules of the verse from Shia view point

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

Means giving charity in the way of God, a practice for demanding reward and is the best loan.

That is a loan that needs loyalty and satisfaction, and include what a person do to get closer to God, that is, all the deeds are done only to get closer to God, whether Jihad or trying to achieve sciences or meeting the need of religious brothers. In which Muslims loan to poor and is sometimes considered as Jihad or giving charity in the way of God. Ibn Abbas states that قرض حسن is the loan that is hidden, considered less and not paying attention to it. It is interpreted as loan and should be returned.

أَمْثَالًا كَثِيرَةً means كَثِيرَةً, that is, no one knows it except God and it is said its profit is seven hundred times. Imam Sadeq said: when the verse "مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا" was revealed to the Prophet, He prayed God to multiply it, and God replied "مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا".

The Prophet again asked God to increase it, and God revealed the verse "مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعَفْهُ" (Quran, Baghara sura, verse 245). "لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ" (Quran, Baghara sura, verse 245). كثير means unlimited and its ambiguity is to encourage people. يَبْسُطُ means God extends the alms for one group and limits them to another. Therefore, according to expedience and wisdom, don't be stingy to what God has sent for you. And it's not appropriate to be proud of what God has given to you (Kazemi, 1986).

Rules of the verse from Sunni viewpoint

God says: "إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ"

Three issues are considered in here.

First, Tarmazdi states: "when the Prophet Mohammad was talking to people, Imam Hassan and Imam Hussein with a red dress were walking and sometimes falling on the ground. Prophet Mohammad came down the rostrum, took them and put them on his leg and said the God is right that "إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ". When I saw the children, I stopped my speaking to get them."

Second, in addition to the previous issue, sedition has another meaning that is to stricken, that means God tests people to see whether they obey God or do the sin. If the God's servants do sin, they will be harmed.

3. There is a narrative of prophet that says when I order you to do something I expect you to do it considering your ability. In verse 16 of sura al-Taghabon, "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ" piety is both obligatory and prohibited, and in some prohibitions the ability of people are considered.

4. Some believe when this verse revealed, and some people wanted to migrate, they bothered themselves in a way to hurt their feet, and this verse was revealed.

5. Here two points are considered: "وَأَسْمَعُوا وَأَطِيعُوا", that means to hear and accept what you hear.

But if they tolerate it and follow what God has ordered, they will receive great reward that is the heaven. God says: "أُولَئِكَ الَّذِينَ آمَنُوا فَتَنَّا اللَّهُ فَوَلَّيْنَاهُمْ لِمَا يَشَاءُونَ لِيُحْكُمُوا لَكُمْ وَأَنْتُمْ مُسْلِمُونَ" (Quran, Hojarat sura, verse 3).

Third, God says: "إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ" (Quran, Taghabon sura, verse 15).

Means heaven is the utopia and interpreters believe there is nothing better than that.

We believe the best thing is what prophet says: God asks O Elysian! Are you happy with what I have given to you? They reply yes, why not, you have given us what other creatures don't have. God says: do you want me to give you something better than that? They reply: yes Lord, is there something better than heaven? And God replies: be happy in the heaven and I will never get anger, punishment and strict to you.

Undoubtedly, God satisfaction is the best of Muslims' wishes. Some Sophists says "إِمْتَحَنَ اللَّهُ فَا النَّارُ وَالْجَنَّةُ" "فِي قَبِيضَتِهِ فَهَجْرُهُ أَعْظَمُ مِنْ نَارِهِ وَوَصَلُّهُ أَطْيَبُ مِنْ جَنَّةٍ".

God says: "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمَعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا" "لَأَنْفُسِكُمْ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ".

There are some issues considering this verse.

1. First issue is piety.

2. Zeid ibn Aslam states from his father that God says "يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ".

Motiein say: no one knows how much حَقَّ تَقَاتِهِ should be since it is the right of Great Allah and even if all people of the heavens and the earth come together to reach حَقَّ تَقَاتِهِ, they will never achieve it

God wants to show His greatness to His creatures and says "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ" (Quran, Taghabon sura, verse 16), means the piety of each person is measured by his ability and people feel no heavy responsibility about it. Also, God says:

"إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ لَطُغُورٌ كَفَّارٌ" (Quran, Ibrahim sura, verse 34)

"But if ye count the favors of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude"

"وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ" (Quran, Nahl sura, verse 18)

If ye would count up the favors of Allah, never would ye be able to number them: for Allah is of forgiving, most merciful

6. "وَأَطِيعُوا" means to obey

7. Some believe "وَأَنْفِقُوا" is to give charity, some believe it is alimony that a man gives to his wife, and others believe it is recommended charity. And this charity is for you.

Some interpreters say "لأنفسكم" has thrown people into confusion and this charity is not for yourself but the effect of it will return to you as what a good deed you do you will receive its benefits (Ibn al-Arabi, 1986).

Regarding Shia and Sunni viewpoints it is concluded that this verse can be interpreted by considering other verses. In verse 16 of Taghabon sura

it is said that charity is a good deed you do for yourself and obeying God's order. In 103 of sura of Tuba it says charity will purify and cleanse the soul. Prophet Mohammad was asked to pray God bless those who give charity. In some verses piety and good deed is extending alimony and in this verse it says whoever that give charity in the way of God, God will multiply its benefit in the world and hereafter, and this will cause forgiveness of faults. Looking at Sunni interpretations, they agree with Shia scholars in most of the issues except they believe any good deed is considered as interest free loan in the way of God, and God will give its benefit.

CONCLUSION

1. Imami scholars believe loan is to cut and separate some part of property to give it to debtor, but Hanafi scholars believe loan is what you give to others and expect to have the same thing returned.

2. Shia scholars believe in verse 245 of Baghara Sura, charity is loaning to God and is considered as property Jihad in the way of God. Loaning, like other contractions, has some conditions, and one of them is to be without annoyance. The best loan is the one that considers hereafter and its interest is guaranteed by God. Sunni scholars believe the best loan can be various, such as giving charity in the way of Allah, giving alimony to wife and children, praying God like saying "سبحان الله و الحمد لله و لا اله الا الله و الله اكبر", reading sura Tohid, and doing any good deeds.

3. In verse 18 of Sura al-Hadid, Shia interpreters believe those who give charity can be both men and women and charity is for cleansing and purifying soul, and loan is considered as giving charity and is encouraged in this verse. But, the benefit of loan is more than giving charity. Sunni interpreters and scholars believe صدقيين are those who believe in God and His messenger, and صدق is a high position, and قرض الحسنه is equal to giving charity. But some other interpreters believe قرض الحسنه is a recommended charity and some believe any good deed is considered as قرض الحسنه.

4. To better interpret the verse 17 of Taghabon sura, other verses are considered. In this verse charity is obeying God and any good deed is advantage for the people themselves. Charity will purify and cleanse the soul and expands alimony. Prophet was asked to pray for those who give charity. According to interpretation books of Sunni scholars, both Shia and Sunni scholars agree in this issue and believe God will give advantage of any good deed.

5. In verse 282 of Sura al-Baghara it is said: "o ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing let a scribe write down faithfully as between the parties"

The contract should be set by a righteous person, and written by those who are able to write. The debtor should be righteous in returning what has borrowed. Also, two people should be witness, and if the witnesses are asked to confess, they should accept, except when there is no written contract among them. But it's better to have witnesses in any contracts. From "ولأياي كتب أن" ولا يأتب كتاب أن "يكتب كما علمه الله" it is taken that writing is done to get the right when needed.

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