



Law and Humanities Quarterly Reviews

Al-Olaqi, F. M. T. S. (2024). Moderation in Islamic Teachings and Arabian Values. *Law and Humanities Quarterly Reviews*, 3(1), 129-140.

ISSN 2827-9735

DOI: 10.31014/aior.1996.03.01.109

The online version of this article can be found at:
<https://www.asianinstituteofresearch.org/>

Published by:
The Asian Institute of Research

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Moderation in Islamic Teachings and Arabian Values

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Abstract

The article examines the representation of Islamic teachings since some images of deviations have emerged in the contemporary world, threatening international security, and endangering world peace and instability. This is due to neglect of civilized principles, complacency in human ideals and values, and those who consider the aspects of the greatness of Islamic teachings - which Allah has honored Arabian values and mankind as well. The Prophet's Arabian values were the footprint of the Islamic nation's success. There is a prominent feature, and a distinct feature, which was the reason for the Islamic nation to assume a prominent position among the nations, and to give it the qualifications of pioneering leadership for humanity, and the elements of witnessing all people.

Keywords: Allah, Qur'an, Sunnah, Moderation, Islamic teachings, Prophet Muhammad, Arabian Values

1. Introduction

Islamic teachings are moderate tenants for mankind, and they are the best in faith and practice. Allah Almighty says, "*Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW)¹ be a witness over you*" (Qur'an, 2:143). Being moderate is the best in righteousness, justice, integrity, and elevation. The characteristic of moderation manifests the images of the tolerance of Islam and highlights the virtues of its principles, and its care for the highest social and moral ideals along with great human values, as well as the factual truth. Hence the significance of moderation, especially in this time in which the campaign against Islam and its followers intensified, is thrown with illusory and tendentious terms. Multimedia distorts its image and alienates its strong tradition of tolerance. Writers hunt for the mistakes of some of its affiliates, at a time when the facts are inverted, standards are set back, and some of the people of Islam are tested by avoiding its method of brightness. Therefore, they are shown living a life of religious extremism or negligence, and they follow the path of exaggeration or estrangement.

The moderation of Islam is comprehensive and encompasses all matters of religion, this world, and the hereafter. It is an aspect of the marvelousness in it and its validity for every time and place. With moderation, it magnifies the responsibility of the Islamic nation and its global role as a nation of moderation and testimony: Allah, Glory be to Him, says "*That you be witnesses over mankind*" (Qur'an, 2:143). A testimony in which rights are

¹ The phrases, SAW and (PBUH) mean "May blessings and peace be upon him."

preserved, justice is achieved with them, dignity is preserved, and contemporary civilization is built upon it. After the world has been wracked with various types of conflicts, humanity has been exhausted by various types of shocks. Humanity has been thrown into waves of systems and passions, and its entities have been torn apart in an exhausting journey of loss and destruction. Humanity is fallen into an abyss of annihilation, and a deep abyss of wandering and nothingness. This is due to arrogance, extremism, and one-sidedness in opinion, as well as excessive visions and attitudes. However, the world is dominated by a terrifying civilized conflict that rises from its stumble, wakes up from its negligence, and gathers in the wake of its scattering, after it has been scattered for a long time, because of the misbehavior of some of its sons and those affiliated with the method of moderation in cultural and media ranges. Some Muslims became fed from the crumbs of the tables of the materialistic West, in a form of intellectual extremism, corresponding to opposite responses in opinion, opposite in direction, has taken the way of transgression and prejudice through scandalous media exaggeration until they stigmatized Islam with mistakes and the shortcomings. It is decided by fairness that an individual's error in applying a system is not a defect in the system itself, and whoever claims otherwise, has lost credibility, objectivity, and reality. Though, there is a final important note, which is that moderation in Islam is not subject to whims and desires. It is not a repudiation of the constants and ingredients, nor a rebellion against principles and goals, but rather it is controlled by the rules of Sharia and its wonderful provisions such as personal laws and jury systems which is adopted in the West for four hundred years (Al-Olaqi, 2022).

There are some people who carry everyone who is committed to his religion - especially from the people of righteousness and reform - and attach them to fanaticism and extremism. On the other hand, the defeated who escape from ideals; who are excessive in values; and who play with the regulations and principles. They have them as fantastic thinkers with broad horizons. They are introduced as enlightened liberators and open-minded to contemporary horizons, as well as realistic in vision and behavior. In fact, this is a kind of feverish extremism and poisoned thought, as opposed to reprehensible extremism. It is a big burden for students of moderation to achieve moderation between the two parties. Therefore, the moderation bidding from Arabian values represented in Saudi Arabia, in terms of sense and meaning, place and time, and a belief and a method to the world, fall into the shades of this radiant moderation. It is a global invitation to achieve more grace and more peace for humanity to live in security, safety, prosperity, and harmony, as well as to emit the radiance of love, compassion, intimacy, and cohesion among people.

2. Moderation in Islamic Teachings' Method

Islamic teachings' method is the clear divine path, as in the Noble Qur'an, *"To each among you, We have prescribed a law and a clear way"* (Qur'an, 5:48). It is the clear, straight, and moderate path that the Messenger of Allah (PBUH) walked in belief, worship, rulings, and morals, which followed by his Companions (PBUT),² and those who followed their path onto the Day of Judgment. The method is based on the Book of Allah, the Sunnah of His Messenger (PBUH), and the early good righteous Arab predecessors of the three favorite centuries. Undoubtedly, this is the approach that Allah has established for all human beings. Allah the Almighty says in *Surat Al-Fatihah*, the Opening Chapter: *"Guide us to the Straight Way (6) The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger, nor of those who went astray"* (Qur'an, 1:6-7). This is the middle approach of the straight path that Allah has blessed. Everyone who deviates from the good intention of the straight path and follows a path other than it, is astray for misleading the path.³ The straight path is the middle path, the Almighty says, *"not (the way) of those who earned Your Anger, nor of those who went astray"* (Qur'an, 1: 7). The approach of those, whom God is angry with, represents negligence which is the approach of the misguided that represents exaggeration, as they are two approaches that revolve around exaggeration and estrangement. The most prominent feature of the Muslim people's approach is that it is indeed between the two approaches. It is the right path between the two wrong paths. The Almighty says, *"So know (O Muhammad SAW) that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your*

² The abbreviation (PBUT) means "May blessings and peace be upon them."

³ See Tafsir Al-Tabari (1/170).

moving about, and your place of rest (in your homes)” (Qur'an, 47: 19). The Almighty says, *“My Lord! Increase me in knowledge”* (Qur'an, 20:114).

Allah guides those who believe in His straight path *“Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path”* (Qur'an, 2:213). In the end, those who incurred Allah's wrath have corrupted their will, so they learned the truth and turned away from it. Those who are astray are the ones who lost knowledge, so they are wandering in misguidance and are not guided to the truth. In addition, between the materialism of the Jews and the monasticism of the Christians came slavery in Islam by observing the requirements of instinct.

The wonderful harmony amongst the necessities of the soul and the body without exaggeration in spiritual detachment, nor indulging in material reaction. It is neither monasticism nor materialism, but rather temperance and moderation, as the Almighty says, *“But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts)”* (Qur'an, 28: 77). Therefore, Muslims did not worship the idols as the Jews did, and Islam did not ask the Muslim to be a monk in a monastery or to go to the desert as the Christians did. Instead, Islam distanced its followers from the setbacks, prophecies, tremors, and lapses that disturb the purpose of human existence to achieve a balance between the requirements of the soul and the body. Subsequently, some Muslims wanted to be strict in worship, so the Prophet (PBUH) rejected this fanaticism. Saad bin Abi Waqqas said, *“God’s Messenger objected to Uthman bin Maz’un living in celibacy. If he had given him permission, we would have had ourselves castrated”* (Al-Bukhari, 5073). The Prophet (PBUH) said: *“And in a man’s sexual intercourse there is sadaqa, a charity.”* On being asked whether a reward would be given for satisfying one’s passion, he said, *“Tell me; if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he would have a reward”* (Muslim, 2376). This is the balance between the soul and the body, between the world and the hereafter, so there is no religious extremism or negligence, but balance and moderation.

The rules of Sharia and legal controls aim at the interest of the individuals and society. Islamic Wise Legislator forbade usury in all its forms to the individual and the group or between Muslims and others. The Almighty says, *“Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: “Trading is only like Riba (usury),” whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein. (275) Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners”* (Qur'an, 2: 75-276). Muslim scholars are not saints and monks. They do not eat people's money unjustly. Transactions in Islam are based on moderate rules and controls. One of these rules is neither religious extremism nor negligence. Islamic transactions are not left to any human being to adjust them as he likes and loves. Rather, they were laid down by God the Most Just of judges, and the general Muslims adhere to them.

The Islamic system comes as a middle ground between the capitalist and socialist systems. It holds the interest of the individual and society at the same time. It guarantees the individual the right to work and own property without infringing on the freedom of others or harming them. Sharia legitimates the principle of distributing wealth by urging charity, spending money in the right, taking out alms tax, and making a bequest of one-third of the money, and after the death of the individual divides his money through inheritance. Thus, Islam dissolves the problem of accumulating wealth as well as prohibiting monopoly, usury, and fraud. It has specified certain methods of making money which are the permissible legal means. However, it is not permissible to make money except through them. The Islamic system protects society from individual abuse by illegal acquisition or

accumulation of capital in its hands, which harms the rest of society members. Accordingly, the ways of acquiring money are narrow because the Islamic system has numbered financial reserves and urged everyone to do so. It also protects the individual from society's encroachment such as nationalizing his property to give him the freedom to work. Islam makes the individual and society cooperate to achieve the public interest. The interest of the community stands on the no-harm rule. The Islamic economic system was a just middle between two unjust systems. This reveals the keenness of Islam to advance the relationship between the individual and society. The capitalist system is based on the absolute freedom of the individual who is the one who has freedom in all matters. He gives free rein to his whims, desires, morals, work, and all actions. No one has any authority over him. In return for these many rights, he has no duties, and he is not bound by anything towards society. In contrast to this chaotic individual freedom, the idea of sanctifying collective ownership and restricting the activity of the individual established with imposition of laws and systems that govern the freedom of the individual. It did not leave him any means of choice, but perhaps force him to do certain actions. The socialist-communist system deals with members of society like dealing with a machine. Individuals are just a tool to serve society and achieve its goals. Society is only the source of opinions and rights, so the matter turned from negligence to exaggeration, and from negligence to radicalism and extremism but Islam came with moderation and reconciliation between the individual and the community to decide that the goal of an individual's life is the goal of the community itself. Both are an indivisible whole.

One of the greatest distinguishing features of the social system in Islam is that it is characterized by moderation, accuracy, and balance. He did not leave any incoming or outgoing except that he brought it to clarification, care, and comprehensiveness. Islam legislated rules governing the existence of a Muslim in different time periods in which his life phases change from the fashionable status to dislocation fulfilling all his various needs across all dimensions and in all scenes including; First, the right to breast-feeding: The Almighty says, "*The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis*" (Qur'an, 2:233). Second, the right of custody: In Sunan Abi Dawood, the hadith of Amr bin Shuaib on the authority of his father, on the authority of his grandfather Abdullah bin Amr that a woman said: "O Messenger of Allah: my womb was a vessel to this son of mine, my breasts a water-skin for him, and my lap a guard for him, yet his father has divorced me and wants to take him away from me." He said: "You have more right to him as long as you do not marry" (Abu Dawood, 2276).

3. Peace in Islamic Teachings

The doctrine of the people of Sunnah and Community or *Ahlus-Sunnah wal-Jama'ah* is their priority in having perfect faith. Muslims believe in the Names and Attributes that are the affirmation of what Allah has affirmed for Himself of the Names and Attributes, and what His Messenger (PBUH) affirmed for Himself without conditioning or likening and without alteration or negation. Allah is described with the attributes of majesty, beauty, and perfection in the Holy Qur'an. There is no attribute of deficiency to Him, Allah is above it. They confirm the words with the meanings they signify, with their belief that they do not comprehend the perfection and ultimate attributes of God, the Blessed and Exalted. They see that Allah knows Himself, and His Messenger (PBUH) is more knowledgeable about his Lord than all other creatures.

Muslims enjoy spiritual peace in faith especially when they have good faith in fate and predestined proportion or *Al-qadha wa Al-qadar* which is the divine fate and predestination which implies judgment and decision. Judgment is the discontinuity of a thing and its completeness. Everything that has been judged to be done or completed, has been decreed. Judgment has ruled a thing that is made and destined. The Almighty says, "*Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair... Such is the Decree of Him the All-Mighty, the All-Knower*" (Qur'an, 41:12). That means He created and made them along with He controlled the creation, which is the meaning of work and making in due measure and proportion.⁴ Fate and predestined proportion describe the proportion of a thing to its ability and power. The All-Powerful and the Omnipotent One are among the attributes of Allah Almighty. They are from the ability, and

⁴ See *Asas Al-Balaghah* (2/86).

they are from making a thing according to a measure.⁵ The concept of Destiny or *Al-Qadar* is what God, the Mighty and Sublime, decrees, and judges on matters from eternity as His foreknowledge is infallible. The measure of sustenance or provision is its allotment.⁶ Accordingly, predestination precedes decree, because predestination shows and writes down the quantity of a thing, its qualities, the time of its occurrence in method and causes. The decree is its creation, enforcement, and occurrence. Fate and predestination are a set of rulings and events that are based on the foreknowledge and power of God.⁷ Belief in fate and predestination is one of the foundations of faith, as it came in the hadith of Gabriel (PBUH) when the Prophet (PBUH) asked him about faith. Gabriel said: "To believe in Allah, His angels, His books, His messengers, the Last Day, and Predestination, both of good and evil" (Muslim, 1).

Predestination is one of the pillars of faith. The doctrine of the Righteous Predecessors is that everything is by the decree of Allah Almighty. The Most High says, "*Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz)*" (Qur'an, 54: 49). It came as a middle ground between the two previous views: "*Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)*" (Qur'an, 31:34), and the Almighty says, "*No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah*" (Qur'an, 57: 22). The Prophet (PBUH) said: "God recorded the fates of all creatures 50,000 years before creating the heavens and the earth, and His throne was upon the water" (Muslim, 2653). Allah is the Creator of the actions of the servants based on the truth. The servants were created for Him, and the actions of the creatures are also created, the Almighty says, "*While Allah has created you and what you make!*" (Qur'an, 37:96). The Sunnis do not deny the action of the servant in the first place, and they do not make the servants the creators of their actions besides Allah Almighty. Although He, Glory be to Him, stated that He created the servants and their actions, He attributed the actions to them and said: "*While Allah has created you and what you make!*" (Qur'an, 37:96). Allah guided the Sunnis to the truth. The truth is to apply the texts and their understandings, neither striking each other nor interpreting them as mentally corrupt analyses without legal evidence. In fact, the Sunnis differentiate between God's power and His will and between His love and His please. Allah's will is of two types: First, Legitimate religious wish includes the meaning of love and contentment, including Allah Almighty's saying: "*Allah wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away from the Right Path. (27) Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman)*" (Qur'an, 2:27-28), and Allah Almighty says, "*Allah intends for you ease, and He does not want to make things difficult for you*" (Qur'an, 2:185). Second, the Predestined cosmic will is the meaning of will, and the saying of Allah Almighty is "*But Allah does what He likes*" (Qur'an, 2: 253), and also Allah says, "*And whomsoever Allah wills to guide, He opens his breast to Islam, and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus, Allah puts the wrath on those who believe not*" (Qur'an, 6:125). Hence, Allah decrees sins in terms of His foreknowledge, ability, and cosmic will. It does not mean that He loves or is pleased with sins, but rather He hates them, and forbids them.

The faith of this nation is distinguished from the faith of the previous nations that it is a comprehensive faith, for in addition to faith in Allah - which is the principle to which everyone refers - it also includes belief in all the Messengers and the Books without any distinction between any of them detracting from them. Allah says, "*The Messenger (Muhammad SAW) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)"*" (Qur'an, 2:285). The Almighty says, "*And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful*" (Qur'an, 4:152). Allah praised them,

⁵ See *Lisan Al-Arab*, Article (Al-qadha) (15/186) and (Qadeer) (5/74-75).

⁶ Ibid.

⁷ See *Wasatet Ahlus-Sunnah bain Afiraq* (p. 362).

saying: " So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path" (Qur'an, 4:175), and He appreciated said in their belief in Him and His Messengers (May blessings and peace be upon them): "And those who believe in God and His Messengers, they are the truthful ones" (Qur'an,57:19). In the authentic hadith, when Gabriel (PBUH) asked the Messenger of God, may God's prayers and peace be upon him, about faith, he said: "To believe in God, His angels, His books, His messengers, and the Last Day, and to believe in predestination, its good and its evil" (Muslim, 8). The faith of the Islamic nation is a comprehensive faith whose origin is faith in Allah, whose basis is love with glorification, fear, and reverence. From devotion in Allah, faith in all the messengers and all the books is branched. Therefore, the Islamic nation believes in all the messengers and books, with its belief in its final messenger, and its dominant Noble Qur'an over all Holy Books. This only happened to the Islamic nation, for it is a collector of all the good that exists in those nations that preceded it, and this comprehensive faith is the basis of humanity.

4. Moderation in Islamic Principles

The Qur'an and Sunnah are the light and brightness of the universe and the purity and purity of souls. The reference to moderation in the Qur'an and the Sunnah explores the meanings of moderation or the characteristics of the middle nation. The Book of Allah guides mankind to the most upright way, and the straightest path. The Almighty says, "Verily, this Quran guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad SAW, etc.) who work deeds of righteousness, that they shall have a great reward (Paradise)" (Qur'an, 17:9). Imam Al-Shatibi said: "The Holy Qur'an is the college of Sharia, the pillar of the religion, the source of wisdom, the verse of the message, the light of sight and insight, and that there is no way to Allah but it, and there is no salvation other than it. A knowledge seeker should take it, and make it his escort and acquaintance, over the days and nights, in consideration and action.

The practical life of the Prophet (PBUH) was middle in everything in his worship and his treatment, so he used to fast until his companions thought that he did not break his fast, and he broke the fast until they thought that he did not fast (Al-Bukhari, 1141). He used to get up at night and sleep from it (Al-Bukhari, 3238), and women and perfume were made dear to him from the world, and his comfort was made in prayer (Ahmad, 12315). He (PBUH) sold, bought, borrowed, spent, and died while his armor was mortgaged to a Jew. He used to spend his daily life with ease and the greatest moderation with high energy, generous morals, and good dealings. Among the masterpieces of his guidance (PBUH) in terms of moderation, indicative of righteousness and priority: What Muslim narrated from the hadith of Abu Rafi' that the Messenger of God borrowed a young camel, and when the camels of the *sadaqa*, charity, came to him he ordered me to pay the man his young camel. When I told him that I could find only an excellent camel in its seventh year he said, "Give it to him, for the best person is he who discharges his debt in the best manner" (Muslim, 1600).

The Arab Prophet (PBUH) used to advise his companions to moderate and intent, and warn them of exaggeration, saying: "Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters" (Ibn Majah, 4/228). The Prophet (PBUH) said, "Do not exaggerate in praising me as the Christians praised the son of Mary, for I am only a Slave. So, call me the Slave of Allah and His Apostle" (Al-Bukhari, 3445). Since the straight path of Allah is the perfect moderation - as mentioned earlier - Allah Almighty has guided His Prophet to His straight path, the Most High said: "Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of Al-Mushrikun (see V. 2:105)." (Qur'an, 6:161). Rather, God, Glory be to Him, praised the way His Prophet (PBUH) followed the straight path and commanded him to remain steadfast on it. The Almighty said: "So hold you (O Muhammad SAW) fast to that which is inspired in you. Verily, you are on a Straight Path" (Qur'an, 43:43). One of the greatest features of moderation in Islam is its agreement with the guidance of the Prophet (PBUH). He is the example of the believers and the example of the working worlds, the good and the pious, and along with his guidance is the best of the prophets and messengers. He says, exalted be He: "Indeed in the Messenger of Allah (Muhammad SAW) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much" (Qur'an, 33:21). He (PBUH) achieved

moderation in its meaning and proposition; Therefore, whenever words and actions contradict his method, they depart from their meaning, deviate from their name, and tend to either exaggeration or negligence.

The Islamic Sharia that Allah Almighty chose for His servants, and called the creation to adhere to - as it contains their happiness in this world and their victory and salvation in the Hereafter - is characterized by harmony, consistency, and perfection, there is no difference in it, no contradiction, and no illogicality; This is because the one who legislated it is Allah Almighty, He is the All-Wise, and the All-Knowing. The Almighty says: *“Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradictions”* (Qur'an, 4:82). He also said about the Sunnah of the Prophet (PBUH): *“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired”* (Qur'an, 53:3-4). Islamic law contains majestic purposes and lofty goals, in which there is no ambiguity or difference. This is the meaning of the saying of the Messenger of Allah (PBUH) delivered a moving speech to us which made our eyes flow with tears and made our hearts melt. We said: "O Messenger of Allah. This is a speech of farewell. What did you enjoin upon us?" He said: 'I am leaving you upon a (path of) brightness whose night is like its day. No one will deviate from it after I am gone but one who is doomed' (Ibn Majah, 43). One of the most significant features of Sharia is temperance and moderation. This indicates that moderation in this Sharia has reached perfection and beauty, which makes it free from faults, defects, and shortcomings, as well as free from errors and contradictions because it derives its strength and perfection from the strength of its source and foundation, which is the divine law of God. This is consistent with its meaning, linguistically and idiomatically. For instance, one of the meanings of moderation is righteousness and justice. In addition, Allah, the Blessed and Exalted, when He praises the nation of Prophet Muhammad (PBUH), He says: *“Thus We have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you”* (Qur'an, 2:143).

The moderation of Islam is also characterized as being described as ease and relief, so if there is any aspect of religious and worldly life, there is simplicity and ease from embarrassment in the same moderation. The scholar Ibn Ashour said: *“The juridical induction of Sharia indicates that moderation is one of the purposes of Islam, and Allah has made this Sharia a religion of instinct. The matters of instinct are due to the nature, as Sharia law is satisfactory to the souls which feel easy to consent it, and if it is not so, the instinct rejects strictness and stubbornness, Allah the All-Wise says: Allah wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman)”* (Qur'an, 4:28).⁸

5. Prophet Muhammad as World Moderator

The Prophet (PBUH) did not leave room for those who asked him about something, so his question would cause or become stressful teachings upon the people. Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (PBUH) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do it as much as you can" (Al-Bukhari, 7288). Al-Hafiz Ibn Hajar said: *“What is meant by this matter is to leave the question about something that did not happen, for fear that it causes the situation to be obligatory or forbidden. Asking too many questions on every daily issue often involves intransigence, so the Prophet's answer could fall into a legitimate matter that weighs heavily on people. The Prophet's fear that it may lead to abandoning people's compliance and the violation will occur.”*⁹ Just as it was prevented from exaggeration and extremism, it was also prevented from neglecting and squandering rights. Allah has a right over people, which is that they worship Him and do not associate anything with Him; parents have a right; a husband has a right over his wife; a wife has a right over her husband; a ruler over his subjects has a right, and the citizens have a right over the ruler. Islam has commanded people to fulfill all rights without negligence or exaggeration.

⁸ See *Muqased Alshariah* by Ibn Ashour (3/193).

⁹ See *Fath al-Bari* by Al-Hafiz Ibn Hajar (13/260).

Allah the Almighty sent Muhammad (PBUH) with the wisdom that is his Sunnah, which is the law and the method that Allah the Almighty legislated for him. It was from this wisdom that Allah legislated for him actions and words that show the path of those on whom Allah has bestowed His Grace, not (the way) of those who earned His Anger, nor of those who went astray. This increased the appearance of the character of moderation in his approach (PBUH), his call, and his behavior, which was the perfection of character that Allah made him and honored him with, as the Almighty said: "*And verily, you (O Muhammad SAW) are on an exalted standard of character*" (Qur'an, 68:4). The guidance of the Prophet (PBUH) was a middle ground between religious extremism and negligence. His verbal, practical, and acknowledgment year in matters of religion and the world came to devote the approach of balance and moderation (Al-Olaqi, 2024). Prophet Muhammad (PBUH) forbade Muslims from being strict in religion. The Prophet (PBUH) said, "The religion (of Islam) is easy, and whoever makes the religion a rigor, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of the night" (Al-Bukhari 39).

The completeness of the divine advantage and the loftiness of in rank, that Allah, the Blessed and Exalted, has made Prophet Muhammad (PBUH) the Seal of all previous Prophets and Messengers, so his prophethood message does not need to be negated or completed by another prophet, Allah Almighty says, "*Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All Aware of everything*" (Qur'an, 21:40). Allah's Messenger (PBUH) said, "The similitude of mine and that of the Apostles before me is that of a person who built a house quite imposing and beautiful, but for one brick in one of its corners. People would go around it, appreciating the building, but saying: Why has the brick not been fixed here? He said: I am that brick, and I am the last of the Apostles" (Al-Bukhari, 3535). Al-Hafiz Ibn Katheer says: "This nation has won the forefront of good deeds through its Prophet Muhammad (PBUH) for he is the most honorable of Allah's creation and the most honorable of the Messengers to Allah, and He sent him with a complete and great law that was not given to him to any prophet or messenger from among the previous messengers. Some of it does not take the place of the work of many others."¹⁰

6. Arabian Values

Allah has honored the Muhammadan nation, and made it a moderate and charitable nation, as it is the last and best of nations, dearest to Allah the Most Honorable. The Lord of the worlds chose the nation of Muhammad (PBUH) from among the first and the last, and made it a middle nation, so its prophet is the best of the Prophets; its Holy Book is the best of Holy Books, and its law is the best of laws. Allah, the Blessed, and Most High, says, "*You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah*" (Qur'an, 3:110). The Messenger of Allah (PBUH) says, "You complete seventy nations, of which you are the best and dearest to Allah" (Ahmad, 18/133, & Tirmidhi, 3001). The Arab Salaf or righteous predecessors are the noble Companions of the Prophet (PBUH) and those who followed them in righteousness, and the great imams of the nation who are among the notables of the first three generations of Muslims, which are the best of centuries, according to the text of the hadith of the God's Messenger as saying, "The best of men are my generation, then those who come next to them, then those who come next to them. Afterward, people will come who will give testimony before swearing an oath and swear an oath before giving testimony" (Al-Bukhari, 3651). Imam Ibn Taymiyyah said: "What people should do is: that they get used to following the predecessors, as they were upon at the time of the Messenger of Allah (PBUH) for they are the best of generations, the best speech is the word of Allah, and the best guidance is the guidance of Muhammad (PBUH). Nobody deviates from the guidance of the virtuous Companions and the best generations to what is below it."¹¹

¹⁰ See *Tafseer Al-Qura'n Al-Adheem* (2/94).

¹¹ See *Majmoo' Al-Farwa* (1/375).

The Salaf are the best Arab people in understanding the texts of the Book and the Sunnah, and they are the most knowledgeable of creation with the provisions of Sharia. This is due to their close covenant with revelation, and they are the most knowledgeable of people about the purposes of Sharia (Al-Olaqi, 2024). The Western jury system is a developed Muslim procedure founded in Islamic courts in Spain. In the meantime, they were the most knowledgeable of people in the language of the Arabs. If they unanimously agree on something, then moderation is in their unanimity, and if they disagree, then moderation does not depart from their sayings. Allah, the Blessed, and Exalted, would not hide the truth from them so that others might know it, and they were the purest and most pious of Allah's creation. Therefore, one of the conditions and controls of moderation in Islam is that it conforms to what the righteous predecessors were upon in terms of rules and regulations because the particles are endless. If something happened that contradicts the approach of the righteous Companions, then this is evidence that it did not reach the moderation; either due to a misunderstanding, a flaw in the application, or both. The righteous ancestors used to take from everything in an undisturbed proportion and were keen on temperance and moderation. It was a basis for them to refer to.

The Salaf are the strictest followers of the Sunnah of the Prophet (PBUH). They were away from whims and opinions. They reviled the people of whims and opinions because they deviate from the moderation of the Islamic religion by violating the Sunnah of the Prophet and following their whims, "*But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allah? Verily! Allah guides not the people who are Zalimun (wrong-doers, disobedient to Allah, and polytheists)*" (Qur'an, 28:50). It is reported on the authority of the two imams, Al-Hasan Al-Basri and Mujahid bin Jabr Al-Makki¹² that they said: "It is called *Hawa* (whims) because it plunges its companion into the Fire."¹³ Sheikh Ata'a¹⁴ said that in what God, the Blessed and Exalted, revealed to Moses (PBUH): "Do not sit with the people of whims, so they speak in your heart of what is not."¹⁵ Bishr bin Al-Harith¹⁶ said: "If your path is against a person of heresy, close your eyes before you reach him"¹⁷ and Ibn Sirin¹⁸ said: "Whatever a man is with the saying of Prophet Mohammed, he is on the straight path."¹⁹ Ibn Al-Mubarak²⁰ said: "Whoever engages in theology is a heretic."²¹

One of the characteristics of the noble Companions of the Prophet (PBUH) and their Arab values that established moderation and put aside the ways of excessiveness and discarding it: the fact that they do not believe in infallibility in other than the divine Prophets (PBUH) as everyone is to take from his sayings and reject but Prophet Muhammad (PBUH). They believe that jurisdiction is only of the Book, the Sunnah, and the unanimity of scholars. Juristic reasoning by analogy is one of the sources of Sharia, and the Sharia dependency does not differentiate between similar ones, nor is it equal between the variables. The noble Companions used to differentiate between error and sin, between advice and reproach, as well as that there is no contradiction between correct transmission and explicit reason along with that the legal ruling is one, and the fatwa, juridical verdict, changes with the change of time and place. They see that warding off evil takes precedence over bringing interests, that the public interest takes precedence over the private interest, and that religion came for the happiness of human beings, and it combines for them the requirements of the soul and the desires of the body, and that it is a medium that is neither excessive nor negligent.

The ritual of enjoining good and forbidding evil is the safety valve of the nation, by which it protects society from drowning in the swamps of vice, and prevents the spread and continuity of sin, and from publicizing immorality, immorality, and openness, which is one of the greatest causes of God's wrath and punishment upon His servants. Messenger of Allah (PBUH) says, "Whosoever of you sees an evil, let him change it with his hand;

¹² See *Siar Alam Al-Nubala* (4/449).

¹³ See Ibn Battah, *Al-Sharh wa Al-Ibanah* (p. 141).

¹⁴ He is Mujahed bin Gaber Makhzoom died in 104 H. See: *Siar A'alam Al-Nobala* (5/78).

¹⁵ See Ibn Battah, (p. 155).

¹⁶ See *Siar Al-Alam Al-Nubala* (10/469).

¹⁷ See Ibn Battah, (p. 158).

¹⁸ See *Sir Al-Alam Al-Nubala*(4/154).

¹⁹ See Al-Ajri (p. 18).

²⁰ See *Siar Al-Alam Al-Nubala* (8/378).

²¹ See Ibn Battah, (p. 168).

and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith” (Muslim, 87). His saying (PBUH): “Let him change it” is a matter that indicates the obligation, and the fulfillment indicates the comment, as well as it indicates the affirmation. Imam al-Nawawi²² said in his explanation of this hadith: “Enjoining good and forbidding evil is a collective obligation to be acted by some of the people but if the whole people do not act without any excuse, they are sinful”.²³ Abu Al-Abbas Al-Qurtubi said: “Whoever among you sees an evil, let him change it with his own hand.” This command is obligatory because enjoining what is good and forbidding what is wrong is among the duties of faith and the pillars of Islam based on the Book, the Sunnah, and the consensus of the Ummah. As for those who are innovators, then do not count their differences, because their immorality appears. Then if we say: “Enjoining what is right and forbidding what is wrong is obligatory,” then that is sufficient. For the Almighty’s saying: “*And let there be a nation among you who invite to good, enjoin what is right and forbid what is wrong*” (Qur’an, 3:110), and it is obligatory for two conditions: the first, the knowledge that the action is either reprehensible or known. The second is the ability to change. If this is the case, it is necessary to change by hand if that wrong is something that needs to be changed to it, such as: breaking wine containers, and instruments of amusement such as psalms, pegs, and big sticks; and preventing the oppressor from beating and killing, and so on, if the Muslim is not able by himself, he seeks help from someone else. On the other hand, if he fears that make lead to turmoil and weapon use, it is necessary to stop and start advising the wrongdoers to fear Allah and turn to the good things. Some matters can be attained with peace and diplomacy than by sword and violence. In case, he fears death or harm to himself from the wrongdoers, he changes by his heart, and its meaning is: that he hates that action in his heart, and resolves that if he were able to change, he would change it and that is the lowest degree of faith.”²⁴

To treat this scourge and this hidden danger that destroys the individual and the community, justice and equity are significant social rights. Therefore, the Almighty commanded His servants to be fair, even if the judgment was not on their side. Even the issue is amid the darkness, the Almighty said: “*O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do*” (Qur’an, 5:8).

Knowledge is a safety valve from temptations and pitfalls. It is one of the greatest causes of reunion, unity, and cohesion. Therefore, Allah Almighty says: “*Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember (i.e. get a lesson from Allah’s Signs and Verses)*” (Qur’an, 39:9). One of the greatest things that undermine social cohesion accelerates a serious outbreak of strife is the public’s struggle about legitimate politics. The ideological grouping of the communities is going to be destructive and lethal to countries. This is introduced in the Noble Qur’an as Allah, Glory be to Him, assigned it to the scholars of high knowledge who can make solutions and agreement among people. He says, Glory be to Him: “*When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitan (Satan), save a few of you*” (Qur’an, 4:83).

Compassion and forbearance are part of Arabian values. Allah's Apostle (ﷺ) said: "Forbearance or gentleness is not to be found in anything but that it adds to its beauty, and it is not withdrawn from anything, but it makes it defective" (Musnad, 25709). For knowledge purposes, kindness and compassion are evidence of the Muslim's faith and the loftiness of his noble morals. It is evidence of sincerity and truthfulness rooted in his internal self. One of the greatest pillars of cohesion and unity is to be represented in active aspects of the personality through the appearance of forbearance, sobriety, and patience. Therefore, evil acts are going to deter, grievances are removed, anger is absorbed, and there is pardon and transgression.

²² See *Tabaqat al-Shafi'i* by Al-Subki (5/165).

²³ See *Sharh al-Nawawi, Sahih Muslim* (1/296).

²⁴ See *Aljamia Lahqaam AlQur'an* (234\233).

7. Conclusion

Moderation is one of the most vital purposes of Islamic Sharia, and observance of purposes is one of the most significant controls for moderation in Islam, as it is like two sides of the same coin. Moderation is not subject to whims and desires, it is not a repudiation of Islamic values, nor a rebellion against principles and aspirations. Rather, the moderation of Islam is a way of life. It fairly is a life in life. It is the basis of all bliss and happiness, progress and sovereignty, security and safety, stability, and reassurance. Therefore, it has legal controls, and observed principles, by which it achieves its best goals, reaches its satisfying hopes, establishes the nation on the path of pioneering, and provides it with all the reasons for leadership. Islamic moderation has beautiful characteristics and great features, which makes it one of the signs and a miracle of miracles. To achieve these noble goals, it is necessary to strengthen and nourish them with appropriate methods and resources. Young Muslim people are acquainted with these resources since their childhood. In practice, civil moderation assists, for example, Saudi citizens through various support stages in their life. These means are shared by the individual, the family, and society (Al-Olaqi, 2024).

The individual is the first building block of which society is formed, and if the individual has a good upbringing, the effect will necessarily appear in his family and society. This will not go away and will not be achieved unless he feels his responsibility towards this debt and bears the trust that every decent human must be a person of honesty and integrity. Allah Almighty said: *"Truly, We did offer AlAmanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)"* (Qur'an, 33:72). In addition, family plays the most significant role in educating young people. Family is the first educational institution in a person's life. The child takes from the family his most important behaviors and moral components. The family bears the greatest burden for its member in the formation of adult personality. There is no doubt that the righteousness or corruption of this foundation reflects its impact on young people. Therefore, the Muslim family is considered the greatest school of faith and the strongest educational fortress. Young men and women are prepared to be upright and pious, as well as to be safe from aberration and deviation.

Islamic jurisprudence councils and research centers have a clear role in consolidating the foundations of moderation and achieving its goals in Saudi society through holding scientific lessons, organizing advocacy lectures and Islamic conferences, issuing official religious decrees, and useful research. These foundations would rationalize the energies of youth and direct the nation's efforts to what is consistent with the legitimate purposes of temperance and moderation. There are specialized committees working on official religious decrees and assertions to effectively criminalize illegal and subversive acts and address the suspicions and challenges that arise in the minds of young Muslim people who are eager to benefit from religious sentiment in a positive way. Arts and social sciences play a great role in refining souls, enlightening minds, adjusting moods, and deconstructing spirits. For instance, literature leads to sophistication in ethics and dealings if it is used well and its heritage is exploited. Literary societies and cultural centers are among the most important cultural and intellectual institutions that have an influence on many people's thoughts, minds, and morals in particularly youth. Given the multiplicity and diversity of intellectual and cultural needs, is necessary to focus on the concepts of temperance and moderation. It is an approach to paying attention to perfect ways of achieving moderation and showing their effects on public welfare. These clubs and centers have an essential and active role in literary and cultural life as happened in Saudi society. It is frequented by Saudi groups of young and wise intellectuals who are not insignificant in serving their community. Therefore, it is vital to adopt youth activities that are compatible with the requirements of the wide community and in line with the country's policy in combating deviant and extremist behavior. Each center works to spread moderate thought through activities, seminars, and scientific forums, in addition to the research periodicals.

Author Contributions: All authors contributed to this research.

Funding: This work was funded by the University of Jeddah, Jeddah, Saudi Arabia, under grant No. (UJ-21-IMT-7).

Conflict of Interest: The authors declare no conflict of interest.

Informed Consent Statement/Ethics Approval: Not applicable.

Acknowledgment: The author acknowledges with thanks the University of Jeddah's technical and financial support.

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