

Manifestation of Islam Moderation

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Introduction

God Almighty distinguished the Muslim nation with moderation among nations, so He said, Glory be to Him: “And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. Moreover, We did not make the qiblah we used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. Moreover, never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful”. (Al-Baqarah: 143); moderation here means elevation, justice, choice, and all kinds of virtue, as it is the best of nations:

God has distinguished the Sunnis and the community with moderation. They are the best groups of Muslims. May God bless and grant him peace; Prophet Mohammad said: “A sect of my nation is still apparent ...”

So the Sunnis are the righteous and good people in their entirety, and they are the people of mediation and moderation in all matters of religion, belief, science, work, morals, and stances. They are a middle ground between exaggeration and default and between excess and neglect in all matters, and to achieve this meaning, the researcher dealt in this research with moderation in four main axes. The first axis is about its concept of language and idiom, the second axis is about the manifestations of moderation in Islam, and the third axis presents the approach of the Prophet, may God bless him and grant him peace in his worship and dealings, the fourth axis is about the deflectors of moderation.

The First Axis / The Concept of Moderation

The Concept of Moderation

Moderation in language: It was said in the dictionary of moderation: The right is the center of the thing; It is in the middle of it, and it is said: among the people and in the middle of the place. He is the center of the people, and there is mediation among them: Mediate between them with rights and justice.

The middle of the man is mediation; He becomes honorable and kind, as he is a mediator of the people in their midst. Mediate so-and-so, taking the middle between good and evil. Moreover, mediate between them; they commanded the right and justice. Mediate the thing; it is in the middle of it. It is said: The mediation of the middle folk: the moderate of everything, and the middle of something; between the two ends.

He is one of the middle of his people, one of their best. Furthermore, the middle of the thing, Between the two ends, is from it. Moreover, the moderate mean of all things is said: something in the middle, that is, between the good and the bad, and what is shrouded in the limbs, even if it is not equal. Justice and goodness; the singular and others describe it. The Almighty said: “And thus We have made you a median” Al Baqarah verse 143, i.e., right and good. He is from among his people; it means who is the best of them, the middle of the whip; average, and a house made of hair is more significant than an umbrella and smaller than a tent, or it is the smallest; center.

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Wasatiya is mentioned in the Noble Qur'an in more than one verse and the Sunnah in more than one hadith with the following meanings:

In the sense of justice, charity, and mediation, which is between excess and negligence, including the words of the Highest, "And thus We have made you a median" Surah Al-Baqarah - Verse 143 , and Ibn Jarir al-Tabari interpreted it in the sense of mediating between excess and negligence , likewise, Ibn Kathir ... explained it: the best option. Wasatiya in the Sunnah, also comes in meaning of the middle and the highest, as the Prophet, may God's prayers and peace be upon him, described Al-Firdaws as the middle of Paradise and the highest of Paradise . The meaning of moderation comes from considering the thing between good and bad, as Ibn Abbas said - in a narration about it, the man used to provide his people with no food, and some of them had a capacity for food, so God said: "from the middle of what you feed your family with" (Al-Mā'idah, 89). Any of himself, Bread, and oil , some of them interpreted: (middle) in verse as The fairest and optimal, so the verse on this interpretation falls under the first meaning, which is justice, choice, and the finest .

Moderation also comes to mean: between the two ends and the two edges of a thing, and from that, the Almighty said: "Maintain with care the [obligatory] prayers and [in particular] the middle" (Al-Baqara, 238), the middle prayer is the afternoon prayer, and it is called central; because there are two prayers before it, with a difference in determining which prayers are. Among that is what came in the hadith of Abdullah bin Masoud, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace: "That line a line square, and the centerline box line, and lines along the line to the center of the line box, and stepped out of the line box, and said: Do you know what this? They said: that God and His Messenger know best. He said: This person is in the middle line, and these lines are on its lower side." , it is his saying, peace be upon him, "Center the imam and fill in the defect." .

Sheikh Al-Qaradawi defined moderation as mediation or a draw between two opposing or opposing parties so that neither one of them influences the sole and expels the opposite party, one of the parties does not take more than his right and overwhelms the opposite party and deceives him. .

The Second Axis/Manifestation of Moderation in Islam

Talking about the manifestations of moderation in Islam is discordant because many permeate all its beliefs, statutes, and laws. If we wanted to elaborate on it, we would have written all the beliefs, rulings, ritual acts, relationships, relations, and policies that have been written about Islam ... etc., but we are in a position that requires us to be brief in the laws and rulings of Islam.

Sheik Al-Qaradawi is the best person to describe the aspects of Islam's moderation in all its potential. He successfully entered all areas of Islam; in the field of belief, we find Islam a middle ground between the myths who believe in everything and believe without proof and the materialists who deny everything beyond the senses. It is a mediator between atheists who never believe in a god and between those who enumerate gods, even worshiping cows, trees, idols, and stones! It is a medium between those who sanctify the prophets and elevate them to divinity or sonship to God and between those who have denied, accused, and poured cups of torment on them. It is a medium between those who deify man and those who made him a prisoner of economic, social, or religious compulsion.

In worship and rituals, we find Islam as a mediator between religions and bees that have abolished the (divine) aspect - the aspect of worship, asceticism, and deification - from their philosophy and duties, like Buddhism, whose matter is reduced to the human ethical side alone, and between the religions and the bees that asked their followers to devote themselves to worship and abstain from life and production, such as Christian monasticism. Islam asks the Muslim to perform little rituals, and then he lets him go, seeking a productive walk in the earth's paths and eating from God's provision.

In the field of ethics, we find Islam as a mediator between the fanatics of the idealists who imagined man as an angel or the likeness of an angel and the ultra-realists who considered him an animal or like an animal,

for man in Islam is a complex creature, in him the mind and in him the desire, in him the animal instinct and the spirituality of the angel.

Islam is a medium in the outlook on life between those who denied the Hereafter and considered the worldly life as the beginning and the end, and between those who rejected this life and removed its consideration of their existence and considered it an evil that must be resisted and fled from it, so they denied themselves its goodness and adornment. In the field of legislation, we find Islam a mediator in analysis and prohibition between distorted Judaism, which went too far in the prohibition and abounded in it, what Israel forbade itself and what God forbade the Jews to reward their oppression, and Christianity that, was excessively permissible until it replaced the things stipulated in the prohibition in the Torah. .

Islam has permissible and forbidden, but it does not make the analysis or the prohibition from the right of a human being. However, a matter about God alone, only evil and harmful were forbidden as only good and beneficial ones were permissible.

One of the unique aspects of Islam's moderation is that it balanced between individualism and collectivity, in contrast to the philosophical and intellectual currents that some of them came to unleash the freedom of man in everything and other doctrines that came to make the individual's privacy familiar to the whole society. .

Islam is the true religion. God Almighty said: “Indeed, the religion in the sight of Allāh is Islām” (Āl-‘Imrān: 19), “And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers” (Āl-‘Imrān: 85). God has chosen the good of religions, and the best of nations has perfected them, with the difference in the charity of their members; “Then We caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself [i.e., sins], and among them is he who is moderate, and among them is he who is foremost in good deeds by permission of Allāh. That [inheritance] is what is the great bounty” (Fātir: 32).

The ummah has three or three classes arranged in verse according to its abundance and scarcity, so the first group (the oppressors for themselves) is the most. The least comes, and they - between thrifty to the former - are members of this chosen ummah.

Moreover, God has perfected this nation's religion at the hands of Muhammad. May God bless him and grant him peace; Almighty God says: "This day I have perfected for you your religion and completed My favor upon you and have approved for you Islām as religion” (Al-Mā'idah: 3). After God Almighty despaired of the unbelievers to erase this religion or to overcome it, the Almighty said: “This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me” (Al-Mā'idah: 3).

After God despaired of the unbelievers to erase this religion or to overcome it, the Almighty said: “Say, "This is my way; I invite to Allāh with insight, I and those who follow me, and exalted is Allāh; and I am not of those who associate others with Him” (Yūsuf: 108). God has not made him this status, and this reward is only because of the personal advantages it carries, the most important of which is moderation. .

Among the manifestations of moderation in the sources of forensic science is the struggle against the exaggeration of a group that does not recognize anything other than the Qur'an as a source, which leads it to deny the Sunnah, not to submit to it, or neglect it, this was one of the foundations of the emergence of the Kharijites, who exaggerated the Qur'an until the Messenger of God, may God's prayers and peace be upon him, said: You hear their sound like the roar of bees .. And he said: ... they read the Qur'an, not past their throats. They are drawn from the religion, as an arrow passes from a throw .. the hadith. .

However, they neglected his Sunnah. May God bless him and grant him peace, so they worked with the similarity of the Qur'an. Its generalities and divorces that require its Sunnah to raise its similarity or allocate its general or restrict its producers, this sect is repeated at all times. Perhaps it is the category that Umar ibn Al-Khattab (may God be pleased with him) referred to by saying: “(Someone will come to take you with similarities to the Qur'an, so take them with the Sunnah, for the Companions of the Sunnah) I know about

you ..)”. Leaving the Sunnah and explaining it to the Qur'an leads to man's exaggeration in himself, and to place it in a position above what he is qualified for. This matter is so great that many people have become rejecting every other opinion. And they raised themselves above the levels of scholars and came to the gurus and said: They are men, and we are men, and there is a difference between saying and truth. Allah says: “So ask the people of the message [i.e., former scriptures] if you do not know” (An-Nahl: 43), “then ask those who have been reading the Scripture before you” (Yūnus: 94), and with the question, the truth is revealed and confirmed.

Flexibility ... A Manifestation of Moderation

Among the manifestations of moderation in Islamic legislation is that its legal rulings are characterized by flexibility, the possibility of renewal of its legislations, harmony with the requirements of the times, the compatibility of emerging needs and issues, and facilitating the people.

The teachings of Islam are simple, easy, and flexible .. and characterized by the ability to develop rapidly. Thomas Arnold says, "The simplicity and clarity of these teachings are for the investigation of the one who showed the effective forces in religion and the activity of the call to Islam ..".

Dr. Enrico Ansaba Tokin, a legal scholar, says:

"Islam is in line with the requirements of apparent needs, as it can develop without diminishing through the centuries and still retain its life force and flexibility. It is what gave the world the firmest and most stable laws, and its law far exceeds the European laws."

Islamic legislation is far from stagnant, despite the speculations of many haters..and its subjectivity bears the power of renewal because it has the flexibility to accommodate social transformations, as it has proven its high status and prestige, and that denial is not questioned.

Hence, Islam has emerged in our current phase as a universal humane law and as an ideal solution from the standard solutions proposed by the idea of the future of man and society.

David de Santillana says:

"Since Islamic law aims to benefit the group, it is, in essence, an evolutionary statute that is not rigid, contrary to our Sharia in some respects.

Moreover, it is a science as long as it relies on dialectical logic .. It is based on language .. It is not static, and it is not based on mere custom and habit, and its great schools of jurisprudence all agree on this view. The followers of the Hanafi school say: The legal rule is not static and does not accept change. It is not the same as grammar and logic. It is everything that happens in society in general. "

Moderation ... A Manifestation of Moderation

"Well Durant" - on the authority of the Prophet, may God bless him and grant him peace, says:

"Muhammad created a degree of moderation and distancing from desires among Muslims ... that was unmatched in any part of the world.

This characteristic means that Muhammad, may God's prayers and peace be upon him, in his view of things and his treatment of problems, stands in a middle position that is neither excessive nor negligent.

"This moderation, in turn, paves the way toward advancing individuals and society," says Mary Oliver.

Moderation and mediating in everything - as "Ali Yol" says - "are the basic idea of Islam."

Furthermore, the truth - as George Sarton says - is that Islamic law's "simplicity and moderation" is effortless for anyone in any home to accept it and penetrate his soul and essence from the very first moment!

Moreover, Islamic law is the most successful in combining the spiritual and the material ... and the balance between them.

The Dutch researcher, Dr. Milima, was impressed by this balance between matter and spirit in Islam, so he said: "... I liked Islam's interest in the matter and the soul as they are two basic values. Man's mental and spiritual development is closely linked to Islam and instinct; there is no way to separate it from the body's needs. "

The Islamic Sharia is mediating in its legal and social provisions and systems, including in the family, civil, criminal, and international fields.

It is a compromise in terms of analysis and prohibition between Judaism, which exaggerated the prohibition, and the proliferation of prohibitions, and Christianity, which is excessively permissible. Islam has permissible and forbidden, but it did not make the analysis or the prohibition the right of a human being, but rather the right of God alone. Only the evil and harmful were prohibited, just as only the good and the beneficial were permissible, and that is why one of the descriptions of the Messenger among the People of the Book was that: "and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them." (Al-A'raf: 157).

Islamic law - also - is a compromise in its social system between (socialists) or (Marxists), who exaggerate the rights of society and its role at the expense of the rights of the individual and his impulses and freedom, and between (liberals) or (capitalists) who give the excessive individual freedoms without controls or morals at the expense of society or the human community.

Facilitation. ... A Manifestation of Moderation

Researcher Mary Oliver talks about the appearance of facilitation as one of the aspects of the moderation of the Prophet of Islam; may God bless him and grant him peace. So it became clear that the Islamic Sharia that Muhammad, may God bless him and grant him peace, advocated are legislations "Simple and easy that every person can understand easily. Islam emphasizes in its teachings that people should think and use their minds in religious matters."

George Sarton also shows that Islamic law is characterized by "tolerance, simplicity, and moderation," which is - as he said, "it is a pleasure for anyone in any place ..." - .. Just as fundamental Islamic law, as said by two religious scholars: "Determines the closest types of treatment, so it does not judge It has a categorical ruling and does not command it completely."

Atin Deneih shows that Islamic law does not contradict or clash with nature because it is an easy law, it "goes along with its laws [that is, nature] and accompanies its times, unlike what the Church does regarding the fallacy of nature and its collision in many affairs of life, the same purpose it imposes on its children who take on monasticism since they do not marry, but live in the West on the basis that Islam is not sufficient for him to go along with nature and not rebel against it; rather, he introduces into its laws what makes them more acceptable and easier to apply in reform, discipline, and an affordable and grateful satisfaction, so that the Qur'an has been called "guidance" because it is the guide to the most straightforward paths of life.

Legal licenses ... A Manifestation of Moderation

One of Islam's moderation manifestations is the permissibility of the tolerant religion for those who have excuses when they implement the Shari'a rulings.

The license in the language means ease, and in Sharia: it refers to what was expanded by the obligated person in his action for an excuse, and he was unable to do it with the forbidden cause.

Alternatively, "what is permitted in it even though it is forbidden," such as eating dead meat when forced and for the traveler to not performing the Ramadan fast. It is the true meaning of the license, and it is matched by resolve.

Islam legalized licenses to lift the distress that often leads to embarrassment and hardship for losing vital interests, and raising embarrassment are one of the purposes of Sharia and one of its origins because the legislator did not assign people to the costs and duties to help them or collect hardship on them. The Qur'an and Sunnah indicated this, and there was consensus on that. In the Qur'an, the Almighty's says: "Allāh does not intend to make difficulty for you, but He intends to purify you" (Al-Mā'idah: 6). The Qur'an gave an example of concession in the Almighty's saying: "But whoever is forced by severe hunger with no inclination to sin - then indeed, Allāh is Forgiving and Merciful" (Al-Mā'idah: 3), including that breaking the fast during travel during Ramadan, and shortening the obligatory prayer during travel, so you pray the four rak'ahs only, and wiping over the khufuof in ablution, and wiping with dirt if the water is lost or the Muslim is sick, as in the words of the Almighty: "And if you are ill or on a journey or one of you comes from the place of relieving himself, or you have contacted women [i.e., had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning[189] and Forgiving" (An-Nisā': 43). Regarding legal licenses .. the Prophet, peace and blessings be upon him, said: "God loves that His concessions be given as He hates His disobedience to come," and in another saying, "He also loves his licenses to be done." .

Gradualness in Legislation ...A Manifestation of Moderation

One of the manifestations of the mercy of our Prophet Muhammad, may God's prayers and peace be upon him, was that he did not make people follow the rulings in one sentence. Instead, his principle was gradualism. He is the one who says: "Be pleased, do not be hard, and preach, and do not be alienated." .

Among the features of mercy in Islamic law is the gradualness of legislation. It has been decided in many rulings, especially in forbidden matters, such as wine and usury, in preparation for souls and a guarantee of responding to their rulings, mercy, and compassion from the legislator. Gradualness in legislation was a course of community treatment and reform.

Moreover, the wisdom of gradual taming of souls to accept the rulings of God .. and slow down in eradicating the ugly habits inherent in the souls, especially the habits inherited over many centuries. To ease the people, in line with the human instinct that requires dealing with a gradual commitment to change it and improve it well, and the gradient is consistent with the approach of change in general, as it is not possible to change the conditions of societies to conform to Sharia except in a gradual manner. One of the manifestations of moderation in Islam is that people are not obligated to one method or one type of righteousness, for there is the fasting person, the standing, the dhikr, the scholar, the fighter, the one who does the good, the one who gives charity ... etc. All of them perform something from Islam, and the sum of their deeds represents the broad and comprehensive law of Islam; this diversity is not a justification for diminution, nor does it indicate distinction with God, and Paradise has eight doors, each door for a kind of righteousness; this opens a wide door for consideration and advocacy; for we have to benefit from all Muslims, their males, and females, their goodness and shortcomings, as did the predecessors of this nation. In Saad's army, Abu Muhajin al-Thaqafi was and was the Qisas, the reciters, the knights... etc. All of them perform what God has determined for them, and God is responsible for all of his believers.

It is said that some of those affiliated with the invitation do by rejecting someone who has something of negligence and breach. A matter in which we must review ourselves so that the Islamic class in all its classes unites, each according to his capabilities, this with his thought, the one with his body, another with his money, a fourth with his opinion, and a fifth with his supplication ... etc. We must eliminate classifying people into a righteousness that is fit for every work and immoral that is not valid. Wasatiya is not a slogan raised by those invited but rather a practical real-life practice. Almighty God said: "It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allāh a protector or a helper" (An-Nisā': 123). And the meaning - as Ibn Katheer said - ((Religion is not an adornment or wishful thinking, and not everyone who

claimed something happened to him just by his claim, nor did everyone who said: He is the truth heard his saying as soon as that so that he has proof from God) .

Moderation is the hallmark of Islam in its beliefs, laws, and systems. And his morals. He is a middle ground between exaggeration and negligence, amid his beliefs between simile and obstruction, reparation and destiny, and amid education and behavior, between security and menopause. God is worshipped with love, fear, and hope, which is the believers' worship.

Moderation in Islam is a well-established institution, and its image is not completed without observing some of the controls and characteristics as follows:

Inclusiveness, which makes Islam dominate all of life, with its various systems and activities, and with the various actions of humankind, so that no work is excluded from religion

The balance between different parties: There is no harm to one side over the other or one side over the other.

According to their rank and priority, achieving legal objectives is necessary, obligatory, and improving according to the differentiation achieved. It is impossible to reconcile these degrees except for those with no jurisprudence and new knowledge.

Chests widen to accommodate the violator in what justifies the disagreement, exceptionally the hardworking, and whoever can be excused for.

Clarity of belief assets to be a starting point for other deeds.

The third axis

The approach of the Messenger, may God bless him and grant him peace in his worship and dealings:

When we review the Sunnah of the Prophet Mohammad, may God bless him and grant him peace, we find a clear moderation characteristic. Let us consider, for example:

* What did the Prophet, may God's prayers and peace be upon him, say to the people who have devoted themselves to fasting and not breaking their fast, to get up and not sleep, and not to marry women? He said, denying them their extremism: "As for I fear God more than you, but I fast, break the fast, rise, and sleep, and marry women, so whoever not follow my Sunnah is not from me." . In this confirmation of the line of moderation, which is the characteristic of this religion, in the face of those who wanted to choose one side at the expense of the other, the Prophet, may God bless him and grant him peace, answered them to the point of moderation, which is the middle between the two parties.

* We contemplate the supplications of the Prophet, may God's prayers and peace be upon him: "O God, correct my religion, which is the infallibility of my affairs, and fix my world in which my livelihood, and fix my hereafter to which I am hostile, and make life an increase for me in all good, and make death a rest for me from all evil .

This supplication reveals a strange balance between religion and the world, as it does not seek the life of the world at the expense of the Hereafter at the expense of the world. We find the authenticity of this in the supplication of the Qur'an, in the words of God Almighty: "Our Lord, give us good in this world and in the hereafter a good and save us from the torment of the fire" (Al-Baqarah: 201). It is not extremism, complacency, excess, or negligence, but moderation and moderation; this is what everyone who introspects Qur'anic verses feels and knows the Sunnah of the Chosen One. May God bless him and grant him peace.

* Likewise, we find the saying of the Prophet, may God bless him and grant him peace: "The seedbed is neither cut off land nor noon left." , the hard-liner in worship is similar to the traveler who exhausted his animal from its issue in difficulty and exceeded the limit of moderation in its market. The result was that

his donkey died on the road and did not reach his goal, and this is the case of the hard-liner in his worship who exceeds the limit of moderation; he is not the one who satisfied his Lord, nor is he the one who kept the same is the same as the seedbed, which is cut off in the road. The prophetic analogy is not hidden from the call to moderation. * And his saying, may God bless him and grant him peace: “Do not disgrace me as I flattered the Christians, the Christ son of Mary, but I am the servant of God and His Messenger, that is, do not go to extremes in my praise, so that you transcend the limits of humanity, “Say, "I am only a man like you, to whom has been revealed that your god is one God” (Al-Kahf: 110). From this section, the Prophet, may God's prayers and peace be upon him, said when he heard a maid chanting: And in us, there is a prophet who knows what is going on in the morrow, so he said: “Call this one and say what you were saying. These are some of the foundations and principles of moderation in Islam, which we drew from the Qur'an and the Sunnah. Moderation is reflected in the doctrine, law, and ethics of Islam. It has been stated in the books of the Sunnah that when Ibrahim, the son of the Prophet, may God's prayers and peace be upon him, died, the sun was eclipsed. Some Muslims thought that this was related to the death of Abraham. However, the Prophet, may God's prayers and peace be upon him, refused that understanding and forbade Muslims from such belief and ordered them to pray at the time of the eclipse. He said: “The sun and moon are two of the signs of God, and they are not defeated to anyone.” .

Islam is the middle ground in its creed between those who see only this sensible world and deny the unseen behind it. Those who consider that this world is an illusion that has no reality base their belief that this world is accurate except that there is a reality more significant than it, as it reaches from the universe to the component and from creation to the Creator, and in that, God Almighty says: “This is the creation of Allāh. So show Me what those other than Him have created” (Luqmān: 11), He also says: “So blessed is Allāh, the best of creators” (Al-Mu'minūn: 14).

Islam is also a middle ground between those who believe in reason alone as a source of knowledge and those who deny the value of reason and say with inspiration or illusions. Islam stands a distinctive position in the connection between reason and revelation, as it considers that they have a relationship like the relationship of vision with light; sight becomes useless in the absence of light, just as light is useless for blind people. Hence, the mind is sight, and revelation is light, and as we see, it is a doctrine in the middle between these and those. We also find that Islam adopts moderation in its legislation, whether in pure worship or dealings, and everyone familiar with the worship and transactions of Islam believes that they do not deviate from the moderate position. Therefore Islam rejects extremism that requires leaning toward one side at the expense of another. Imam Muslim narrated that Muadh said: The Messenger of God, may God bless him and grant him peace, sent me and told me: “You come from a people of the Book, so call them to testify that there is no god but God and that I am the Messenger of God, if they obeyed for that, then inform them that God prescribes five prayers for them every day and night, and if they obeyed for that, then teach them that God prescribes charity on them to be taken from their rich, then it is returned to their poor, and if they obeyed for that then it is you and the crimes of their money .

Al-Nawawi, Explaining Sahih Muslim, said: In it, it is forbidden for the sender to make money as offenses in paying zakat, rather he takes the middle, and it is forbidden for the money owner to take out the evil of money This is moderation, he, may God's prayers and peace be upon him, commanded to mediate in the recitation of the loud prayer, and this is the authenticity of God Almighty's saying: “And do not recite [too] loudly in your prayer or [too] quietly but seek between that a [intermediate] way” (Al-Isrā': 110), the way here is mediation, which is moderation, and read the words of God Almighty emphasizing this meaning: “And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless” (Al-A'rāf: 205).

It happened that a man came to the Messenger of God, may God's prayers and peace be upon him, and said: I will not delay the morning prayer for the sake of so-and-so that prolongs us, and I never saw the Prophet, peace, and blessings of God be upon him, was ever angrier in a sermon than he was angry on that day. He said: “O people, you are repulsed. So, who is the pray as Imam of the people? Let it be summarized, for behind it is the great, the weak, and the needy.” , this tells us how much the Prophet hated obstinacy and extremism that leaned to one side at the expense of the other for his gift. May God bless him and grant him peace, like mediation and moderation in everything. The entire behavior of the guidance of the Prophet,

may God bless him and grant him peace, was based on moderation, Ibn al-Qayyim mentioned in *Zad al-Ma'ad* when he talks about the guidance of the Prophet, may God bless him and grant him peace, in his speech: On the authority of Aisha, she said: "The Messenger of God, may God bless him and grant him peace, did not tell your narration" which means his speech, in another area, which is his gift, may God bless him and grant him peace, in the field of clothing, Ibn al-Qayyim mentions a statement by Ibn Sirin, then comments on it, saying: The meaning of Ibn Sirin is that people see that wearing wool is always better than others, so they search for it and prevent themselves from other than it, and they also search for a single outfit of clothes and investigate drawings, conditions and bodies that consider deviating from it as an objectionable thing, preserve it and leave it out". That is, entrenching themselves in one site, and that is the extremism that Islam hates, then Ibn al-Qayyim says: "A sect meets those who abstain from what God has permitted in terms of clothes, restaurants, and menstruating women as abstinence and devotion towards them, and they only wear the most honorable clothes and do not eat anything but the softest food, they do not see rough wear or eating it as arrogance and coercion." , and both sects have a gift that contradicts the guidance of the Prophet. May God bless him and grant him peace.

Then Ibn al-Qayyim added: "Some of the ancestors said they hated the two months of high and low clothes." This statement does not need to be commented on, and it confirms that the Prophet, may God's prayers and peace be upon him, chose moderation and moderation in his entire gift, even in his clothing. Then Ibn al-Qayyim speaks about the Prophet, may God's prayers and peace be upon him, in his sleep, saying: (And his sleep was the most equitable of sleep, and the doctors say it is one-third of the night and the day, eight hours). As for the guidance of the Prophet, may God's prayers and peace be upon him in his gait, Ibn al-Qayyim says: (It is the gait of the most resolute, vigorous, and courageous, and it is the fairest of the gait, and most accessible for the members and farthest from the gait of embarrassment, humiliation, and death; the pedestrian either dies in his walk and walks one piece as if it were a portable wood which is an ugly reprehensible gait, or he walks with annoyance and confusion like a foolish camel, which is a reprehensible gait also indicative of the lightness of its owner ... or he walks unhappy, It is the gait of the servants of the Most Merciful, as he described them in his book, he said: "And the believers of the Most Merciful who walk on earth as a blank," more than one of the predecessors said with serenity and dignity, without being arrogant and not dying. .

One of the clearest examples of Islam's moderation in behavior and morals is its repeated call for mediation and moderation in spending and warning against extremism in extravagance or pitifulness. The authenticity of this is in the words of God Almighty describing his believers: "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate" (*Al-Furqān*: 67), the texture is the middle.

Furthermore, if the Muslims responded to God's guidance and His Messenger and adopted moderation in their morals, behavior, and discourse, it would have been better for them and more firm...

We find, may God's prayers and peace be upon him, urging him to moderate and warn him against extremism: An example of this is the story of the three who asked about the worship of the Messenger; may God bless him and grant him peace. One of them said: "As for me, I fast and do not break the fast", and the other said: "As for me, I pray the night at all", and the other said: I do not marry women, so he, may God's prayers and peace be upon him, said: "Are you the one who said such-and-such ?? As for God, I fear you to God and fear you for Him, but I fast and break the fast, and I pray and lie down, and I marry women, so whoever desires for my Sunnah is not from me." !

A man came to the Prophet, may God bless him and grant him peace, and said: "I will not delay the morning prayer for the sake of so-and-so, which prolongs us .. Abu Masoud Al-Ansari - the narrator of the hadith - said: I never saw the Prophet, may God's prayers and peace be upon him, got angry in a sermon that was never angrier than he was on that day" He said: "Dear people !! You are alienated! So, who are you or the people? Let it be brief because among the great, the weak, and the needy."

Once he entered the mosque, when a rope was stretched between two poles, he said: What is this rope? So they said: Zainab is conceived, and if she loosens up, she clings to him: "Solve it, for one of you to pray his activity, and if he lapses, let him sit down." .

On the authority of Ibn Abbas - may God be pleased with them both - he said: The Messenger of God, may God bless him and grant him peace, said: "Exaggeration in religion, for your family, are those who were before you the exaggeration in religion." .

The Prophet, may God's prayers and peace be upon him, as a legislator, sought to facilitate the people in rulings as much as he was able to do that .. and the positions in his Sunnah and his biography, may God bless him and grant him peace, was more than counting, and he used to avoid what would be a cause for Muslims. One of these is that he, may God bless him, used to urge his companions to abandon complex jurisprudential questions, or on which no action could be based, lest they impose duties on them because of their questioning. A man asked him about Hajj: Is it every year? He said: "If I had said yes, I would have had, and you would not have been able, excuse me, I would not have left you." .

Moreover, he said: "Were it not for me to be hard on my ummah, I would have ordered them to use miswak at every ablution." .

On the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "Were it not for me to be too hard on my ummah, I would have ordered them to delay dinner and use the toothpick at every prayer. Furthermore, he said: "If I had not been so hard on my nation, I would not have been left behind from Soraya." .

Aisha, may God be pleased with her, said: The Prophet, may God's prayers and peace be upon him, came out of me while he was happy with a good soul, then returned to me while he was gloomy, and said: "I entered the Kaaba, and if I had received from my command I would not have considered what I entered. I am afraid that I may have split. Because he has entered the Kaaba, he is afraid that this work will cause hardship to Muslims because this work is challenging to obtain and is not available to all people. We find his urging, may God's prayers and peace be upon him, to facilitate. He, may God's prayers and peace be upon him, said, explaining the nature of this religion: "Religion is easy and religion will not be strengthened by anyone, but it is conquered, so redeem, approach and preach. "

Moreover, he said to Moaz bin Jabal and Abu Musa al-Ash'ari when he sent them to Yemen: "Easy, do not make hardships, tidings, and do not repel. "

Aisha, may Allah be pleased with her: "What is the good of the Prophet peace be upon him between two things, but the simplest is to choose not to sin. If the sin was far from him and what God avenged himself in something brought to him never even violate the sanctity of God, and he takes his revenge on God."

Furthermore, he, may God bless him and grant him peace, said, "The best of your religion is the easiest, the best of your religion is the easiest. "

He, may God's prayers and peace be upon him, said: "God Almighty pleased this nation with little and hated the hard for it. "

On the authority of Aisha - may God be pleased with her - that the Messenger of God, may God's prayers and peace be upon him, said: "God did not send me stubbornness or obstinacy, but he sent me as a teacher and facilitator. "

Abu Sa'eed al-may Allah be pleased with him, said: We traveled with the Messenger of Allah, peace be upon him to Mecca, and we are fasting, a house And landing, said the Messenger of Allah peace be upon him: "You have Dnautam of your enemy mushrooms stronger you."

It was a prayer .. Some of us fasted, and some of us broke the fast. Then we went down to another place and said: "You are your promise, and breakfast is more vital for you. "

Moreover, on the authority of Hamzah ibn Ammar al-Islami, may God be pleased with him, that he said: O Messenger of God, do I find strength in me over fasting while traveling, so will I sin? The Messenger of God, may God's prayers and peace be upon him, said: "It is permission from God. Whoever takes it is good, and whoever likes to fast, let him fast. "

Furthermore, on the authority of Abdullah bin Amr bin Al-Aas, may God be pleased with them: The Messenger of God, may God bless him and grant him peace, said to me: "O servant of God, have I not been told that you fast during the day and get up at night?" So I said: Yes, O Messenger. He said: "Do not do! Fast than eat, wake up, then sleep; your body has a right upon you, though the eye has a right upon you. However, your husband has a right upon you, though your mouth has a right, though to fast three days every month; the reward of ten like it fast All eternity."

Abdullah said: So I was strengthened, and he was strengthened against me. I said: O Messenger of Allah, I find strength.

He said: "Then fast the fast of the Prophet of God David, peace be upon him, and do not add to it."

I said: What was the fast of the Prophet of God? Peace be upon him.

He said, "Half an eternity."

Abdullah, may God bless him and grant him peace, used to say: After he grew up, O let me down, I accepted the Rukhsah of the Prophet, may God bless him and grant him peace.

Jabir said: We went out on a trip and hit one of us with a stone, and he shrouded him in the head; then he had a dream, so he asked his companions: So they said: We do not find you a chance while you can afford water. So he bathed and died. When we introduced the Prophet, peace be upon him, told this, he said: "They killed him!! Not asked it did not know for the healing forbid the question. However, it was enough for him to tayammum and squeeze - or innervate - on his wound cloth, then wipe it and wash the rest of his body." .

The polytheists took Ammarah and tortured him until he said the word of disbelief, and he approached them in some of what they wanted, so he complained about that to you, and you said to the Prophet, may God bless him and grant him peace, and he said to him. So he made - the prayers and peace of God be upon him - wiping the tears from him, and said to him: How do you find your heart? He said: Reassured by faith, he said: "So if they come back, then go back." .

Furthermore, in it the saying of God Almighty was revealed: "Whoever disbelieves in [i.e., denies] Allāh after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment" (An-Nahl: 106).

An example of moderation is the story of the three who asked about the worship of the Messenger. May God bless him and grant him peace. One of them said: As for me, I fast, and I do not break the fast, and the other said: As for me, I pray at night, and the other said: I do not marry women. He, may God's prayers and peace be upon him, said: "Are you the one who said such-and-such ?? As for God, I fear you to God and for Him, but I fast and break the fast, and I pray and rest, and I marry women, so whoever leaves mu Sunnah is not from me!"

A man came to the Prophet, may God's prayers and peace be upon him, and said: I will not delay the morning prayer for the sake of so-and-so, which prolongs us .. Abu Masoud Al-Ansari - the narrator of the hadith - said: I never saw the Prophet, peace, and blessings be upon him, in a sermon that was ever angrier than he was angry on that day. He said: "Oh, people !! You are repulsed! So, if anyone prays of the people, let him be brief, for behind him are the old, the weak, and the needy. ”

On the authority of Ibn Abbas - may God be pleased with them both - he said: The Messenger of God, may God bless him and grant him peace, said: "You and your exaggeration in religion, for your family, are those who were before you too much in religion."

Moreover, on the authority of Anas bin Malik, may God be pleased with him, that the Messenger of God, may God's prayers and peace be upon him, used to say: "Do not be hard on yourselves, let God stress you, for some people stressed themselves, and God strengthened them, and those remains are in monastic silos and circles that were invented by what we wrote on them. ”

The Fourth Axis / What Contradicts the Moderation

Moderation is the lifeline and rescue ship today for our Arab and Islamic nations and humanity as a whole from the wandering and loss that threatens the present and the future because most of the significant intellectual and practical issues in which the truth is lost between two far-flung parties: the party of hyperbole, extremism, extremism or excess, and the party of negligence and wastefulness. That is why the heirs of the prophets from among the scholars who bear the knowledge of prophethood and the inheritance of the message were obliged to deny from him the distortion of the expensive people, the impersonation of the false, and the interpretation of the ignorant. And that they adopt the method of moderation, explain it to the people, defend it and revere its merits, and not take God as blame because the statement of truth is more important to the world than teaching knowledge itself

Perhaps, while looking at moderation, we find that the word is matched by a group of words and terms, including:

Hyperbole: It exceeds the limit “do not commit excess in your religion.” (An-Nisā’: 171), and he said, may God bless him and grant him peace: “Don’t exaggerate in religion.”

Excessiveness: It is the transgression of the average rate in matters and transgression in them.

Negligence: it means neglect and indulgence in a misplaced place. The approach of the Sunnis - to Islam - mediated in this between the Kharijites' exaggeration and the Murji'ah's negligence.

Estrangement: the opposite of righteousness and connection. May God's prayers and peace be upon him; Prophet Mohammad said about the truth of the Qur'an: "And do not be away of it." That is, do not cease to recite it.

Moreover, **injustice:** which is exceeding the limit and the truth. That is why God called polytheism unjustly “O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice.” (Luqmān: 13).

From the above, we find that the Sunnis are the middle ground in justice and fairness. Accordingly, Manifestation and moderation are synonymous in the linguistic concept and the legal, juridical terminology: justice, integrity, charity, intent, elevation, virtue, quality, and completeness.

Just as moderation and moderation are required and enjoined in Islamic law, intolerance is an offensive matter in Islam. Its roots go back to what the Messenger of God, may God bless him and grant him peace, described the reprehensible case of ignorance that does not secure its consequences because it takes away reason and wisdom and keeps a person away from tolerance and moderation and drives him to extreme anger and standing up by reckless behaviors that do not bear the consequences, and may amount to violating

taboos, harming people, consuming rights, raping them, transgressing, and taking lives. Our societies are suffering from an outbreak of intolerance of ethnicity, language, nationalism, regionalism, regionalism, and tribalism, to a severe degree, affecting everything, including art, sports, and social activities, and threatening the unity and cohesion of societies.

Islam rejects fanaticism, exaggeration, and corrupt calls that lead to strife, division, destruction, hatred, envy, and the ruin of societies, adding that the essence of Islam is kindness to people in fatwas, judgments, rulings of religion, and all transactions, and to justice and moderation, as it is a religion that is neither excessive nor negligent, God said: “And thus We have made you a median [i.e., just] community that you will be witnesses over the people and the Messenger will be a witness over you. Moreover, We did not make the qiblah you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels.[52] And indeed, it is difficult except for those whom Allāh has guided, and never would Allāh have caused you to lose your faith [i.e., your previous prayers]. Indeed Allāh is, to the people, Kind and Merciful” (Al-Baqarah: 143), this ummah is amid their mediation in religion, so they did not go to extremes as the Christians did and did not fall short as the shortcomings of the Jews, but they are people of middle and moderation, and this mediation, according to what the scholars have indicated, it requires that this ummah should not deviate from the truth, or excess or recoil ... We recall that moving away from fanaticism is one of the values that Islam promotes gentleness. It was narrated on the authority of Abd al-Rahman bin Shamasa who said: I came to Aisha, may God be pleased with her, ask her about something, and she said: Who are you? Then I said: A man from the people of Egypt, and she said: How was your friend with you during these raids? He said: We did not give us anything from it if the camel would die for the man, then he would give him the camel, and the slave would give him the camel, and he needed alimony so that he would give him alimony, she said: As for what he did about Muhammad bin Abi Bakr, my brother, she said, it does not prevent me from telling you what I heard from the Messenger of God, may God bless him and grant him peace, saying this in my house: O God, whoever is the guardian of my nation’s command something and is difficult for them, and is hard on him, and whoever is responsible for the matter of my nation’s command, be gracious to them, be compassionate .

It was also narrated on the authority of Aisha, may God be pleased with her, that she said: “Rahat from the Jews sought permission from the Messenger of God, may God bless him and grant him peace, and they said: The poison is upon you. Aisha said: Rather, the poison and the curse be upon you, so the Messenger of God, may God bless him and grant him peace, said: O Aisha, God loves kindness in all matters; she said: Did you not hear what they said ?, He said: I said: and you." . It was narrated on the authority of Jarir bin Abdullah, may God be pleased with him, that the Messenger of God, may God’s prayers and peace be upon him, said: “Whoever is deprived of kindness is deprived of goodness, or whoever denies kindness deprives good. ”, It was narrated on the authority of Aisha, may God be pleased with her, that the Prophet, may God's prayers and peace be upon him, said: "Kindness is not in anything, but it adorns it, and it is not taken away from anything but its affair."

For all of the above, we find that the wise scholars forbid fanaticism that brings violence, destruction, and sabotage and desires kindness in all matters, it was narrated on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God bless him and grant him peace, said: “Oh Aisha, God is a companion who loves kindness, and he gives to kindness what is not given to violence, and what is not given to what else." .

Salman Al-Awda said: The medium is often fraught with two vices, as wise men and philosophers say, the vice of excess and exaggeration and the vice of negligence and neglect. The medium is the frugal and moderate interest in things, whether worship, moral, religious, or worldly. Many people who have been cursed with fanaticism may think of themselves as being in the middle; Because he sees themselves in his intolerance between those who are more extreme and those who are less than them, so he thinks that is sufficient to prove that he is walking in the line of moderation, that is an uncontrolled measure. Because he will not know to find someone more fanatic than him, he will not know that he will find someone less than him. Moderation does not mean that the Muslim person places himself at the center of the universe and life and classifies people according to his position, but rather that he adheres to the line of moderation in everything and does not exaggerate. Do not exaggerate in any matter, and spare both sides of the intention

of issues is reprehensible. , ... The characteristic of extremism should not be the property and taste of a particular group that distributes that description to whomever it wants. However, there must be clear criteria for this use so that this does not become a form of name-calling, which does not benefit more than that we are fanatics in our dealings with each other and in addressing our differences and the divergence of our opinions and beliefs.

Conclusion

From the preceding, we conclude that moderation, its thought, and its methodology require a kind of moderate climate, appropriate atmosphere, objective approach, and the accustoming of people and society to that, and the open climate in Islamic societies contributes directly to the creation of moderation, close, prevent, isolate and block doors, all this charges souls, drives them to hyperbole, helps them to extremism, and justifies them because unstable souls are ready for all forms of encroachment on the reasonable by their approach in an extreme way, a person who is raped, oppressed and angry does not listen well to reason and logic, and he cannot act objectively because he is confused in the soul and a confused mind. The current crises Muslims face help create the climate in which extremism is born, flourishes, and multiplied; examples of their suffering are in Palestine, Lebanon, Syria, Iraq, Yemen, Libya, Burma, and other affected countries. This incenses souls with anger at reality and asks for restitution of rights in any form and at any price. Our responsibility is to spread a calm atmosphere, spread moderation, and objectively read the facts. Reformist scholars and influential preachers have a prominent role in spreading awareness and setting an example in dealing with events, ideas, and people without diminution, contention, ridicule, or quarrel. Moderation is a slogan for us that is a moderate approach in dealing with events not directed at opponents to realize the promise of this nation's testimony against other nations.

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- Al-Bayt for Al-Khattabi was mentioned by al-Subki in Tabaqat al-Shafi'iyyah 2/207, Tabaqat al-Shafi'i al-Kubra by Taj al-Din al-Subki, edited by Mahmoud Muhammad al-Tanahi and others, published by the Issa al-Babi al-Halabi Library, 1964.