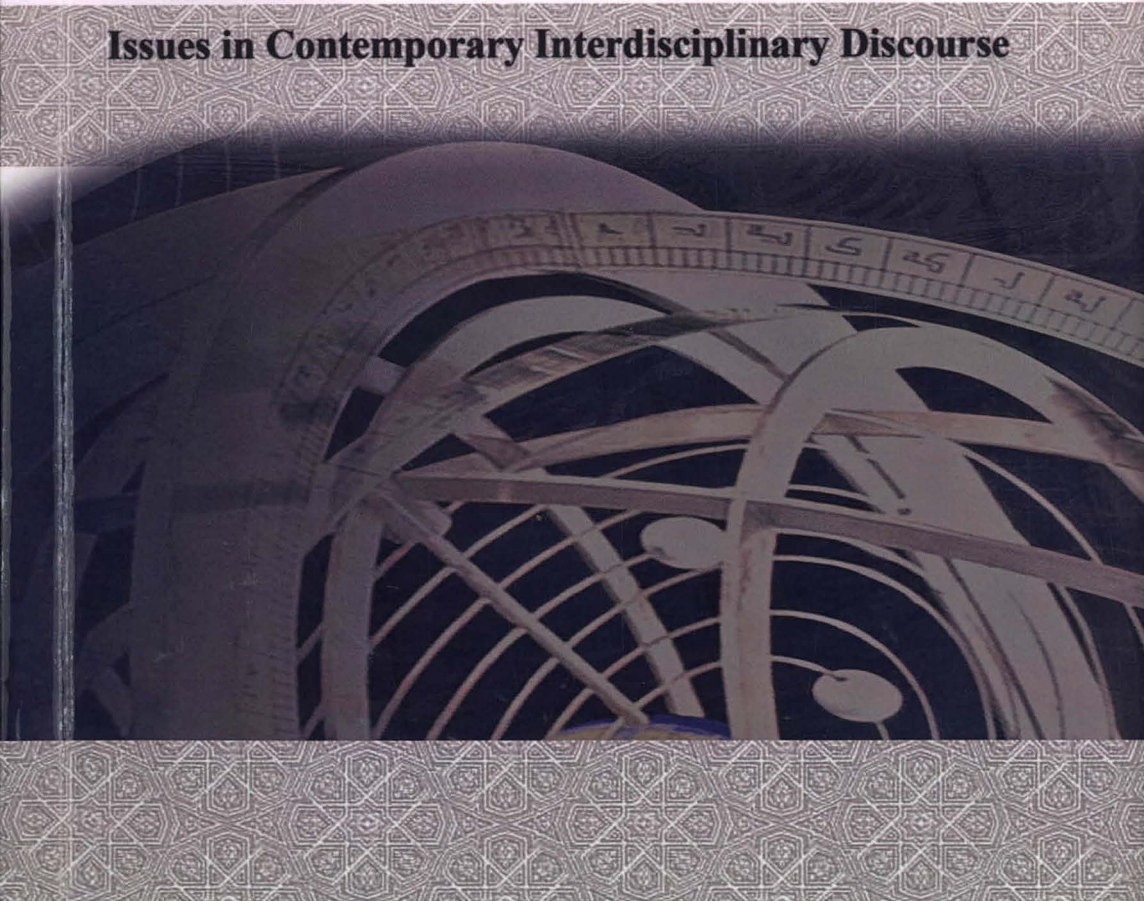


THE ISLAMIC WORLDVIEW, ETHICS AND CIVILIZATION

Issues in Contemporary Interdisciplinary Discourse



ABDUL KABIR HUSSAIN SOLIHU

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Edited by
Abdul Kabir Hussain Solihu



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Chapter 4

Defining Moderation and Extremism in the Light of the Qur'ān and Sunnah

Jamal Ahmed Badi

Introduction

The scholarly discourse has expounded on the terrorism of the recent past. The sensitivity of terrorism has immensely contributed to emotional responses. Muslims are the focus whenever the issue of terrorism is raised all over the world, especially after the incident of 9/11 terrorist attack on World Trade Centre (WTC) in the United States of America. The extent of this has been shown in the policy making of some western countries. Hence, different names such as terrorist and fundamentalist are ascribed to Muslims. The problematic scenario portrays the Middle East specifically, and the Muslim world generally, as the hub of terrorism. It seems as if Islam does not capture the significance of moderation or shun the act of terrorism.

Islam is not a way of life that restricts its scope to matters relating to Islamic creed (*'aqīdah*) and fundamental pillars of religion like *ṣalāh*, *ṣawm*, *zakāh* and *ḥajj*, but it is a total submission to the will of Allah in matters relating to socio-cultural, religion, economy and education. Despite emphasis on the completeness of Islam as a way of life and submissiveness to His will and supremacy, maintaining middle course (*al-wasaṭiyyah*) is encouraged and extremism (*al-ghulū* or *tafrīt*) is discouraged. What must be borne in mind is that Allah does not give us Islam in order to make life more difficult, but rather to make it easier and conducive.

Islam preaches moderation. The moderation is reflected in various spheres of human endeavours. In other words, Islam always maintains balance between two extremes. For instance,