THE RHETORIC

Islam is peace.
Islam is ease.
Islam is not a danger or disease.
Islam is love and prosperity.
Islam is not hatred or adversity.
THE REALITY
“VISION OF ISLAMIC MODERATION THREATENED BY POLITICAL SCHISM AND DISUNITY OF MUSLIMS”

By

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PART I

CHARACTERISTICS OF

ISLAMIC MODERATION

As the leading contemporary advocate of the “justly balanced” way or Islamic moderation, Al-Qaradawi lists twenty implications of *al-wasatiyyah*, namely:

1. **IT IS BALANCED BETWEEN THE ADVOCATES OF STRICT ADHERENCE TO A JURISPRUDENTIAL SCHOOL OF THOUGHT (MADHHAB), AND THE ADVOCATES OF LOOSE ADHERENCE TO A SCHOOL OF THOUGHT.**

2. **IT IS BALANCED BETWEEN THOSE WHO SUPPORT TASAWWUF REGARDLESS OF WHETHER IT DEVIATES OR INNOVATES, AND THOSE WHO OPPOSE TASAWWUF REGARDLESS OF WHETHER IT IS PROPER AND ABIDING (BY THE SHARI`AH).**
3. IT IS BALANCED BETWEEN THOSE WHO REFER TO REASON (AL-`AQL) EVEN IT GOES AGAINST THE CONCLUSIVE TEXT (AL-NASS AL-QAT`I), AND THOSE WHO NEVER REFER TO REASON EVEN IN UNDERSTANDING THE (REVEALED) TEXT.

4. IT IS BALANCED BETWEEN THOSE WHO TAKE FROM WESTERN CIVILIZATION ITS GOOD AS WELL AS ITS EVIL, AND THOSE WHO REJECT IT COMPLETELY.
5. IT IS BALANCED BETWEEN THE ADVOCATES OF STRICTNESS (*TASHADDUD*) EVEN IN MATTERS OF BRANCHES AND TRIVIALITIES, AND THE ADVOCATES OF LENIENCY (*TASAHUL*) EVEN IN MATTERS OF PRINCIPLES AND GENERAL CONCEPTIONS.

6. IT IS BALANCED BETWEEN THOSE WHO REGARD THE (INTELLECTUAL) HERITAGE (*AL-TURATH*) AS SACRED EVEN IF HUMAN FAILURES ARE EVIDENT IN IT, AND THOSE WHO DISREGARD THE HERITAGE EVEN WHEN IT SHOWS SIGNS OF DIVINE GUIDANCE (*AL-HIDAYAH*).
7. IT IS BALANCED BETWEEN THE PHILOSOPHY OF IDEALISTS WHO ARE HARDLY CONCERNED WITH THE REALITY, AND THE PHILOSOPHY OF THE REALISTS WHO DO NOT BELIEVE IN LOFTY MORAL IDEALS.

9. It is balanced between the advocates of inflexibility even in matters pertaining to means (al-wasa’il) and devices (al-alat), and the advocates of evolutionary change even in matters of principle and ends.

10. It is balanced between the advocates of renewal (al-tajdid) and independent reasoning (al-ijtihad) even in matters pertaining to theological principles and conclusive religious doctrines, and the advocates of unquestioning imitation (al-taqlid), and adversaries of ijtihad, even in contemporary issues which never crossed the minds of the earlier generations.
11. It is balanced between those who disregard the established (revealed) texts by claiming to accommodate the higher objectives of Divine Law (*maqasid al-shari’ah*) and those who ignore the higher objectives (of Divine Law) in the name of accommodating the (revealed) texts.

11. It is balanced between the advocates of opening up (*al-infitah*) to the world without any constraints, and the advocates of locking oneself in without any (sound) justification.
13. It is balanced between the advocates of extremism (*al-ghuluww*) in accusing others of disbelief (*al-takfir*) to the extent of accusing even religious Muslims in general of disbelief, and those who are indulgent (*al-mutasahilun*) in this matter even with those who are patently apostates.

14. It is balanced between those who indulge in politics at the expense of education, and those who neglect politics completely on the pretext of devotion to education.
15. IT IS BALANCED BETWEEN THOSE WHO ARE IN A HURRY TO PICK THE FRUIT BEFORE IT IS RIPE, AND THOSE WHO NEGLECT IT UNTIL IT FALLS INTO THE HANDS OF OTHERS AFTER IT BECOMES RIPE.

16. IT IS BALANCED BETWEEN THOSE WHO ARE PREOCCUPIED WITH THE PRESENT AND ARE NOT CONCERNED WITH THE FUTURE, AND THOSE WHO EXAGGERATE IN FORESEEING INTO THE FUTURE AS IF IT IS A BOOK THEY ARE READING FROM.
17. It is balanced between those who regard organizational structures as “sacred” as though they are “idols” to be worshipped, and those who, as beads of a broken string, shirk any organized work.

18. It is balanced between the advocates of worldwide action without regard to local conditions and environment, and the advocates of narrow regional action that has no connection with the world movement.
19. IT IS BALANCED BETWEEN THE OVERLY OPTIMISTIC WHO IGNORES THE OBSTACLES AND DANGERS, AND THE OVERLY PESSIMISTIC WHO SEES NOTHING BUT DARKNESS AND DO NOT ANTICIPATE THE BREAK OF DAWN.

20. IT IS BALANCED BETWEEN THOSE WHO GO TO THE EXTREME IN FORBIDDING (AL-TAHRIM) THINGS AS IF THERE IS NOTHING PERMISSIBLE (HALAL) IN THIS WORLD, AND THOSE WHO EXAGGERATE IN PERMITTING THINGS AS IF THERE IS NOTHING FORBIDDEN (HARAM) IN RELIGION. AL-SHAIKH YUSUF AL-QARADAWI, PP. 144-146.
ISLAMIC MODERATION AND THE NECESSITY FOR CHANGE

(Sources: al-Qaradawi, al-Sahwah al-Islamiyyah, pp. 10-52.)
1. OBSESSION WITH FORM AND OUTER APPEARANCE HAS TO BE CHANGED TO LOOKING AT REALITY AND SUBSTANCE

2. CHANGE FROM TALKING AND BICKERIING TO GIVING AND DOING GOOD DEEDS
3. CHANGE FROM SENTIMENTAL (‘ATIFIYYAH) AND CLAMOUREOUS ATTITUDE (GHAWGHAIYYAH) TO RATIONAL AND SCIENTIFIC ATTITUDE

4. CHANGE FROM PREOCCUPATION WITH THE SUBSIDIARY AND PERIPHERY TO THE PRIMARY AND FUNDAMENTAL.
5. CHANGE FROM BIGOTRY (AL-TA’ASSUB) AND EXCLUSIVISM (AL-INQHILAQ) TO FORBEARANCE (AL-TASAMUH) AND INCLUSIVISM (AL-INTILAQ).

6. CHANGE FROM VIOLENCE AND RANCOUR TO GENTLENESS AND COMPASSION

5. FAULTS IN THE UNDERSTANDING OF CHANGING REPREHENSIBLE THINGS (TAGHYIR AL-MUNKAR) BY FORCE.
PART 2

THE DIVINE IMPERATIVE FOR UMMATIC BROTERHOOD AND UNITY
The present context

We are going through a difficult period: The age of turbulence & uncertainty:

- Stereotyping Muslims as militant, terrorist and "Jihadist".
- Demonization of Islam
- "Good Muslims, Bad Muslims, Moderate Muslims defined by Western Powers",
- Disunity of Muslims due to: External & Internal Factors

We are going through a difficult period; the age of turbulence & uncertainty.
EXTERNAL FACTORS

• SECULAR MODERNITY
• SECULAR DEMOCRATIC HUMAN RIGHTS PRESSURES
• HEGEMONIC DESIGNS OF THE SUPER POWERS
• ZIONISM/ AND ANTI-ISMALIC STRATEGIES
• RELIGIOUS PLURALISM
• LIBERALISM
• IMPACT OF INTERNATIONAL CONFLICTS IN THE WEST ASIA
INTERNAL FACTORS

- POWER STRUGGLE BETWEEN GOVERNMENT AND OPPOSITION POLITICAL PARTIES
- FANATICISM, TA‘ASSUB AND EXTREMISM
- STRATEGY OF SPLITTING THE MUSLIMS
- ASCENDENCY AND DOMINANCE OF POLITICAL PARTY MINDSET AND POLITICAL PARTY DISCOURSE.
Chaos
Violence
Hatred
Death of Islamic Da’wah
Bloodshed
Destruction of the meaning of Wasatiyyah as the Best Community

The end result is PERMENENT SPLIT with all the consequences:
URGENT NEED FOR ISLAHI (RECONCILIATION) UMMATISM AND RELIGIOUS UNITY ORDAINED BY THE QUR’AN AND THE SUNNAH OF THE PROPHET (SAW)

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُوٕنَ يِهِ عَدْوَ اللّهِ وَعَدُوٕكُمْ وَآخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُوٕنَهُمُ اللهُ يَعْلَمُهُمْ وَمَا تُنفِقُوٕاْ مِن شَيْءٍ فِي سَبِيلِ اللّهِ يُوَّفَ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُوٕنَ

Q8:60

“HENCE, MAKE READY AGAINST THEM WHATEVER FORCE AND WAR MOUNTS YOU ARE ABLE TO MUSTER, SO THAT YOU MIGHT DETER THEREBY THE ENEMIES OF ALLAH, WHO ARE YOUR ENEMIES AS WELL, AND OTHERS BESIDES THEM OF WHOM YOU MAY BE UNAWARE, [BUT] OF WHOM ALLAH IS AWARE; AND WHATEVER YOU MAY EXPEND IN ALLAH'S CAUSE SHALL BE REPAYED TO YOU IN FULL, AND YOU SHALL NOT BE WRONGED”.

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُوٕنَ يِهِ عَدْوَ اللّهِ وَعَدُوٕكُمْ وَآخَرِينَ مِن دُونِهِمْ لاَ تَعْلَمُوٕنَهُمُ اللهُ يَعْلَمُهُمْ وَمَا تُنفِقُوٕاْ مِن شَيْءٍ فِي سَبِيلِ اللّهِ يُوَّفَ إِلَيْكُمْ وَأَنتُمْ لاَ تُظْلَمُوٕنَ
“FOR, NEVER WILL THE JEWS BE PLEASED WITH THEE. NOR YET THE CHRISTIANS, UNLESS THOU FOLLOW THEIR OWN CREEDS. SAY: "BEHOLD, ALLAH'S GUIDANCE IS THE ONLY TRUE GUIDANCE." AND, INDEED, IF THOU SHOULDST FOLLOW THEIR ERRANT VIEWS AFTER ALL THE KNOWLEDGE THAT HAS COME UNTO THEE. THOU WOULDST HAVE NONE TO PROTECT THEE FROM ALLAH, AND NONE TO BRING THEE SUCCOUR”.

Q2:120
“VERILY, [O YOU WHO BELIEVE IN ME,] THIS COMMUNITY OF YOURS IS ONE SINGLE COMMUNITY, SINCE I AM THE SUSTAINER OF YOU ALL: WORSHIP, THEN, ME [ALONE]!”

“BUT MEN HAVE TORN THEIR UNITY WIDE ASUNDER, [FORGETTING THAT] UNTO US THEY ALL ARE BOUND TO RETURN”.

(Q21:92)

(Q21:93)
“O YOU WHO HAVE ATTAINED TO FAITH! IF ANY INIQUitous PERSON COMES TO YOU WITH A [SLANDEROUS] TALE, USE YOUR DISCERNMENT, LEST YOU HURT PEOPLE UNWITTINGLY AND AFTERWARDS BE FILLED WITH REMORSE FOR WHAT YOU HAVE DONE”.

(Q49:6)
“AND KNOW THAT GOD’S APOSTLE IS AMONG YOU: WERE HE TO COMPLY WITH YOUR INCLINATIONS IN EACH AND EVERY CASE, YOU WOULD BE BOUND TO COME TO HARM [AS A COMMUNITY]. BUT AS IT IS, GOD HAS CAUSED [YOUR] FAITH TO BE DEAR TO YOU, AND HAS GIVEN IT BEAUTY IN YOUR HEARTS, AND HAS MADE HATEFUL TO YOU ALL DENIAL OF THE TRUTH, AND ALL INIQUITY, AND ALL REBELLION [AGAINST WHAT IS GOOD]. SUCH INDEED ARE THEY WHO FOLLOW THE RIGHT COURSE
"THROUGH ALLAH’S BOUNTY AND FAVOUR; AND ALLAH IS ALL-KNOWING, TRULY WISE".

"HENCE, IF TWO GROUPS OF BELIEVERS FALL TO FIGHTING, MAKE PEACE BETWEEN THEM; BUT THEN, IF ONE OF THE TWO [GROUPS] GOES ON ACTING WRONGFULLY TOWARDS THE OTHER, FIGHT AGAINST THE ONE THAT ACTS WRONGFULLY UNTIL IT REVERTS TO ALLAH COMMANDMENT; AND IF THEY REVERT, MAKE PEACE BETWEEN THEM WITH JUSTICE, AND DEAL EQUITABLY [WITH THEM]: FOR VERILY, GOD LOVES THOSE WHO ACT EQUITABLY!"
“ALL BELIEVERS ARE BUT BRETHREN. HENCE, [WHENEVER THEY ARE AT ODDS,] MAKE PEACE BETWEEN YOUR TWO BRETHREN, AND REMAIN CONSCIOUS OF ALLAH, SO THAT YOU MIGHT BE GRACED WITH HIS MERCY. _”
"O YOU WHO HAVE ATTAINED TO FAITH! AVOID MOST GUESSWORK [ABOUT ONE ANOTHER] FOR, BEHOLD, SOME OF [SUCH] GUESSWORK IS [IN ITSELF] A SIN; AND DO NOT SPY UPON ONE ANOTHER, AND NEITHER ALLOW YOURSELVES TO SPEAK ILL OF ONE ANOTHER BEHIND YOUR BACKS. WOULD ANY OF YOU LIKE TO EAT THE FLESH OF HIS DEAD BROTHER? NAY, YOU WOULD LOATHE IT! AND FEAR ALLAH. VERILY, ALLAH IS AN ACCEPTOR OF REPENTANCE, A DISPENSER OF GRACE!"
"O MEN! BEHOLD, WE HAVE CREATED YOU ALL OUT OF A MALE AND A FEMALE, AND HAVE MADE YOU INTO NATIONS AND TRIBES, SO THAT YOU MIGHT COME TO KNOW ONE ANOTHER. VERILY, THE NOBLEST OF YOU IN THE SIGHT OF ALLAH IS THE ONE WHO IS MOST DEEPLY CONSCIOUS OF HIM. BEHOLD, ALLAH IS ALL-KNOWING, ALL-AWARE".

(Q49:1)
قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًا وَلاَ نَفْعًا إِلَّا مَا شَاء اللّهُ لِكُلِّ أُمَّةٍ أَجَلٌ
إِذَا جَاء أَجَلُهُمْ فَلاَ يَسْتَأْخِيرُونَ سَاعَةً وَلاَ يَسْتَقْدِّمُونَ
(Q10:49)

“SAY [O PROPHET]: "IT IS NOT WITHIN MY POWER TO AVERT HARM FROM, OR BRING BENEFIT TO, MYSELF, EXCEPT AS ALLAH MAY PLEASE. FOR ALL PEOPLE A TERM HAS BEEN SET: WHEN THE END OF THEIR TERM APPROACHES, THEY CAN NEITHER DELAY IT BY A SINGLE MOMENT, NOR HASTEN It.”
“ALLAH HAS PROMISED THE BELIEVERS, BOTH MEN AND WOMEN, GARDENS THROUGH WHICH RUNNING WATERS FLOW, THEREIN TO ABIDE, AND GOODLY DWELLINGS IN GARDENS OF PERPETUAL BLISS: BUT ALLAH 'S GOODLY ACCEPTANCE IS THE GREATEST [BLISS OF ALL] - FOR THIS, THIS IS THE TRIUMPH SUPREME!”

(Q9:72)
“O YOU WHO HAVE ATTAINED TO FAITH! PAY HEED unto Allah, and pay heed unto the Apostle and unto those from among you who have been entrusted with authority; and if you are at variance over any matter, refer it unto Allah and the Apostle, if you [truly] believe in Allah and the Apostle, if you [truly] believe in the Last Day. This is the best [for you], and best in the end.”

(Q4:59)
“AND HOLD FAST, ALL TOGETHER, UNTO THE BOND WITH ALLAH, AND DO NOT DRAW APART FROM ONE ANOTHER. AND REMEMBER THE BLESSINGS WHICH ALLAH HAS BESTOWED UPON YOU: HOW, WHEN YOU WERE ENEMIES, HE BROUGHT YOUR HEARTS TOGETHER, SO THAT THROUGH HIS BLESSING YOU BECAME BRETHREN; AND [HOW, WHEN] YOU WERE ON THE BRINK OF A FIERY ABYSS. HE SAVED YOU FROM IT. IN THIS WAY ALLAH MAKES CLEAR HIS MESSAGES UNTO YOU, SO THAT YOU MIGHT FIND GUIDANCE,”
“AND OBEY ALLAH AND HIS MESSENGER, AND DO NOT [ALLOW YOURSELVES TO] BE AT VARIANCE WITH ONE ANOTHER, LEST YOU LOSE HEART AND YOUR MORAL STRENGTH DESERT YOU. AND BE PATIENT IN ADVERSITY: FOR, VERILY, ALLAH IS WITH THOSE WHO ARE PATIENT IN ADVERSITY”.

(Q8:46)
“VERILY, AS FOR THOSE WHO HAVE BROKEN THE UNITY OF THEIR FAITH AND HAVE BECOME SECTS - THOU HAST NOTHING TO DO WITH THEM. BEHOLD, THEIR CASE RESTS WITH GOD: AND IN TIME HE WILL MAKE THEM UNDERSTAND WHAT THEY WERE DOING”.

(Q6:159)
“BEHOLD, THEY COULD NEVER BE OF ANY AVAIL TO THEE IF THOU WERT TO DEFY THE WILL OF GOD FOR, VERILY, SUCH EVILDOERS ARE BUT FRIENDS AND PROTECTORS OF ONE ANOTHER, WHEREAS GOD IS THE PROTECTOR OF ALL WHO ARE CONSCIOUS OF HIM”.

(Q45:19)
“THIS [REVELATION, THEN,] IS A MEANS OF INSIGHT FOR MANKIND, AND A GUIDANCE AND GRACE UNTO PEOPLE WHO ARE ENDOWED WITH INNER CERTAINTY.”
"THE WRONGDOERS ARE PATRONS TO EACH OTHER; BUT THE RIGHTEOUS HAVE ALLAH FOR THEIR PATRON. THESE ARE CLEAR PROOFS TO MEN AND A GUIDANCE AND MERCY FOR THOSE WHO BELIEVE". (Q 45: 19-20)
"HE HAS WEAK FAITH UNTIL THAT PERSON LOVES FOR HIS BROTHER WHAT HE LOVES FOR HIMSELF".

(Al-Bukhari)

"TRULY THE FAITHFUL ARE TO ONE ANOTHER LIKE COMPONENTS OF A BUILDING—EACH PART SUPPORTS THE OTHER".

(Muslim And Bukhari)
المؤمنون كرجلٍ واحد إن إشتكى عينهُ إشتكى كُلُّه
وإن إشتكى رأسهُ إشتكى كُلُّه

"THE FAITHFUL ARE LIKE A SINGLE BODY: IF HIS EYE SUFFERS, THEN HIS CONSTITUTION WILL SUFFER; AND IF HE HAS A HEADACHE, THEN HIS WHOLE SYSTEM WILL SUFFER".

(Muslim)

مثل المؤمنين في تواذَهم وتراحمهم وتعاطفهم
كمثل الجُسَد الواحد
إذا اشتكى منهُ عضوٌ تداعى لهُ سائر الجُسَد بالسَر والحمٍّ

"THE SIMILITUDE OF THE BELIEVERS IN THEIR COMPASSION, MERCY, AND AFFECTION TOWARD EACH OTHER IS LIKE A SINGLE BODY. WHEN ONE ORGAN AILS, THE WHOLE BODY SUFFERS AND REACTS".

(al-Bukhari and Muslim)
THANK YOU