

Analysis of Extremist Feeding by Abrār in Surah Al-Insān

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تحليل اطعام افراط گونه توسط ابرار در سوره انسان

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Abstract

In the Sabab-e-Nuzūl of verse 8 of Surah Al-Insān, it is stated that the Ahl al-Bayt (AS) gave their food for three consecutive days while they were fasting and in need of that food. Apparently, the way of giving alms here is extremist and moderation is not observed in it. Therefore, there is a contradiction between the quality of food by the Infallibles (AS) and the verse Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29) It is necessary to investigate this suspicion in order to protect the infallibility of Abrār. Therefore, this research has analyzed the mentioned conflict from two perspectives with a descriptive-analytical method: 1- The difference of context in the two verses 2- The difference in the existential capacity of human beings and the relativity of concepts. In the end, it is stated that the context of the word in Surah Al-Insān is praise and it cannot be contrary to verse 29 of Isrā', in which moderation in almsgiving is recommended. Also based on the verse "On no soul doth Allah place a burden greater than it can bear." (Baqarah/286) and the differences in the existential capacity of human beings, the range of moderation in charity is different for each human being. Therefore, in the method of feeding, Abrār has observed moderation, but moderation at its highest level.

Keywords: Abrār, Verse 8 of Surah Al-Insān, Verse 29 of Surah Al-Isrā', charity, moderation..

چکیده

در شأن نزول آیه ۸ سوره انسان آمده است که اهل بیت (ع) به مدت سه روز متوالی طعام خود را در حالی بخشیدند که خود روزه و محتاج آن طعام بودند. ظاهراً نحوه انفاق در اینجا افراطی است و اعتدال در آن رعایت نشده؛ لذا میان کیفیت اطعام توسط معصومین (ع) و آیه «وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ...» (اسراء/۲۹) تعارض وجود دارد. بررسی این شبهه در جهت صیانت از حریم عصمت ابرار ضرورت دارد؛ لذا این پژوهش با روش توصیفی-تحلیلی از دو منظر به تحلیل تعارض مذکور پرداخته: ۱- تفاوت سیاق در دو آیه ۲- تفاوت در ظرفیت وجودی انسانها و نسیت مفاهیم. در انتها این نتیجه بیان شده که سیاق کلام در سوره انسان مدح و تمجید است و نمی‌تواند با آیه ۲۹ اسراء که در آن اعتدال در انفاق توصیه شده مغایر باشد، همچنین بر مبنای آیه «لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا» (بقره/۲۸۶) و تفاوت ظرفیت وجودی انسانها، محدوده اعتدال در انفاق نزد هر انسانی متفاوت است. بنابراین در شیوه اطعام توسط ابرار اعتدال رعایت شده، لکن اعتدالی در سطح عالی خود.

کلمات کلیدی: ابرار، آیه ۸ سوره انسان، آیه ۲۹ سوره اسراء، انفاق، اعتدال.

Introduction

According to the noble hadith of Thaḳalayn " which the Shia scholars have reached a consensus on the frequency of this hadith: (Mufīd, 1414: 1/180; Sadūq, 2017: 63-64; Tūsī, 1409: 1/3-4), the Holy Prophet (PBUH) has explicitly introduced himself as the counterpart of the Holy Quran (AS). In such a way that there is an inseparable link between these two for the guidance and happiness of the human world. Therefore, it should be said that several verses have been revealed in the Holy Qur'an in the honor and high position of the Ahl al-Bayt of the Prophet (PBUH), and among them is the verse:

And they feed, for the love of Allah, the indigent, the orphan, and the captive. (Insān/8)

The Shia scholars agree that the verse in question was revealed in praise of the Ahl al-Bayt (AS), and most commentators have agreed that the meaning of "Abrār" in this surah is Ali (AS), Fatima (AS), Hassan (AS) and Hussein (AS) are (Ṭabrasī, 1412, J 6: 507). Sheikh Tūsī also says in this regard: "Private and public commentators have narrated that these verses were revealed about Ali, Fatima, Hassan and Hussein (AS), because they fed the poor, the orphans and the captives with their Ifṭār for three nights and they themselves were hungry. And God praised them with these verses" (Tūsī, 1409: 10/211). After this brief talk about verse 8 of Surah Al-Insān, the subject of the present study is the need to state that the Qur'an has always invited Muslims to have a correct and regular plan and to observe one of the important issues that the Qur'an has set for the regulation of human life is I'tidāl i.e. moderation. I'tidāl is on the rhythm of Ifṭi'āl from the root of "A D

L" and literally means the middle between two situations (Ibn Manzūr, 1414: 9/85) and in general is any proportion that requires the establishment of equality between different aspects (Rāghib Isfahāni, 1412: 553). Hence, the opposite point of moderation is called extremism (Mustafawī, 1989: 9/61-62), also considering that I'tidāl means moderation, extravagance is considered the opposite point (Jurjānī, 1403: 10). The term I'tidāl has also been used in Islamic culture in various meanings, all of which are convergent in the literal sense (Ibn al-Qayyim, 1416: 1/194-195). In Islamic hadiths, the issue of I'tidāl has been emphasized and recommended in the form of the keyword "Intention" and by equating it with the concept of right, any departure from moderation has been considered as a kind of oppression (Nahj al-Balāghah, sermon 94-195; letter 21; Wisdom 140).

I'tidāl, then, means moderation and the boundary between extremism and extravagance, which is desirable in Islam in all matters; because God has introduced the principle of religion as moderation:

So set thou thy face truly to the religion being upright. (Rūm/30)

In another verse, he mentions moderation and avoiding exaggeration in religion:

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. (Nisā'/171)

Also, one of the things in which God has recommended I'tidāl is moderation in walking and speaking:

"And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." (Luqmān/19)

Another important case in which the Holy Qur'an has advised to observe I'tidāl is moderation in almsgiving, and in this regard it says:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

In this verse, God explains the observance of moderation in almsgiving in such a way that you do not hold your hand so tightly that you do not give alms, nor leave it completely open so that you have nothing left for yourself so you are rebuked and regretted. Now, by mentioning this brief introduction to the two verses under discussion, there is a doubt whether the quality of food is not observed by the Ahl al-Bayt (AS) in moderation in charity and that feeding is contrary to verse 29 of Surah Al-Isrā'? Have the Ahl al-Bayt (AS), who are considered the just of the Qur'an, behaved against the moral advice mentioned in the Holy Qur'an? We will analyze this later. It should be noted that articles have been written in connection with Surah Al-Insān, some of which have studied the humanizing behaviors of the Qur'anic family in Surah Al-Insān (Aladdin, summer 2016: 5-22) and some have enumerated the characteristics found in Surah Al-Insān and have an educational approach to the family (Kariminia, 1400: 9-17) others have studied the cause the revelation of the Surah al-Insān or is it Makkī and Madanī and also they have studied the narrations on the virtue of the Ahl al-Bayt (AS) in the Surah al-Insān, (Abdollahi Abed, 2009: 88-110; Jawādī, 2014: 7-16; Dejabad, 2015: 110-134; Ebrahimian, 2016: 153-182; Anvari, 2021: 67-88),

But no article was found to analyze the quality of Abrār food, which is ostensibly extremist and may be questioned or challenged by proponents or opponents. In particular, extremist almsgiving is contrary to verse 29 of Surah Isrā'.

A passage on the interpretation of the two verses under discussion Verse 8 of Surah Al-Insān

Although in the interpretation of this verse, it has been widely discussed by scholars, especially Shia scholars, but now the subject of this research is directly related to verse 8 of Surah Al-Insān, so it is necessary to mention the interpretation and cause of the revelation of this verse briefly. The view of the Imāmī commentators on the interpretation and cause of the revelation of the verse: And they feed, for the love of Allah, the indigent, the orphan, and the captive. (Insān/8) is stated that Imam Hassan and Imam Hussein (AS) became ill and the Prophet of God (PBUH) with a group of companions visited them, the people said to Imam Ali (AS): It is good that you make a vow for the recovery of your children. Therefore, Imam Ali (AS) and Fatima (AS) and his maid Fīdah promised that if Imam Hassan and Imam Hussein (AS) were healed, they would fast for three days. Eventually, the children of those two Imams (AS) recovered and there was no trace of boredom in them. Then, Haḍrat Fatemeh (AS) baked five loaves of bread for the number of family members and placed the share of each one in front of them to break their fast with it. In the meantime, a needy came to them and said: Hello Ahl al-Bayt of the Prophet (PBUH) I am a poor man of the Muslims, feed me so that God may feed you from the food of

Paradise. The family of the Prophet (PBUH) gave priority to the poor and gave him their Iftār. They did not eat anything and intended to fast again with a hungry stomach. On the second day of Iftār, they set the food to break the fast. An orphan came to the house of those nobles and asked for food. That night, they preferred the orphan and fasted again with a hungry stomach. On the third night, a slave came and asked for food. The Infallibles (AS) again gave him their food. When the Prophet (PBUH) saw his children trembling with hunger, he said: How difficult it is for me to see you in such a state, then he went with them to Fatima (PBUH) and saw her at the altar worshiping and observed that her stomach is clinging to her back due to hunger and her eyes are sunken. He was upset to see this situation, while Gabriel came down and offered:

Take this surah, God congratulates you for having such a family; and then he recited Surah Al-Insān (Qomi, 1985: 2/398-399; Tūsī, 1409: 10/211; Feyz Kashani, 1415: 5/261; Ṭabarānī, 2008: 6/404; Tabataba'ī, 1417: 20/132-133).

Some Sunni commentators have mentioned the same cause of revelation for the family of the Prophet (PBUH) (Ibn Aṭīyyah 1422: 5/408; Ḥasakānī, 1411: 2/403-408; Fakhr al-Rāzī, 1420: 30/746), but often different views have been mentioned for the cause of revelation and interpretation of this verse. And they did not consider any virtue for the infallibles (PBUH) in addition to this verse. However, their views are rejected and unacceptable from the perspective of Shia Imāmī scholars (see: Jawādī, 2014: 7-16; Dejabad, 2015: 110-134; Ebrahimian, 2016: 153-182).

Verse 29 of Surah Al-Isrā'

In this regard, it should be said that because the meaning of the verse is clear: Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29) In its interpretation, it is stated: Since moderation and balance are the basis of everything in Islam (Mughniyeh, nd: 5/40), so observing moderation in everything, even in giving alms and helping others, is a condition. In this regard, God Almighty emphasizes this issue in this verse and says: "Make not thy hand tied (like a niggard's) to thy neck". This interpretation is an allusion to having a benevolent hand, and do not be like the miser who have their hands tied around their necks with chains and are unable to help and give alms. In the following, just as tying the hand to the neck is an allusion to avarice, the phrase "Nor stretch it forth to its utmost reach" is also used, that opening the hand completely is an allusion to unaccountable forgiveness and not to forgive in any way so that nothing is left for you (Muqātil, 1432: 2/530; Ṭabarī, 1412: 15/56; Tha'labī, 1422: 6/96; Tūsī, 1409: 6/470; Ṭabrasī, 1412: 6/634-635).

Also, the interpretation of so that thou become blameworthy and destitute refers to the fact that sometimes excessive generosity and forgiveness not only prevents a person from the activity and necessities of life, but also cause people's reproach on him (Makarem Shirazi, 1994: 12/91), therefore, the extravagant will be rebuked by both God and other people (Zamakhsharī, 1407: 2/662) and in the end, the result of excessive charity is rebuke and regret (Qarā'atī, 2010: 5/49).

Suspicion of conflict in the quality of giving food by the Infallibles (AS) and verse 29 of Surah Isrā'

Ta'āruḍ i.e. conflict is on the rhythm of Tafā'ul from the root of "'A R Ḍ" and means to express and reveal (Firouzabadi, nd: 2/334). Ta'āruḍ in the word means confronting each other and opposing each other, and opposition means coming forward against each other (Bayhaqī, 1988-1997: 2/853; Ibn Fāris, 1399: 4/272). Ta'āruḍ in the term is the contradiction between two or more reasons, so that they are contradictory (Hā'irī Isfahāni, 1404: 4/435; Ansari, 1419: 4/11; Muzaffar, 1410: 2/182), such as that one reason indicates the obligation of something and another reason indicates its sanctity or non-obligation. As for the doubt in question, it should be said that although the main doubts about the virtue of the Ahl al-Bayt (AS) mentioned in verse 8 of Surah Al-Insān are about the cause of revelation or being Makkī or Madanī of this surah, but some people like Ibn Taymiyyah aim to reject this virtue and consider the Surah Al-Insān Makkī (Ibn Taymiyyah, 1406: 2/117) and answers have been given to reject his view (see: Abrahamian, 2016: 153-182), but in this regard, other doubts may be raised that their critique is necessary in Qur'anic researches. Because not only this kind of doubt can possibly be raised by the opponents, but it may also be questionable for some of the proponents due to the lack of contemplation in the verses of the Qur'an. Therefore, according to the Qur'anic teachings and the observance of moderation in almsgiving, which contains several verses, there are many sayings in this regard, such as the verse Make not thy hand tied (like a niggard's) to thy neck, nor stretch it

forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29) Some believe that giving food by the Ahl al-Bayt (AS) mentioned in verse 8 of Surah Al-Insān is against the divine command. In this way, how is it possible that Imam Ali (AS) and his family would break their fast while fasting for three consecutive days to the poor, orphans and captives, and spend the night on an empty stomach and then the next day resume fasting again? while God Almighty has advised moderation in charity to regulate human life. Therefore, the extreme feeding of the Infallibles (AS) according to the Qur'anic teachings is considered a disgraceful and reprehensible behavior, not praised. Because feeding and filling the stomachs of the needy while they themselves are in dire need of that food is a behavior that is beyond moderation and cannot lead to divine satisfaction. As a result, there is a conflict between the quality of food by the Ahl al-Bayt (AS) and the observance of moderation in verse 29 of Isrā'.

Examining the conflict between extremist feeding by Abrār and verse 29 of Surah Isrā'

In order to resolve the conflict in the manner of feeding by the Ahl al-Bayt (AS) which is mentioned in the Sabab-e-Nuzūl of verse 8 of Surah Al-Insān and the recommendation to observe moderation in verse 29 of Surah Al-Isrā', this doubt can be examined and criticized in two ways, which are:

* Resolving the conflict in terms of the context of the two verses under discussion

* Resolving the conflict in terms of human existential capacity and relativity of concepts

* Resolving the conflict in terms of the context of the two verses under discussion

Context is one of the important principles of the interpretation of the Holy Qur'an, and not paying attention to it will lead to an incomplete interpretation of the Qur'an and make it difficult to understand the verses correctly. Zarkashī says in this regard: "The implication of the context causes the clarification and the certainty that there is no possibility of contradiction and general allocation and absolute restriction and diversity, and it is one of the greatest evidences that indicates the intention of the speaker and everyone ignores an important analogy, he will make a mistake in his debates and conversations" (Zarkashī, 1410, v. 2: 200). From this point of view, according to the context of the two verses under discussion, it can be seen whether there is a conflict between the behavior of the Ahl al-Bayt (AS) in verse 8 of Surah Al-Insān and moderation in charity mentioned in verse 29 of Surah Al-Isrā'.

A-In the case of the context of the word in verse:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

As well as the previous verses, it can be seen that the context of the word is like blaming. And he intends to state that non-observance of moderation in almsgiving is a reprehensible thing and is forbidden by God. In the previous verses, too, there is a prohibition against extravagance, and God Almighty has called the extravagant the brothers of Satan and says:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it

forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

This verse is an explanation of the prohibition of squandering, and it means that you should not be extravagant, because if you are extravagant, you will become one of the preachers who are the brothers of Satan (Tabataba'i, 1417: 13/18). Therefore, as it is obvious, the context of the verses of Surah Al-Isrā' is the context of forbidding extravagance and blaming the extravagant.

Of course, departing from the divine commands is considered a reprehensible and disgusting thing in itself, and God says in this regard:

Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. (Isrā'/29)

Therefore, even assuming the absence of the phrase and also not paying attention to the previous verses, it should be said that according to the prohibition in this verse (Isrā'/ 29), in any case, ignoring moderation in almsgiving is something that does not follow God satisfaction. In this regard, God Almighty says in the description of His pure worshipers:

Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes). (Furqān/67)

The beginning of this verse denies the two sides of extremism and extravagance in charity and the following has proved the middle and moderation in it (Tabataba'i, 1417: 15/240).

B- Now about the context of verse 8 of Surah Al-Insān, it should be said that in this verse, unlike the previous verse, God Almighty praises the almsgiving

done by the infallibles (AS) and the forgiveness of all their food for three consecutive nights while they themselves fasted every three days and desperately needed that food, and in a context of praise, God speaks of the reward of Abrār. Therefore, God says in verses 5 to 9 of Surah Insān:

As to the Righteous, they shall drink of a Cup mixed with Kafur, (5)

A Fountain where the Devotees of Allah do drink, making it flow in unstinted abundance. (6)

They perform (their) vows, and they fear a Day whose evil flies far and wide. (7)

And they feed, for the love of Allah, the indigent, the orphan, and the captive. (8)

And at the end, the Holy Qur'an quotes from Abrār that they say:

(Saying)," We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks. (9)

As it can be seen, the context of the word in verse 8 of Surah Al-Insān, as well as the verses before and after, is accompanied by praise and glorification. If the context of the word in verse 29 of Surah Isrā' was accompanied by blame and rebuke, how is it possible that the behavior of the Infallibles (AS), which has been praised by the Almighty, is in conflict with moderation in charity? Also, how is it possible that God condemns excessive moderation in the verses of almsgiving and praises and favors the same almsgiving which is too moderate in our view in other verses?

Needless to say, a person who believes in the existence of a conflict between the quality of giving food by the Ahl al-Bayt (AS) (Insān / 8) and the divine command to observe moderation in charity (Isrā' / 29), must necessarily

believe that in the Holy Qur'an a word in conflict with another word come together; while God says:

And indeed it is a Book of exalted power. No falsehood can approach it from before or behind it: it is sent down by One Full of Wisdom, worthy of all Praise. (Fuṣṣilat/41-42)

Do they not consider the Qur'an (with care)? Had it been from other than Allah, they would surely have found therein much discrepancy. (Nisā'/82)

3-2- Resolving the conflict in terms of human existential capacity and relativity of concepts

The truth is that the existential capacity of human beings, especially their spiritual capacity, is not like the vessels that are half full for some and full for others, but each human being will be shaped according to his spiritual and sensual states. From the point of view of the Holy Qur'an, the capacity of human existence is so high that it can go to infinity in a positive direction; to the extent that he can find the position of God's caliph on earth:

Behold, thy Lord said to the angels:" I will create a vicegerent on earth." (Baqarah/30)

Man also has the capacity to move indefinitely to the negative, as it is said of him in the Holy Qur'an:

They are like cattle, nay more misguided. (A'rāf/179)

Therefore, when Imam Ali (AS) was asked whether man is superior to angels or not, he replied: "God placed intellect in the existence of angels without lust and put lust in the existence of animals without intellect, but in human beings He puts both intellect and lust. So every human being whose intellect overcomes his lust is superior to angels; and every human being whose lust overcomes his

intellect is inferior to the animal" (Majlisī, 1403: 60/299).

In addition, there are other verses in the Holy Qur'an that indicate the difference in the existential capacity of human beings, such as the verse:

On no soul doth Allah place a burden greater than it can bear. (Baqarah/286)

And that the more man adheres to the fulfillment of divine commands, the more his existential capacity will expand, as God says:

And remember! Your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favors) unto you. (Ibrahim/7)

This verse is undoubtedly mentioned in the Holy Qur'an as a constructive lesson for us humans and represent a current tradition for all times and all of humanity (Sadeghi Tehrani, 1406: 16/24; Qarashī, 1997: 5/279).

It is understood from this verse that thanksgiving for divine blessings increases one's existence; because God says, We will increase you with thanksgiving. As the Holy Prophet (PBUH) says: "Whoever acts according to what he knows, God will teach him the knowledge of what he does not know" (Majlisī, 1404: 3/286). In short, acting on what we know is the source of knowledge of things we do not know, and this will continue indefinitely if we constantly act on the requirements of our knowledge (Boroumand, 2005: 247).

3-2-1- Relativity of concepts and the difference between the position of the infallible (AS) and the non-infallible

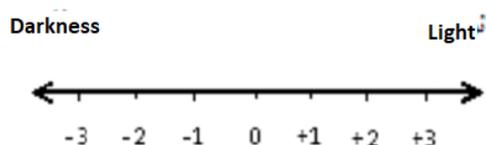
In the culture of the Qur'an, the issue of relativity is a serious and thought-provoking issue. Mentioning Qur'anic

examples here in order to explain the subject of relativity can be useful:

* In verse:

Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the Tāghūt (evil) ones: from light they will lead them forth into the depths of darkness. They will be companions of the Fire, to dwell therein (forever). (Baqarah/257)

As evident, God leads the believer from darkness towards light and the leaders of infidels, who are the idols, lead the disbelievers from light to darkness. This image of the believer and disbeliever movement in this verse can be questionable for the reader of the divine book that whether there is any contradiction in the verse? How can the first place of a believer be in darkness but the first place of an infidel in light? The answer is that here the direction is decisive. The following numbers can help to better understand this:



In this axis, one side is light and the opposite side is darkness. The believer, in his positive direction, is moving towards more light, and his previous position is darkness. In other words, assuming that the believer is in position +1 and reaches position +2 in the movement towards light, his current position is light compared to before and the position before darkness. But because the infidel is moving towards darkness, if he is supposed to be at point-2 and moves towards more darkness and reaches point-3, then the previous position is considered light for him. In this sense, the believer, no

matter how much he progresses in his spiritual path, finds his previous position displeasing.

Therefore, according to the subject of relativity, the great meaning of verse 257 of Surah Al-Baqarah can be understood.

* Allah in the verse 28 of Surah Kahf says to the Prophet (PBUH):

And keep yourself content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, and his affair has become all excess. (Kahf/28)

Now the question arises that whether a person like the Prophet (PBUH) follows the adornment of the worldly life that God addressed His Messenger in this way? Is it possible that the Prophet (PBUH) was interested in the adornment of the worldly life? In response, it should be said that the meaning of the phrase "Adornment of worldly life" in the above verse is that the Holy Prophet (PBUH) was always concerned that more people would convert to Islam. And this is considered as the adornment of the life for the Prophet (PBUH). The same concern caused the Prophet (PBUH) to be exposed to divine reproach in Surah Abas. Because in that story, the Prophet (PBUH) was talking to a group of Quraysh elders that a blind man entered the parliament and at the moment, he was confronted with the grim face of one of the Banu Umayya people, and on the other hand, he was temporarily ignored by the Prophet (PBUH). Here, too, the Prophet (PBUH) was concerned that if the Quraysh elders converted to Islam, the

large population that followed them would also convert to Islam. And this negligence caused him to be exposed to God's rebuke (See: Boroumand, 2005: 113-124). Therefore, the Prophet (PBUH) always wanted more people to convert to Islam. It is from this point of view that in another verse, God addresses the Prophet Khatam (PBUH) and says:

It may be thou will kill thy self with grief, that they do not become Believers. (Shu'arā/3)

In another verse, He addresses the Holy Prophet (PBUH) and says:

Yet no faith will the greater part of mankind have, however ardently thou dost desire it. (Yūsuf/103)

Now, with this statement, the secret hidden in the phrase "the adornment of the life of the world" (Kahf / 28) can be understood, and here, too, the issue of relativity is considered a serious and fundamental issue. Therefore, if an innocent person tries to convert a large number of people to Islam in order to progress in his spiritual dimension, his effort is completely praiseworthy and pleasing to God Almighty. But this is considered a reprehensible and disgusting act for a person like the Prophet (PBUH); and that is because of the difference in the existential capacity of human beings. Therefore, this is where the difference between the status of the infallible (AS) and the non-infallible becomes apparent. If a non-infallible person falls asleep all night and does not perform the night prayer, it is not considered a sin for him, but for the infallible person (AS), God commands him to pray most of the night hours: Stand (to prayer) by night, but not all night, (Muzzammil/2)

Therefore, night prayer is obligatory for the infallible (AS) and recommended for the non-infallible.

Also, Amir al-Mu'minin Ali (AS) in describing the condition of the Prophet (PBUH) says that curtains were hung on the house of the Messenger of God (PBUH) with pictures engraved on it, so the Prophet (PBUH) said to one of his wives: Keep my eyes away that whenever I look at it, I remember the world and its ornaments (Nahj al-Balāghah, Sermon 160). Imam Ali (AS) goes on to describe the Prophet (PBUH): "It is the case that if someone hates something, he also hates looking at it and remembering it in his presence" (ibid.)

In this sense, the presence of curtains full of images in the house of a non-infallible person is considered normal and non-reprehensible. But the same thing is condemned for the Infallible (AS) and attention to the adornment of the life of the world.

Finally, with this statement about the existential capacity of human beings and the relativity of concepts and their explanation from the perspective of the Qur'an and hadiths, we find that the range of moderation in almsgiving is different for each human being. And each individual steps according to his existential capacity. In such a way that it is possible for a person to blame himself with a small amount of almsgiving and another person to spend the food that he desperately needs, with the intention of approaching God:

(Saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." (Insān/9)

Also, the Almighty God in the verse by no means shall ye attain righteousness unless ye give (freely) of that which ye love. (Al Imrān/92) coincidentally encourages man to increase his existential capacity to the

extent that he can give what he loves. In this regard, it should be said that in the method of feeding by the Ahl al-Bayt (AS), which is mentioned in the Sabab-e-Nuzūl of verse 8 of Surah Al-Insān, moderation in charity has been observed, but moderation at their highest level. This is while the family of the Prophet (PBUH) could go beyond the limits of moderation and use their prestige and social status among the people and borrow money from the rich of that time and give it to the poor, orphans and captives. However, they were satisfied with the same amount of almsgiving and observed the limit of moderation in almsgiving in their position and existential capacity.

Conclusion

Through the present study, it was found that the context of the word in Surah Al-Insān and the word of God about Abrār is the context of praise. And the Almighty has praised giving food to the poor, orphans and captives by the infallibles, so it cannot be in conflict to the verse 29 of Surah Al-Isrā' in which it is recommended to observe moderation in almsgiving. On the other hand, the capacity of human existence can move so infinitely to the positive and infinitely to the negative. So that if one wants, he can reach the position of God's caliph on earth (Baqarah / 30). On the other hand, he can reach a lower position than cattle by committing vices (A'rāf / 179). As a result, the family of the Prophet (PBUH) also took steps towards giving alms according to their existential capacity and observing moderation in giving alms at their highest level. In this respect, their almsgiving was praised by God. Finally, the belief in a conflict

between this verse and that verse is rejected and unacceptable.

Notes:

* Imam Ali (AS) describing the Prophet (PBUH) says:

He is the guide of the pious and the insight of the guided. He is the shining lamp and the blazing fire. His character is moderate, his religion is truth and guide, his words separate truth from falsehood and his judgment is accompanied by justice. (Nahj al-Balāghah, Sermon 94)

* And I bear witness that Muhammad is His servant and His prophet. He sent him when the signs of salvation had disappeared and the ways of religion were closed. So, he revealed the truth and advised the people and guided them to the right path and commanded them in moderation. God May bless him and his family. (Ibid. Sermon 195).

Also, Imam Ali (AS) has addressed Ziyād in a letter: "Avoid overdoing and practice moderation. Think of tomorrow today. Keep as much wealth as you need, and give in advance the extra wealth for the day when you need it. (Nahj al-Balāghah, letter 21).

Also, Amir al-Mu'minin Ali (AS) says: "One who is moderate in spending will never become poor." (Nahj al-Balāghah, Wisdom 140).

٣. «وَلَقَدْ كَانَ (صلى الله عليه وآله) يَأْكُلُ عَلَى الْأَرْضِ وَ يَجْلِسُ جِلْسَةَ الْعَبْدِ وَ يَخْصِفُ بِيَدِهِ نَعْلَهُ وَ يَرْفَعُ بِيَدِهِ ثَوْبَهُ وَ يَرْكَبُ الْجِمَارَ الْعَارِيَّ وَ يُرْدِفُ خَلْفَهُ. وَ يَكُونُ السُّرُّ عَلَى بَابِ بَيْتِهِ فَتَكُونُ فِيهِ النَّصَاوِيرُ، فَيَقُولُ يَا فَلَانَةُ لِإِحْدَى أَرْوَاجِهِ عَيْبِيهِ عَنِّي، فَإِنِّي إِذَا نَظَرْتُ إِلَيْهِ ذَكَرْتُ الدُّنْيَا وَ زَخَّارِفَهَا. فَأَعْرَضَ عَنِ الدُّنْيَا بِقَلْبِهِ وَ أَمَاتَ ذِكْرَهَا مِنْ نَفْسِهِ وَ أَحَبَّ أَنْ تَغِيبَ زِينَتُهَا

عَنْ عَيْنِهِ لِكَيْلَا يَتَّخِذَ مِنْهَا رِيَاشًا وَ لَا يَعْتَقِدَهَا قَرَارًا وَ لَا يَرْجُوَ فِيهَا مَقَامًا، فَأَخْرَجَهَا مِنَ النَّفْسِ وَ أَشْخَصَهَا عَنِ الْقَلْبِ وَ عَيْبَهَا عَنِ الْبَصَرِ؛ وَ كَذَلِكَ مَنْ أَبْغَضَ شَيْئًا أَبْغَضَ أَنْ يَنْظُرَ إِلَيْهِ وَ أَنْ يُذَكَّرَ عِنْدَهُ» (نهج البلاغه، خطبه ١٦٠).

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