

The Representation of Moderation and its Outcome in Reforming People in the Light of Holy Quran and Sunnah

MA. Junior Lecturer/ Sayed Sebghatullah Ibrahim

Department of Islamic Education, Faculty of Sharia, University of Ghazni, Afghanistan

Email: SIbrahimi1367@gmail.com

+93797270022

Abstract

Moderation is considered favorable deed in all aspects of life, so the holy religion of Islam has advised its followers to observe it in all parts of their lives. This has characterized Muslims moderate followers as Allah has also declared that He has made Muslims a moderate nation so that they may be witnesses to the people and the Prophet (peace and blessings of Allah be upon him) be a witness to the Muslims. Meanwhile, extremism and deficiency are frowned at as they cause destruction and annihilation of human beings like the former nations who were overwhelmed and destroyed by extremism and deficiency. The present article represents a detailed discussion of both extremism and deficiency. Moderation is favorable deed in all aspects whereas extremism and deficiency is an ugly and evil deed. Moderation and balance in life and avoiding extremism and deficiency are crucially important in life. To respect the impermissibility of extremism in religion; otherwise, it causes Biddah (innovation) and misguidance. The expressing the extremist deeds of the People of the Book and their misguidance in beliefs and worships. A Muslim should adopt moderation in all dimensions of life whether it is belief, worship, thought, morality, economics, and politics and so on.

Keywords: Representation, Moderation, Consequence, Reform, Quran and Sunnah

1. Introduction:

Praise be to Allah Almighty who made the believers follow a moderate ideology; and also, boundless greetings to the soul of the prophet of Islam, Muhammad (PBUH) who denoted moderation and moderate rules through his words, deeds and behaviors and applied them in Islamic society. Then it is to admit that Allah almighty, who gave all his blessings to his servants, elevated the followers of Muhammad (PBUH) as moderate and better ones, and decreed to maintain moderation in all aspects in terms of belief, worship, thanksgiving, ethic, invitation, system relations, place and position and avoid extremism and deficiency that are not in line with Islam.

1.1. Importance of the discussion:

The discussion ‘Manifestation of Moderation and its Effects in Reforming People in the Light of Holy Quran and Prophetic Tradition’ is important for many reasons:

- 1- Moderation has been given considerable attention in the Holy Quran and the Sunnah.
- 2- Moderation plays an important role in stabilizing Islam, Islamic rules and norms, reforming individuals, removing extremism and deficiency which cause the distortion of the social organization.
- 3- Observing moderation is vital to the survival of human beings.

Looking at the aforementioned reasons, this article is written in accord to verses of Qur’an and hadith of the prophet (PBUH) to be effective to the mankind.

1.2. Research Questions:

In this article, effort has been made to answer to the following questions.

- 1- What is the meaning of moderation?
- 2- What are the effects of moderation?
- 3- What are the outcomes of moderation?

1.3. Research Objectives:

- 1- Representing the effects of moderation and its outcome in the light of the verses of the holy Qur’an and hadith of prophet (PBUH).
- 2- Compiling the data regarding the subject being under investigation for the readers’ ease.

3- Expressing the role and importance of the topic for the readers.

2. Research Method:

To write this article, the following method was used:

- 1- For compiling this article, descriptive and analytical method is used through which data from Sharia texts is collected, described, analyzed and presented.
- 2- This article concentrates on the most invaluable topics related to moderation.
- 3- Relating to the verses like Osmani tradition by mentioning the name of the chapter and the number of verse in the footnote.
- 4- Giving credit to the original sources of the Hadiths.

3. Research Background:

I searched about the effects of moderation and its outcome in reforming people as a result of which I could not locate any book or article in English. Meanwhile, some of the Arabic books and articles have presented the topic under question partially here and there. Hence, I conducted this research to be useful for the present and future generation.

Moderation: Literary and Terminological Meaning

Literary in Arabic, moderation equates to 'اعتدال' which is stem for the Arabic words **إِعْتَدَلَ** and **يَعْتَدِلُ** having the literary meaning of moderation, moderate, equation, and the absence of extremism and deficiency.¹The synonym for 'اعتدال' is **وَسَطٌ** in Arabic which means the chosen portion that is the typical part of an object being equal in shape and size. For instance, it is said in Arabic that «فلانٌ من اوسط قومته» that means s/he is the chosen one among his ethnicity. The other meaning for **وَسَطٌ** is avoidance of extremism and deficiency. Extremism is to overdo than it is required, and deficiency is to underdo than it is required. Therefore, moderation is just between the extremism and deficiency.²

¹ Mohammad Moein. Farhang Moein (1/232) Amirkabir Publications. Tehran. 1350 Persian Calendar
Ali Akbar DeHokhoda. Dehkhoda Dictionary. published in 1391 Persian Calendar

² Abu Fadl Muhammad ibn Makram ibn Ali. Jamal al-Din Ibn Manzoor (711 Persian Calendar) Lisan-e-Arab.
Publisher: Dar Sader - Beirut (7/430)

Terminologically, moderation means stability on virtue, sustainability on favorable behavior, and avoidance from extremism and deficiency.

Rewards of Moderation:

Moderation embraces a number of benefits which are detailed below:

1- Moderation is Justice:

One of the meanings of moderation by which the Islamic Ummah is described through the verse of the holy Quran and prioritized them to the whole world is justice which is also necessary for the acceptance of martyrdom. Abu Saeed Al-Khadiri narrated from Prophet (peace and blessings of Allaah be upon him) that he interpreted moderation in the following verse of Qur'an as justice like in this verse:

(قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ)³

Translation: “the most moderate among them said ‘Did I not tell you, “Why do you not glorify [Allah].?’⁴

It has been stated that the typical of everything is the fairest; and also, Fakhruddin Razi emphasizes that the middle point is the fairest and the most moderate point among all.⁵

2- Moderation is Being Straight:

Being straight is to be on the favorable path and to avoid any type of perversion. Thus, the holy religion of Islam teaches Muslims to say the following verse in every prayer:

(اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ)⁶

Translated by: “Guide us on the straight path, the path of those whom you have blessed-such as have not incurred ‘Your wrath, nor are astray.’”⁷

³ Surat al-Qalam (verse: 28)

⁴ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁵ Abu Abdullah Muhammad Ibn Umar Ibn Al-Hassan Ibn Al-Hussein Al-Timi Al-Razi (Al-Din Al-Razi) (Al-Mutawafi: 606 Persian Calendar) Mafatih ul Ghaib: Al Tafsir ul Kabir (609/30)

⁶ Surat al-Fatiha. (Verse 6-7)

⁷ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

3- Moderation is Being Privileged:

Moderation is the measurement for excellence, superiority, and privilege in materiality and spirituality which is why Ibn Kathir in the interpretation of this verse (أُمَّةً وَسَطًا) has said that moderation means the best and the fairest here. Likewise, it is said that Quraysh is the moderate class in terms of race and tribe in Arab society; therefore, they are considered privileged among others. The prophet (PBUH) was the moderate individual among his people; that is, he is the most adorable one amongst his lineage. Besides, it has been said that the middle prayer is the best among other ones.⁸

The Representation of Moderation:

Since moderation has many benefits, it is not surprising to notice its presence in all Islamic aspects including faith, worship, obedience, thought, emotions, instincts, legislation, interaction, place, mood, time and so on. Therefore, we shall talk about moderation through the lenses of Islam.

1. Moderation in Faith:

The root of Islamic faith is to believe in Allah Almighty, His monotheism, purification from all faults and flaws, worship-worthiness, His divine angels, messengers, heavenly books, doomsday, accountability, paradise, hell and destiny. This faith is a moderate belief because it is fair and typical. It never allows any partner to him and never describes him with attributes that do not fit his holy nature. Islam is the midst between Jewish and Christian faith. The Jews put Allah Almighty as poverty, and Allah Almighty said:

(لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ)⁹

Translation: “Allah has certainly heard the remark of those who said, ‘Allah is poor and we are rich.’ We will record what they have said, and their killing of the prophets unjustly, and We shall say, ‘Taste the punishment of the burning.’”¹⁰

⁸ Abu Al-Fida 'Ismail Ibn Umar Ibn Kathir Al-Qarshi Al-Basri, Al-Damashqi (Al-Mutawafi: 774 Persian Calender). Tafsir ul Qur'an Azim. Dar ul Taiba lilnashar wal tozi (454/1)

⁹ Surat Al-I 'imran (verse181)

¹⁰ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

Christians also described Allah with human characteristics like being a father, etc. and Allah Almighty says:

(وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا¹¹)

Translation: and to warn those who say, ‘Allah has taken a son.’¹²

However, the beloved Islam has brought the most rational and moderate belief in the honor of Allah Almighty to humanity as Allah says:

(قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ)¹³

Translation: “Say, ‘He is Allah, the One. Allah is the All-embracing. He neither begat, nor was begotten, nor has He any equal.’”¹⁴

Moreover, Islam unlike the Jews has not taken opposing view to angels, as Allah Almighty said:

(قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ 97 مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ)¹⁵

Translation: “Say ‘whoever is an enemy of Gabriel [should know that]. It is he who has brought it down on *your* heart with the will of Allah, confirming what has been [revealed] before it, and as a guidance and good news to the faithful.’ 97 [say,] ‘whoever is an enemy of Allah, His angels and His apostles, and Gabriel and Michael, [let him know that] Allah is indeed the enemy of the faithless.’”¹⁶

Unlike the polytheists who believed the angels to be the daughters of Allah Almighty, Allah Almighty says:

(أَفَأَصْفَاكُمْ رَبُّكُم بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا)¹⁷

¹¹ Surat al-Kahf (verse: 4)

¹² Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

¹³ Surat al-Ikhlās (Verse: 1-4)

¹⁴ Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

¹⁵ Surat al-Baqarah (verse: 98)

¹⁶ Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

¹⁷ Surat al-Isra (verse: 40)

Translation: “Did your Lord prefer you for sons, and [Himself] adopt females from among the angles? Indeed you say a monstrous world!”¹⁸

Islam takes angels as the obedient servants to Allah as He says:

(وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَہٗ ۚ لَآ یَسْبِقُونَهُ ۚ بِالْقَوْلِ وَهُمْ بِأَمْرِہٖ یَعْمَلُونَ)¹⁹

Translation: They say, ‘The All-beneficent has taken offsprings.’ Immaculate is He! Rather they are [His] honored servants. They do not venture to speak ahead of Him, and they act by His command.²⁰

In the case of the prophets, the beloved Islam has required its followers to have equal and obligatory faith in all of them and also Islam has moderate respect and dignity to them. As Allah almighty says:

(أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَیْہِ مِنْ رَبِّہٖ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِکَتِہٖ وَکُتُبِہٖ وَرُسُلِہٖ ۚ لَا نُفَرِّقُ بَیْنَ أَحَدٍ مِنْ رُسُلِہٖ²¹)

Translation: The Apostles has faith in what has been sent down to him from his Lord, and all the faithful. Each [of them] has faith in Allah, His angels, His scriptures and His apostles.²²

To sum up, this and other ideological discussions which were impossible to include in this brief discussion show that Islamic Ummah and the holy religion of Islam have moderate and average faith.

2. Moderation in Worship

The Holy Qur'an has introduced the purpose of human creation to worship, as Allah Almighty said:

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لَیَعْبُدُونِ)²³

Translation: “I did not create the jinn and the humans except that they may worship Me.”²⁴

¹⁸ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

¹⁹ Surat al-Anbiya (Verse: 26-27)

²⁰ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

²¹ Surat al-Baqarah (Verse: 285)

²² Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

²³ Surat al-Dhariyat (Verse: 56)

²⁴ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

This does not mean; however, that Muslims should be constantly in prayer, fasting, in the mosque, or like Christianity leave the world and productive activities, and take the monastic way as a value. However, in Islam, in addition to performing acts of worship, business activities and striving for the development of the earth are also considered act of worship. Since act of worship encompasses all aspects of human life in Islam, Allah Almighty has obligated Muslims to the best of their ability to worship. He said:

(لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا)²⁵

Translation: Allah does not task any soul beyond its capacity.²⁶

Therefore, the holy religion of Islam does not ask its Ummah to engage in practical worship days and nights, or to spend whatever they earn in the way of Allah Almighty nor it asks like some deviant and false religions to worship only through reciting prayers and poems or to go to the worship place once a week or to prevent one from finding lawful sustenance. Hence, Islam does not allow the worldly desire to make one abandon the worship, and it measures both sides equally.

As Abi Huraira reports from Prophet:

(عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْعَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ»²⁷)

Translation: "This religion is easy to practice and no one must take this religion hard; that is, one is not obligated to make his soul above his ability to perform acts of worship and deeds; otherwise, he himself fails. Hence, one needs to take moderation into account."²⁸

Prophet (peace be upon him) also states that:

²⁵ Surat al-Baqarah (Verse: 284)

²⁶ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase-English Translation. ICAS Press. London

²⁷ Abu Abdullah, Muhammad bin Ismail al-Bukhari al-Jaafi (died: 256 Persian Calender) Sahih al-Bukhari, publisher: Dar Touq al-Najat (1/16).

²⁸ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase-English Translation. ICAS Press. London

(عَنْ أَنَسٍ، أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوا أَرْوَاحَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَمَلِهِ فِي السَّرِّ؟ فَقَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ، وَقَالَ بَعْضُهُمْ: لَا أَكُلُ اللَّحْمَ، وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ. فَقَالَ: «مَا بَالُ أَقْوَامٍ قَالُوا كَذَا وَكَذَا؟ لَكِنِّي أَصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي»²⁹)

Translation: Anas has reported from Prophet that three people came to the houses of the wives of the Prophet (peace be upon him) and asked about the worship of the Prophet (peace be upon him). As they were told, they underestimated it and said, "What is our difference with the Prophet, while their past and future have been forgiven?" One of them said that he always prays all night for the rest of his life, the other said that he fasts all his life, and the third one said that he stays away from women and never marries. The Messenger of Allah (peace be upon him) said: you who said that, but I swear to Allah that I fear Him the most. I am more pious than all of you, and I fast and also I do not fast, I pray and also I sleep, and I marry women as well. He who turns away from my tradition and Sunnah is not from me.

It is clearly inferred from this hadith that the Prophet (peace and blessings of Allah be upon him) ordered his Ummah to observe moderation in all cases, especially in worship, and so did he (peace and blessings of Allaah be upon him).

Even the Fard and Waajib acts of worship like five times prayer per day, one month fast per year, and once pilgrimage of Kaaba per lifetime have been set in the holy religion of Islam in such a way that they never hinder the lawful business of Muslims. Meanwhile, Allah almighty said:

(فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ³⁰)

Translation: And when the prayer is finished disperse through the land and seek Allah's grace, and remember Allah greatly, so you may be felicitous.³¹

And he has left other supererogation to the desire and ability of human beings, and in Surah Taha He addresses the Prophet:

(مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى)³²

²⁹ Sahih al-Bukhari (7/2) and Abu al-Hasan, Muslim ibn al-Hajjaj al-Qushayri al-Nisaburi (: 261 AH) Sahih Muslim, Publisher: Dar Ihya al-taras al-arabi - Beirut (2/1020)

³⁰ Surat al-Jummu'ah (verse 10)

³¹ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

³² Anwar al- Qur'an (3/20)

Translation: We did not spend down to *You* the Qura'an that you should be miserable.³³

He also advises Muslims to observe moderation in charity and forgiveness:

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا)³⁴

Translation: Those who, when spending, are neither wasteful nor tightfisted, and moderation lies between these [extremes]³⁵

The word قَوَامًا here represents moderation that is one must give out alms to the extent that no poor, not hungry is left and not to the extent that people say he was extravagant. Hence, maintain moderation in it. Also, the Prophet (peace and blessings of Allaah be upon him) forbade any kind of extremism because extremism and deficiency have destroyed the previous nations, and it does the same to Islamic Ummah. Ibn Abbas narrates that prophet peace be upon him said:

(عَنِ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْعُلُوَّ فِي الدِّينِ»)³⁶

Translation: People! Avoid extremism in religion because extremism in religion destroyed the previous nations.³⁷

3. Moderation in thoughts

The holy religion of Islam does not completely put the intellect away and nor it permits it unconditionally, but in the dimension of thought, science and opinion, it sets principles and conditions, and then achieves the right results for the life of this world and the hereafter. As Allah Almighty speaks in the Holy Qur'an to describe intellect:

(إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ)³⁸

³³ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

³⁴ Surat al-Furqan (Verse: 67)

³⁵ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

³⁶ Ibn Majah Abu Abdullah Muhammad bin Yazid al-Qazwini, and Maja the name of his father Yazid (died: 273 Persian Calender) Publisher: Dar Ehya al-kutub al-arabia - Faisal Issa al-Babi al-Halabi (2/ 1008)

³⁷ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

³⁸ Surat al-Ra'd (verse: 4)

Translation: there are indeed signs in that for a people who apply reason.³⁹

That is, Allah does not abandon the work of intellect and thought that is able to understand the manifestations of the power and craft of Allah Almighty. Also, He said:

كَذَلِكَ نَفْصَلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ⁴⁰

Translation: Thus do We elaborate the signs for a people who apply reason.⁴¹

Regarding the prevention of misguided thoughts and intellects, He says:

(وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ⁴²)

Translation: and that you attribute to Allah what you do not know.⁴³

Therefore, all the verses convey that the thought and intellect shall not move beyond the limits. For example, there are issues like the holy nature of Allah, angels and the hereafter, and unseen matters which are beyond the comprehension of the intellect, so we must submit in every sense to what is stated in the book of Allah almighty and the hadiths of the Prophet (peace and blessings of Allaah be upon him) in order to maintain moderation among reasoning and narrating.

4. Moderation in Interaction

The holy religion of Islam has chosen moderation in matters of interaction among Muslims, between Muslims and with non-Muslims, that is, it does not prevent relations with others, nor does it allow the relations and interests to be to the detriment of the religion or the world of Muslims. For instance, Allah almighty regarding the interaction with non-Muslims says:

(لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ)⁴⁴

³⁹ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁴⁰ Surat al-Rum (verse: 28)

⁴¹ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁴² Surat al-Baqarah (verse: 169)

⁴³ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁴⁴ Surat al-Mumtahanan (verse: 8)

Translation: Allah does not forbid you in regard to those who did not make war against you on account of religion and did not expel you from your homes, that you deal with them with kindness and just.⁴⁵

At the same time, Allah Almighty explicitly stated:

(إِنَّمَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ⁴⁶)

Translation: Allah forbids you only in regard to those who made war against you on account of religion and expelled you from your homes and supported [others] in your expulsion, that you make friends with them, and whoever makes friends with them-it is they who are the wrongdoers.⁴⁷

Therefore, Muslims should observe moderation in their interests and relations with others, and should refrain from any extremism.

The Consequence of Moderation in Reforming Individuals

Moderation in the holy religion of Islam offers a series of consequences for the reform of individuals which are summarized below:

One of the important consequences of moderation is correction of individuals' beliefs carving peoples' beliefs to be like the belief of the Prophet (peace be upon him), and his companions not like the false beliefs of the people of the Book and deviants, for they always go to either extremism or deficiency in their beliefs. For example, the Christians exaggerated in respecting Aisah Masih (pbuh), and they called him sometimes God:

(إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ)⁴⁸

Translation: Allah is the Messiah, son of Mary.⁴⁹

And sometimes the son of god:

⁴⁵ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁴⁶ Surat al-Mumtahanan (verse: 9)

⁴⁷ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁴⁸ Surat al-Ma'idah (verse: 17)

⁴⁹ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

(الْمَسِيحُ ابْنُ اللَّهِ)⁵⁰

Translation: Messiah is the son of Allah⁵¹

and sometimes called Allah, Messiah and his mother as one Godhead:

(إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ)⁵²

Translation: Allah is the third [person] of a trinity,⁵³

On the other hand, Jews committed deficiency as they called Messiah unbeliever and crucified him.

(إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ)⁵⁴

Translation: ‘We killed the Messiah, Jesus son of Mary⁵⁵

Likewise, the other Jewish group committed extremism like Christians and said:

(عَزِيزُ ابْنِ اللَّهِ)⁵⁶...

Translation: Ezra is the son of Allah⁵⁷

so in all these forms there is nothing but exaggeration and infidelity in beliefs. Therefore, the holy religion of Islam does not allow its followers to be among those who are extravagant in belief and have extreme faith in superstitious beliefs or believe without reason or evidence or those who completely deny metaphysics and non-sensory and non-experimental matters. As Allah almighty said:

(قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ)⁵⁸

⁵⁰ Surat al-Tawbah (verse 30)

⁵¹ Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

⁵² Surat al-Ma’idah (verse: 73)

⁵³ Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

⁵⁴ Surat al-Nisa (verse: 157)

⁵⁵ Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

⁵⁶ Surat al-Tawbah (verse 30)

⁵⁷ Ali Quli Qarai (2005) Ed². The Qur’an: with a Phrase by Phrase English Translation. ICAS Press. London

⁵⁸ Surat al-Baqarah (verse: 111)

Translation: Say, 'produce your evidence, should you be truthful.'⁵⁹

Hence, Islam rejects having faith without reason and evidence.

The other consequence of moderation in relation to the reform of individuals is to maintain moderation in worship and obedience, to worship Allah in accordance to the norms and Sunnah of the Prophet - peace be upon him, and to perform the commands of Allah Almighty and his messenger according to the holy Qur'an and Hadith unlike the Christians and other extremist groups who have exceeded moderation in worship and obedience and chosen the path of extremism or deficiency. For example, extremism that the Christians committed in their monasticism is that they were isolated in caves and temples and forbidden to marry. Allah almighty represented their void and extremist worships and acts as:

(وَرَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ)⁶⁰

Translation: but as for the monasticism, they innovated it-we had not prescribed it for them-⁶¹

Likewise, Allah almighty has reflected on Jews extremist act on forbidding halal meat as:

(كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَائِيلَ إِلَّا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ قُلْ فَأَتُّوا بِالتَّوْرَةِ فَاتْلُوهَا إِنْ كُنْتُمْ صَادِقِينَ)⁶²

Translation: all food was lawful to the Children of Israel except what Israel had forbidden himself before the Torah was sent down. Say, 'Bring the Torah, and read it, should you be truthful.

They exaggerated, and as it is understood from other verses of the Qur'an, they turned halal to haram for the sake of virtue. Therefore, the Holy Qur'an, by inviting them to Islam, forbids them from extremism in religion and invites them to moderation in all matters.⁶³

The last consequence of moderation in the reform of individuals is that it guides them in such a way that in all aspects of their lives whether it is thought, order, morality, economic issues, or political issues maintain moderation and avoid extremism,

⁵⁹ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁶⁰ Surat al-Hadid (verse: 27)

⁶¹ Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London

⁶² Surat Al-I 'Imran (verse: 94)

⁶³ Tafsir anwar al-Qur'an (1/ 4.7)

harsh and unnecessary severity that is not compatible with the spirit of Islam. So, moderation and following the way and the path of the Prophet (peace and blessings of Allaah be upon him) is the only fair and better way as the Prophet (peace and blessings of Allaah be upon him) said:

(عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّنَاتُهَا وَكُلُّ بِدْعَةٍ ضَلَالَةٌ»⁶⁴)

Translation: “Jabir ibn Abdullah (may Allah be pleased with him) reported from Prophet (peace and blessings of Allaah be upon him) who said: ...then; indeed, the best speech is the Book of Allah, and the best tradition is from the Prophet (peace and blessings of Allah be upon him), and the worst deed is Biddah (innovation) in religion which is misguidance.

4. Conclusion:

After investigating the subject, I came to the following conclusion:

- 1- Moderation is favorable deed in all aspects whereas extremism and deficiency is an ugly and evil deed.
- 2- Moderation and balance in life and avoiding extremism and deficiency are crucially important in life.
- 3- To respect the impermissibility of extremism in religion; otherwise, it causes Biddah (innovation) and misguidance.
- 4- Expressing the extremist deeds of the People of the Book and their misguidance in beliefs and worships.
- 5- A Muslim should adopt moderation in all dimensions of life whether it is belief, worship, thought, morality, economics, politics, and so on.

5. Recommendations:

Through this article, I offer a series of suggestions for the academic community:

- 1- Learning and educating the concept of moderation and related issues.
- 2- Applying moderation in all vital dimensions of life and avoiding extrimism and deficiency.
- 3- Broadcasting and publishing such issues in the Islamic society so that people access easily.

⁶⁴ Sahih Muslim (592/2)

6. Reference:

1. The holy Qur'an:
2. Abu Al-Fida 'Ismail Ibn Umar Ibn Kathir Al-Qarshi Al-Basri, Al-Damashqi (Ed²). Tafsir ul Qur'an Azim. Dar ul Taiba lilnashar wal tozi.
3. Ali Akbar DeHokhoda (1391). Dehkhoda Dictionary. Iran.
4. Abu Fadl Muhammad ibn Makram ibn Ali. Jamal al-Din Ibn Manzoor. Lisan-e-Arab. Publisher: Dar Sader - Beirut
5. Ali Quli Qarai (2005) Ed². The Qur'an: with a Phrase by Phrase English Translation. ICAS Press. London
6. Abu Abdullah Muhammad Ibn Umar Ibn Al-Hassan Ibn Al-Hussein Al-Timi Al-Razi (Al-Din Al-Razi). Al Tafsir ul Kabir. Dar Ehya al-Taras al-Arabi. Beirut
7. Abu Abdullah, Muhammad bin Ismail al-Bukhari al-Jaafi. Sahih al-Bukhari, publisher: Dar Touq al-Najat.
8. Abu al-Hasan, Muslim bin al-haj al-Qushairi an-Nisabori: Sahih Muslim. Dar Ehya al-Taras al-Arabi. Beirut
9. Mohammad Moein. Farhang Moein. Amirkabir Publications. Tehran
10. Mukhlis, Abdulrauf. (ed⁴). Tafsir anwar al-Qur'an. Publisher: Shaikh Islam Ahmad Jam.

Copyright © 2022 Sayed Sebghatullah Ibrahimi, AJRSP. This is an Open-Access Article Distributed under the Terms of the Creative Commons Attribution License (CC BY NC)

Doi: doi.org/10.52132/Ajrsp.e.2022.37.2