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## Concept of Moderation in Context of Jurists' Discourses

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### **ABSTRACT**

Moderation is a middle way in Islam. Since it is a religion of peace and harmony, it does not like extravagance and laxity but encourages people to adopt the way of moderation for the benefit of mankind as a whole. Both contemporary and classical scholars highlighted this concept in their writings. The Wasatiyyah discourse, which is essential for balancing the concept by addressing jurists' differences and identifying reasonable solutions, is being revived through scholarly efforts. So, the purpose of this study is to find out what researchers explore the idea of moderation, as well as to examine how it is used to resolve legal problems and why it is so important in today's society. Because the condition of the current society is rapidly shifting. Today's man has forgotten the Islamic teachings due to which many immoralities are being created in the society. This qualitative research applied a descriptive design using the content analysis method. The process of content analysis involved using library research. The Quran, the Sunnah, classical and modern jurist's books and journals are employed as sources. Hopefully this article will be very useful because of its specific field.

**Keywords:** Concept, Al-wasatiyyah, Moderation, scholars, Current Scenario, Ikhtilaf, extremism, Jurists discourses.

## 1. INTRODUCTION

The term *wasatiyyah* (وسطية) refers to justice in terms of excess and laxity. Muslim jurists' have paid careful attention to the restoration of *wasatiyyah* (وسطية) throughout Islamic history. Among the early Muslim intellectuals who focused attention on *wasatiyyah* (وسطية) were Imam Shafi, Ibn Taymiyyah, and Shah Waliullah. The modern Muslim intellectuals such as Yusuf al-Qaradawi, Hashim Kamali, and Kamal Hassan aimed at reviving the *wasatiyyah* discourse by highlighting its importance and finding their moderate solutions. It is essential to settle disputes peacefully in the world of greed, falsehood, oppression, discrimination, and inequality that exists today.

## 2. MODERATION (WASTIYAH) IN THE CLASSICAL ERA

Multiple early thinkers, including Imam Abu Hanifa, Imam Malik, Imam al-Shafi, Imam Ghazali, Ibn Taymiyyah, and Shah Wali Ullah, have spoken about the idea of moderation. I shall select three classical thinkers like Imam Al-Shafi, Ibn Taymiyyah and Shah Wali Ullah who underlined the concept of moderation in his own words due to their significant contributions to the concept of moderation.

### 2.1 Imam Al-Shafi

Abu Abdullah Muhammad Ibn Idris Al-Shafi (أبو عبد الله محمد بن إدريس الشافعي) was an Arab Muslim philosopher, writer, and thinker. His contribution to *Usul al-Fiqh* is the first. Imam Al-Shafi belongs to the Qurayshite clan.

He was born in Gaza and resided in the cities of Makkah, Madinah, Yemen, Egypt and Baghdad. Imam Shafi's first instructor was Muslim ibn Khalid az-Zanji who was also the *Mufti* of Makah at that time. At the age of 7, he memorized the Holy Qur'an and at the age of ten learned the *Muwatta* (الموطأ) of Imam Malik by heart. He gained the authority to issue fatwas at the age of fifteen.<sup>1</sup> *Sheikh al-Islām* was another name for Imam Shafi, who established the Shafi'i school of Fiqh (Madhhab).<sup>2</sup>

Imam Shafi started out as a teacher at the Makkah *masjid*, where he had a big influence on a lot of jurists, especially Ahmad Ibn Hanbal. He created his own legal reasoning, and Al-Ma'mun offered him the position of judge, but he declined. Imam Shafi died in Al-Fustat on 30th of Rajab in 204 A.H. and buried at the *Banu Abd Al-Hakam mausoleum* near *Banu* near *Mount al-Muqattam*.<sup>3</sup>

### 2.1.1. Al-Shafi Views about Moderation

According to Imam Shafi, today's pluralist society is in dire need of *wasatiyyah*. Restoring moderation in the upsetting circumstances is a top priority for the *ummah*. He urges moderation to be adopted in religious,

cultural and ethnic backgrounds. Imam Shafi said, *'since I have not filled myself in sixteen years 'filling one makes the body heavy diminishes clarity, causes sleep and makes one weak for worship.'*

### 2.1.2 *Ikhtilāf* and Moderation

The prominent jurists of the second and third centuries had a range of differences, but their disagreements did not led to any egoism. They completely dedicated themselves to the pursuit of the truth, and scholars of all generations accepted their opinions. While dealing with any difficult problem, they adopted following rules:

- i. When faced with difficult subject, students might read the writings of another school without hesitation or embarrassment.
- ii. After making a decision they make statements like, "This is more conservative," "This is preferred," "This is how it should be," "I reject this," or "This does not appeal to me".
- iii. They did not feel disgrace on false accusations. They were open-minded and their major goal was to make other's live simpler.<sup>4</sup>

There were a number of differences, including how prayer was performed. At the beginning of *Surat al-Fatiḥah*, some persons did not recite *Bismillah* while others did; some spoke it aloud while others did not. Some individuals chose to repeat their wuḍū (ablution) after nosebleeds, vomiting, and cupping while others chose not to.<sup>5</sup> Imam Shafi states that the Holy Prophet Muhammad consistently made use of the Qunoot supplication. In spite of this, he frequently presented Qunoot in prayer but declined to recite Ṣalāt al-Fajr next to the grave of Imam Abu Hanifa. When questioned about it, he replied, *'How can I deviate from him since I am in his presence?'* Additionally, he added, *"Perhaps we have leaned toward the madhab of the Iraqi people."* This exemplifies the behavior of classical scholars, who consistently avoided extremes in the face of controversy.

The most illustrious and close friend of Imam Abu Hanifa who kept a record of his rulings was Muhammad ibn Al-Hasan (محمد بن الحسن). In order to learn Al-Muwatta, he left his home and spent three years with Imam Malik. One day, Imam Shafi and Muhammad ibn Al-Hasan (محمد بن الحسن) were conversing. According to Muhammad ibn al Hasan, *"Our colleague" (referring to Abu Hanifa) is wiser than "yours" (referring to Malik).* He added that Imam Abu Hanifa should not keep quiet while Imam Malik speaks, seemingly to irritate Imam Shafi. *Who knows more about the Sunnah of the Prophet, Malik or Abu Hanifa, you tell me in all sincerity,* said Imam al-Shafi. Imam Shafi questioned, *"Malik or Abu Hanifa?" But our colleague [Abu Hanifa] is more learned and skilled in analogies,"* Muhammad ibn Al-Hasan stated. Al-Shafi acknowledged this and continued, saying that Malik understood the Qur'an more thoroughly than

Abu Hanifa. So the person who knows more about Allah's Book and His Messenger's Sunnah has the right to speak first.<sup>6</sup> Muhammad ibn Al-Hasan was speechless. Therefore, there are conflicts everywhere, yet it's essential to keep moderation and respect.

### 2.1.3 Intellectual Disagreement Doesn't Hinder People from Having Peaceful Coexistence

Human nature is attributed for diversity. In this regard, Allāh عز وجل said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ ۗ<sup>7</sup>

*'If thy Lord had so willed, He could have made mankind One People: but they will not cease to dispute.'*<sup>8</sup>

Imam Shafi is a role model for respecting intellectual discussion. In this regard, Younis Al-Sadfi said, *"I haven't seen a better person than Imam Al-Shafi."* He continued, *"On one occasion, I spoke with Imam Shafi about a particular subject. We then departed the space where we were seated. We finally crossed paths by accident. At that time, Imam Shafi grabbed my hand and asked, "Abu Mousa, can't we become brothers, even though we have different intellectual perspectives on that matter?"*<sup>9</sup>

Regarding disagreements over philosophical arguments, Imam Shafi said, *"In all the conflicts that I had, I aimed at obtaining factual knowledge."* Muslims will be better able to participate in any discussion due to it. In every debate I had, Imam Shafi said, *"I wanted the other person to get factual knowledge on his own without instructing him about such knowledge."* Three categories can be made out of intellectuals' opinions.<sup>10</sup>

#### i. The Perfect Opinion

It refers to a second person's view of whether something is totally or partially accurate. The latter believes that the opposing points of view of others might be entirely or partially false. A productive discussion will arise from taking the correct perspective.

#### ii. The Moderate Opinion

It includes absolutely accurate opinions, while the latter deems the opposing points of view of others to be wholly false. Despite intellectual differences, a person with a moderate outlook thinks that individuals can coexist peacefully.

#### iii. The Extremist Opinion

It suggests that his adopter thinks he is entirely correct. The latter considers the opposing points of view to be wholly false. He holds that

others who have opposing views do it out of hatred, aggression, and violence. Extremists' opinions and decisions also are unjustified.<sup>11</sup>

### 2.1.4 The *Wasatiyyah* based Approach by Imam Al-Shafi

The historical goal of Imam Shafi was to reconcile the two philosophical current flows of rationalism and traditionalism. According to historians, the severe theological attitudes that these two movements proclaimed matched their extreme political viewpoints. He acted as a reformer who took the middle path. Ibn Surayj, one of his pupils, achieved the aim of legal theory as a synthesis of reason and revelation. The reform movement led by Imam Shafi and his followers aims to find a balance between traditionalist and rationalist approaches.<sup>12</sup>

#### 2.2 *Ibn Taymiyyah*

Ibn Taymiyyah complete name is 'Taqi ad-Din 'Ahmad ibn Abd al-Halim ibn Abd al-Salam al-Numayri al-Harrani (تقي الدين أحمد بن عبد الحليم بن عبد السلام النميري (الحاراني)). He was born in Harran around 661 A.H. Abu al-Barkat Majd ad-Din ibn Taymiyyah al-Hanbali, his grandfather and uncle Fakhr al-Din were scholars of Hanbali School of Law.<sup>13</sup> He was a *muhaddith*, philosopher, jurist, and politician who belonged to the *Sunni* faith. His role in the battle of Marj al-Saffar ended the Mongol invasion of the Middle East. Ibn Taymiyyah was a Hanbali scholar and his contentious opinions on saints and shrines made him distinguished among many scholars.<sup>14</sup> He has grown as one of the most prominent mediaeval writers of modern Islām. Rashīd Ridā saw him as the rebirth of the Islamic Hijri year in the 7th century.<sup>15</sup>

#### 2.2.1 Ibn Taymiyyah Views about Moderation

According to Ibn Taymiyyah, moderation is a vital principle for followers. It is considered as '*the opener or key to the straight path*'.<sup>16</sup> "*Islam as a religion is the middle of all other religions*," said Ibn Taymiyyah. Sufism and the ulema of "*Ilm ul Kalam*" were the two main religious movements throughout the Abbasid era Ibn Taymiyyah as a result engaged in academic jihad against ulema and wrote a variety of Islamic literature, including *Aqidah and fiqh*.<sup>17</sup> Ibn Taymiyyah claims that the Mongols were unable to totally eliminate idolatry. Jihad against them was therefore necessary.

In the second *fatwa* of Ibn Taymiyyah, despite the Mongols who accepted Islām, he talks about Mongol's religious leniency and doctrinal variety.<sup>18</sup> Ibn Taymiyyah also outlines three fundamental allegiances to the ruling authorities. First, it was common in Mamluk prisons to believe

in *"the cause of the truth without fear of any creature."*<sup>19</sup> Ibn Taymiyyah defines the objective of humanity and the role of rulers in his well-known *Al-Siyasa Al-Shariyya*. Ibn Taymiyya's reputation is established as an authority in moderation or radicalism.<sup>20</sup>

### 2.3 Shah Wali Ullah Dehlavi

In 1703, Shah Wali Ullah was born in Delhi. Qutb-ud-Din was his given name, but due to his generosity and devotion, he came to be known as Wali Ullah. His father, Shah Abdul Rahim, was a revered mystic and philosopher. He was a founder of the Delhi-based *Madras-i-Rahimiyah*.<sup>21</sup> His father instructed Shah Wali Ullah in *Tafseer*, mysticism, spirituality, metaphysics, philosophy, and *Ilm-ul-Kalam*. The distinguished Arab scholar Sheikh Abu Tahir bin Ibrahim had an impact on him in 1730. He spent 14 years of his life in Madinah studying the *Hadith*.<sup>22</sup> When he returned to India, he not only identified the causes of the Muslims' defeat but also provided some solutions. The Holy Qur'an was translated into Persian, which was at that time the most widely spoken language. Additionally, he made an effort to settle several conflicts between the sectarian factions that were active at the time. He supported moderation and condemned all sorts of extremism.<sup>23</sup>

#### 2.3.1 Shah Wali Ullah Views about Moderation

He stated "Muslims should adopt *Ijtihād* and put out innovative thinking. Muslims deal with new difficulties and cultural distinctions. He has displayed a great deal of admiration and regard for older Islamic intellectuals. In his endeavor, he used moderation, mental unity, and cooperation between the different schools of thought. He believed that moderation should never be defensive or contrite.<sup>24</sup> In his work, he mentions that disagreement also existed during the era of the Holy Prophet Muhammad صلى الله عليه وسلم, his companions and successors but they solve issues in the guidance of the Prophet Muhammad صلى الله عليه وسلم. This approach ensured the preservation of mutual respect and the avoidance of extremism and intolerance among Muslims.<sup>25</sup> He highlighted Imam Abu Shama views, 'Whoever is engaged in jurisprudence should not be satisfied with the religion of a single Imam, but should examine the sayings of every Mujtahid.'<sup>26</sup>

The Companions also had differing viewpoints but they were all on the same shining road of guidance. After elaborating on contentious points, Imam remarked, "I think this is a precaution," in reference to challenging issues.<sup>27</sup> When asked why he couldn't worship behind Imam Malik and Saeed bin Al-Musayyib, Imam Ahmad ibn Hanbal responded, "Why can't I pray behind Imam Abu Yusuf and Haroon Al-Rasheed?"

The *Jama'al-Fatawa* asserts that 'If I marry such and such a woman, then divorce her, then divorce her' (i.e., grants her three divorces), he should

ask a Shafi jurist for a fatwa, which will state, "It will not be divorced, and your marriage will not be null and void." Since the majority of the *Sahaabah* agree with Imam Shafi's decision in this matter, he has no issues doing so.

According to Imam Muhammad, if a jurist executes a Talaq-e-Bain divorce on his wife using the words *انت طالق البتة* but a judge later determines that it can be reversed. In circumstances where jurists and imams disagree, each jurist is required to recant while still upholding the judge's decision. The *Sahaabah*, their adherents, and the Imams all adhered to the highest moral and ethical standards. The varying methods and approaches had no bearing on these high standards.<sup>28</sup>

### 2.3.2 The *Wasatiyyah* based approach by Shah Wali Ullah

His relentless efforts to bring about *Madhhabs* (schools of Islamic law) reconciliation are cited as Shah Wali Allah's great intellectual achievement. During his lifetime, there were severe disagreements and conflicts among adherents of the four schools of Islamic law. In order to accept the different points of view of the experts, he also devised a framework for reconciliation. Major Islamic educational institutions and organizations in India also recognize Shah Wali Allah's intellectual and spiritual legacy. It serves as an example of his balanced approach to many different fields. He has played a key role in reestablishing the greater goal of moderation, or *wasatiyyah*.<sup>29</sup>

#### 3. Moderation (*wastiyyah*) IN CONTEMPORARY ERA

Many modern scholars, like Muhammad Hashim Kamali, Wahhab Al-Zuhaili, Muhammad Kamal Hassan, Fazlur Rahman, and Yusuf Al-Qaradawi have discussed the concept of moderation. I'll pick three major writers like Yusuf al-Qaradawi, Muhammad Hashim Kamali, and Muhammad Kamal Hassan because of their significant contributions to the concept of moderation (*wasatiyyah*). Who's in his own writing stressed the need of moderation. This study is restricted to the works of the following three scholars.

#### 3.1 Muhammad Hashim Kamali

Muhammad Hashim Kamali (محمد هاشم كمالی) is a prominent Afghan Islamic scholar.<sup>30</sup> In addition, he published books, journals, and essays on *wasatiyyah* and its application. He also emphasized the idea of moderation through seminars held on a national and worldwide scale.

### 3.1.1 Muhammad Hashim Views about Moderation

'A moral virtue is vital not only to personal conduct but also to the integrity and self-image of communities and nations,' writes Mohammad Hashim Kamali in his book *Moderation and Balance in Islam: The Qur'anic Principle of Wasatiyyah*. 'All of the main religions and nations value it as a component of the Muslim community's self-identity and perspective. The virtue of moderation fosters social harmony, societal balance, and interpersonal relationships.'<sup>31</sup>

### 3.1.2 Moderation in the Holy Qur'an

Allāh عزوجل revealed has in the Holy Qur'an about moderation in Islām as:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ

ع  
لَيْكُمْ شُهَدَاءَ ۗ

*“Thus we have made of you a community of justly balanced that you might be witnesses over the people and the Messenger a witness over yourselves.”<sup>32</sup>*

Muslims treat everyone with justice and respect. Another term for the Muslim ummah is a testimonial to moderation. Or, to put it another way, the Muslim *Ummah* is in favor of social balance and moderate. According to Kamali, Islamic civilization should uphold honesty and justice in its interactions with others.<sup>34</sup> The Holy Qur'an explains the concept of *wasatiyyah* in the following verse as:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذْنُ اللَّهِ ۗ

*‘Then We have given the Book for inheritance To such of Our servants As We have chosen: But there are among them Some who wrong their own Souls; some who follow A middle course; and some Who are by Allah’s leave Foremost in good deeds.’<sup>36</sup>*

Muhammad Hashim Kamali asserts that adherence to Shariah law is a prerequisite for a just society.<sup>37</sup>

### 3.1.3 The Scope of Moderation

The quality of perfection in Islām also relates to social interaction. Kamali termed this point, ‘brings ease and removes hardship. As Allāh عزوجل explains in the Holy Qur'an:<sup>38</sup>

وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ



*'He has chosen you, and has imposed no difficulties on you in religion.'*<sup>40</sup>

The true meaning of wasatiyyah in Islam can be seen as providing consolation to those who are suffering and easing their suffering. As stated, the Holy Prophet Muhammad ﷺ always encourages Muslims to oppose extremism,<sup>41</sup>

*"Avoid extremism (al-ghuluw), for those before you were brought to destruction due of their extremism in religion".*<sup>42</sup>

In a different *Hadith*, the Holy Prophet Muhammad ﷺ gave Muādh bin Jabal and Abu Musa al-Asharī the following advice:

*"Be gentle to the people and avoid harshness to them; convey them good news and do not repel them (with gloomy predicaments)".*<sup>43</sup>

It demonstrates that he gave advice to his Companions to maintain moderation in all situations since it promotes peace and tranquilly. The Holy Qur'ān advocates avoiding extremism and fostering a spirit of tolerance. As Allāh عز وجل said in the Holy Qur'an:

إِن تَجْتَنِبُوا كِبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نَكَفَرْنَا عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْجَلُكُمْ مُدْخَلًا كَرِيمًا<sup>44</sup>

*'If ye (but) eschew the most heinous of the things which ye are forbidden to do we shall expel out of you all the evil in you and admit you to a Gate of great honor.'*<sup>45</sup>

A major tenet of Islam is the elimination of injustice and intolerance in order to achieve wasatiyyah in life and create ease.<sup>46</sup>

### 3.1.4 The Moderating Role of Ikhtilāf and possible Reasons

The Holy Qur'an asserts that religious variety is morally necessary and that it has been divinely ordained.<sup>47</sup> As it is stated:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْفِرُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ<sup>48</sup>

*'If it had been the Lord's Will, They would all have believed, — all who are on earth! Wilt thou then compel mankind, against their will, to believe.'*<sup>49</sup>

Muslims by following the footsteps of the Holy Prophet Muhammad ﷺ are commanded to propagate Islām According to Thomas Arnold, the demonstration of tolerance, which is a powerful sign of moderation, attracted non-Muslims to Islam.<sup>50</sup> This then brings up the subject of freedom of speech and expression, which Islam provides a wealth of support for. The Qur'ānic teachings of 'promotion of good and prohibition of evil', consultation (شورى) gives truthful advice and religious freedom to its citizens.<sup>51</sup>

The acceptance of a distinct discipline under the category of logical dispute in Islamic jurisprudence attests to its flexibility, moderation and tolerance of different viewpoints. A well-known aspect of Islamic law, *Ikhtilāf* (اختلاف) is essential for *ijtihad* (اجتهاد) as it strives to find solutions to problems. Understanding

and respecting opposing points of view and resolving conflicting issue is essential for well-balanced thought.

*Wasatiyyah*, used in the context of Islam, refers to the acceptance of justifiable differences of opinion and interpretation. The multiplicity of Islam's legal and religious schools, including the Hanafi, Shafi, Maliki, and Hanbali, exemplify the reality of *Ikhtilaf*. In a same way, Islam promotes consultation (شورى) when it comes to issues of local politics, administration, and leadership. *Shura* excels as a moderator because it works to give everyone a voice, to resolve conflicts, and to find solutions based on consensus. It evolved become the primary way that public affairs decisions are made. The Islamic belief in *wasatiyyah* is further illustrated by the way in which it encourages cooperation (تعاون) and communication (الحوار) in the pursuit of noble objectives.<sup>52</sup> According to the Holy Qur'ān, Allah عزوجل says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ

*'Help ye one another in righteousness and piety but help ye not one another in sin and rancor.'*<sup>54</sup>

### 3.2 Muhammad Kamal Hassan

Muhammad Kamal bin Hassan, a Muslim scholar who was born on October 27, 1942, focuses on contemporary Islamic thinking.<sup>55</sup> The study of moderation by Kamal Hassan emphasizes the need to "*attempt to give a thorough conceptualization of the notion of moderation.*" He discussed *wasatiyyah* and its uses in several essays, magazines, and books.<sup>56</sup> He advanced the concept of moderation by delivering lectures and presentations at both the national and international levels. More significantly, his work had a significant knowledge and discussion-based impact on the Malaysian government.

#### 3.2.1 Muhammad Kamal Views about Moderation

*Wasatiyyah*, according to Muhammad Kamal Hassan, is *'the pursuit of justice and moral excellence as well as the avoidance of extremes and injustices that might or might not put an unfair burden on oneself or others.'*<sup>57</sup>

#### 3.2.2 Moderation in the Holy Qur'ān

Muhammad Kamal Hassan claims that the only component of the Qur'ānic idea of *wasatiyyah* is religious moderation. *Wasatiyyah* includes virtues like<sup>58</sup> justice (العدل), excellent goods (الخير), and balance (الاعتدال), in addition to tolerance for different religions. It is against their own self-interest for Muslims to oppose justice, yet Allah has commanded them to do so.<sup>59</sup> As it is said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلِوَالِدَيْكُمْ وَأَلْوَابِنِ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ عَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ  
بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوُّوا أَوْ نَعَرَضُوا فَلِئِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا<sup>60</sup>

*‘O ye who believe! Stand out firmly for justice as witnesses to Allāh even as against yourselves or your parents or your kin and whether it is (against) rich or poor: for Allāh can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allāh is well-acquainted with all that ye do.’<sup>61</sup>*

In terms of goodness, Allāh عزوجل has asked the Muslim community to command the right (المعروف) and prevent from bad (المنكر) as it is mentioned in the Holy Qur’an:

وَلْتَكُنْ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ<sup>62</sup>

*‘Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity.’<sup>63</sup>*

Muslims must strike a balance between their aims for the here and the hereafter. The Holy Quran states in this perspective that:

وَأَتَّبِعْ فِيمَا ءَاتَاكَ اللَّهُ الذَّارَءَ الْآخِرَةَ ۗ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۗ وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ۗ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ<sup>64</sup>

*‘But seek, with the (wealth) which Allāh has bestowed on thee, The Home of the Hereafter, nor forget thy portion in this World: but do thou good, as Allāh has been good to thee, and seek not (Occasions for) mischief in the land: For Allāh loves not those who do mischief.’<sup>65</sup>*

Muhammad Kamal Hassan's description of wasatiyyah is a system of justice and greatness that is the aspiration of all Muslims around the world. Islamic teaching placed a strong emphasis religious topics (عبادة), Islamic doctrine (توحيد) and good character (أخلاق).<sup>66</sup>

### 3.2.3 Manifestation of Wasatiyyah

Mediocrity and contentment with a mediocre performance are incompatible with Islāmic teachings. Moderation is the acceptance of a position in the midst of these two extremes. Excessiveness (افراط) and laxity (تفريط) are two extremes according to Muslim scholars. Moderation is a just, fair and balanced idea in this regard. It involves attaining excellence in all things and is mandated in Islām.<sup>67</sup> According to Muhammad Kamal Hassan, achieving justice requires both enforcing the good and prohibiting the evil. Patience, mutual understanding and humility are three essential components of wasatiyyah.<sup>68</sup>

### 3.2.4 The Practice of *Wasatiyyah*

The Holy Prophet Muhammad ﷺ asked his *ummah* to maintain a balance between worldly matters and religion as reported by Abu Hurairah,

*'Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So, you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights.'*<sup>69</sup>

It is crucial to understand the concept of *wasatiyyah* in its entirety and apply it to everyday situations while preserving the virtues of justice, excellence, and moderation.<sup>70</sup>

### 3.2.5 Purposed Suggestions of Muhammad Kamal Hassan

Muhammad Kamal Hassan illustrated essential spirit of Islām, *ummah wasat* and *wasatiyyah*. He also cleared the misunderstandings and misinterpretations about legislation, ethics and *wasatiyyah*.<sup>71</sup>

#### 3.3 Yusuf Al-Qaradawi

Yusuf al-Qaradawi is the leader of the International Union of Muslim Scholars and an Egyptian scholar. Ibn Taymiyyah, Ibn Qayyim, Sayyid Rashīd Riḍā, Abul Hasan Ali Hasan Nadwi and Naeem Siddiqui are among his supporters. He is well known for *Al-Sharī'ah wa-Al-Hayah* (*Sharī'ah* and Life).<sup>72</sup> The book *'Islām: The Future Civilization and the Lawful and the Prohibited in Islām'* is one of his more than 120 publications. He plays a crucial role in the intellectual leadership of the Muslim Brotherhood. He is known for his ideas like support for Palestinian people have prompted reconciliation with Western countries.<sup>73</sup>

#### 3.3.1 Al-Qaradawi Views about Moderation

According to al-Qaradawi, *wasatiyyah* is the center ground between two contradictory stances. It adheres to Islamic values because of its justice and balance.<sup>74</sup> He characterized it as "*a balance that equilibrates the two opposite goals, in which no end stands alone with its superiority or eradicates its counterpart; in which the lower ends receive more than they deserve and overwhelm their opponent,*" to put it another way.<sup>75</sup> He considers moderation as a practical approach to living.<sup>76</sup> His concept is known as the "*School of the Middle Way.*"<sup>77</sup> Alternatives to liberal capitalism and socialism include the social system known as *wasatiyyah*. An alternative to liberal capitalism and socialism is the *Wasatiyyah* social system. Al-Qaradawi offers a way out of political difficulties and urges a break from both militant Islamic and secular trends in Egyptian politics. As the "spiritual father of the *wasatiyyah* tendency," Al-Qaradawi is well-

known.<sup>78</sup>

Al-Qaradawi came up with the term "*wasatiyyah*" to describe a balance between the unchanging dogmas of changing life. It is attributed to Muhammad Abduh and Rashīd Riḍā.<sup>79</sup> Al-Qaradawi also used the term *wasatiyyah* to describe different trends such as excommunicating trend (*tayyar al-takfir*), the immobility or zealous trend (*tayyar al-jumud wa'l-tashaddud*), violent trend (*tayyar al-unf*) and the moderate trend (*tayyar wasatiyyah*). He also participates in the moderate movement, which is defined as "*Wasatiyyah* is a mixture of Salafism and renewal, a balance between the essentials and change" (the fundamentals of Islamic law and the changes that take place over time). [...] This method does not disregard the past, the present, or the future in any way.<sup>80</sup>

### 3.3.2 Ways to Promote *Wasatiyyah*

Al-Qaradawi proposed six modifications to achieve moderation in order to eliminate extremist attitudes amongst Muslim communities. They are as follows:<sup>81</sup>

#### i. Shifts from Form and Appearance to Reality and Substance

According to Al-Qaradawi, the principle of Islām, is not just about "growing the beard and extending it, reducing the robe; conducting the miswak (teeth-cleaning stick); going to join one's foot with another's foot in prayer; placing one's hands on the chest or above the navel; eating while seated rather than standing; prohibiting all types of songs or music; and making the niqab (face covering) for women mandatory. The Holy Prophet Muhammad ﷺ instructed his followers to deal with moderation in possible way.<sup>82</sup>

#### ii. Shifts from Arguing and Disagreeing to Giving and Doing

Muslims must accept the constructive criticism of others without fear of pointless debates. The essential actions are related to this world and hereafter. The Holy Prophet Muhammad ﷺ allowed his followers to possess good conduct or to remain silent in delicate matters.<sup>83</sup>

#### iii. Shifts from an Emotional, Demagogic Perspective to a Rational, Scientific One

Allāh عزوجل commanded His vicegerents to never be persuaded by the destructives and to always act justly toward their fellow creatures. Muslims must always treat others fairly and impartially. As long as it upholds Islamic principles like justice and piety, Islam advocates religious tolerance. One needs to adopt a logical and scientific mindset in order to avoid subjectivism and restricted thinking.<sup>84</sup>

#### iv. Shifts from the secondary and Peripheral to the Fundamental and Primary

Correcting incorrect concepts and ideas must be given top importance, according to Al-Qaradawi, because most of the time, people's actions and conduct are the result of concepts and ideas that are deeply ingrained in their minds. If those are accurate, then their actions and behavior will also be accurate; if those are inaccurate, then both will also be incorrect. We shall instruct individuals using the corrected concepts after correcting their conceptions and ideas so that conscience, will, and mind all work together to produce upright behavior. The most essential thing in life is to spread messages about how to have a positive, fulfilling existence.<sup>85</sup>

#### v. Shifts from Injustice and Exclusivism to Tolerance and Inclusivism

Extremism and intolerance are not characteristics of Islam. Particularly fanaticism shuts down any options for discussion with those who hold opposing views or even oppose the objectives of other groups. Islam encourages religious tolerance as the word 'Islam' signifies 'peace and harmony'.<sup>86</sup>

#### vi. Shifts from Anger and Intolerance to Tolerance and Ethical Relativism

Islam gives message of kindness. Al-Qaradawi stated the *Hadith* that, 'Verily Allāh is gentle; He loves gentleness in all affairs.' According to Al-Qaradawi, this *Hadith* best expresses virtues like kindness, graciousness, and sympathy for "the other".<sup>87</sup> Breaking bad habits like pointing out errors and proclaiming statements without any justification is essential. Fanaticism and prejudice must be avoided as Islam gives message of gentleness and sensitivity.<sup>88</sup>

#### 4. Jurists' Disagreement and Moderation

In order to solve any problem after the Holy Prophet Muhammad ﷺ in the era of *Khilafa Rashida*, the Companions employed the guidance of the primary sources.<sup>89</sup> After the Holy Prophet Muhammad ﷺ, the Sahaabah, Taabi'een and the Taba-e-Taabi'een continued to perform their duty in interpreting the issues. Jurists are those who have learned something new and in-depth from this work. A group of jurists interpret the rules and ensured that the primary sources must be present before them as evidence otherwise *Qiyas* was adopted. According to history, significant figures in the field of jurisprudence include Imam Abu Hanifa bin Thabit (أبوحنيفة نعيان بن ثابت), Imam al-Shafi (الشافعي), Malik ibn Anas (مالك بن أنس), Ahmad ibn Hanbal (أحمد ابن حنبل) and Jaafar Sadiq (جعفر الصادق) are prominent in the field of jurisprudence.<sup>90</sup> Their disciples presented issues in a compiled and written form. Numerous schools of jurisprudence were established, and the number of followers of various *Imams* kept growing.<sup>91</sup>

For centuries, the *ijtihad* was kept in a state of sanctity due to the state of stagnation. When the Companions scattered and Islamic state expanded, they were encountered with many new issues. In this situation, they used their understanding and resolved the contentious matters. The difference in the methodology resulted in the emergence of two groups; *Ahl al-Ra'i* and *Ahl al-Assar*. They based their assumptions on the basis of political differences, intellectual personality and the spread of *Sahaabah* in different areas.<sup>92</sup>

#### 4.1 First Reason

The political conflicts that gave rise to numerous sects are significantly influenced by Hazrat Uthman's martyrdom. These political differences also resulted in the fabrication of *ahadith*.

#### 4.2 Second Reason

The influence of the teacher on the student and personal inclinations is the second main reason. Abu Jaafar Mansur (أبو جعفر المنصور) asked Malik ibn Anas (مالك بن أنس) to compile Mut'ah, he asked him to compile a book for the benefit of people. He asked him to avoid discussion on Ibn Abbas and Ibn Umar. The ease with which Hazrat Abdullah bin Umar (عبدالله بن عمر) tended to speak and see his students is evident in both his fatwas and his writings.<sup>93</sup>

#### 4.3 Third Reason

The third reason is the large-scale migration of *Sahabah* in the first century A.H. towards Iraq, Syria and Egypt. Many Companions like Ali ibn Abe Talib (علي بن أبي طالب) and his sons, Hazrat Abdullah ibn Abbas (عبدالله بن عباس), Usama ibn Zayd (أسامة ابن زيد), Muhammad ibn Muslimah (محمد بن مسلمة) and Abu Masood Ansari (أبو مسعود الأنصاري) resided in Iraq. Similarly, Egypt became the homeland of Amr ibn Aas (عمر بن الخطاب) and Ammar ibn Yasir (عَمَّارُ ابْنِ يَاسِرٍ) and many more. Imam al-Shafi, Malik Anas, Abu Hanifa, Ahmad ibn Hanbal and Jaafar Sadiq rose to prominence in the second and third centuries A.H. Other Imams also emerged during this time alongside them, but their madhhab did not flourish.<sup>94</sup>

Despite the differences in religious matters, the possibility of anarchy will increase if not tolerated. It will spread imbalance, intellectual extremism, violence and there will be distances of hatred.<sup>95</sup> The knowledge and intellectual power is based on the method of teaching and learning. To encourage acceptance that can build endurance for other people's opinions, it should also include patience and forbearance. Each believer's manners of disagreement need to be handled with respect and brotherhood. It will bring about social peace.<sup>96</sup>

### 5. Moderation and current SCENARIO

Islām is a religion of peace and well-being, hence it favors' and encourages moderation in all things. Moderation is the key to success, and Islām exhorts Muslims to pursue it. People have given up on the path of

moderation in today's culture in favor of desire, greed, and selfishness. Violence, brutality, and intolerance are all effects of these issues.<sup>97</sup> Today, it is crucial for the eradication of religious extremism to propagate the message of Islamic equality, brotherhood, unity, and moderation. For peaceful coexistence in today's society, tolerance, forgiveness, harmony, enlightenment, and moderation are all crucial. These are the guidelines that, if followed, will get rid of religious fanaticism and sectarianism. We need to take lessons from moderation.<sup>98</sup>

#### 6. The Need for *Wasatiyyah* in Today's World

*Wasatiyyah* (وسطية) is a concept that rejects the idea that 'there is an inherent conflict between the spirit and flesh and instead affirms the natural, Allāh-willed unity of this twofold feature of human life.' *Wasatiyyah* is a code of conduct in such situations that is applicable to both groups and individuals.<sup>99</sup> The three elements of human existence are social, economic, and spiritual. People must exhibit moral values like toleration, integrity, and justice—elements of *wasatiyyah*—in order to live in a social setting.

Throughout the years, Islām has Islām is a peaceful faith that encourages tolerance.<sup>100</sup> Islām has provided a complete life framework over the year that teaches people how to balance their spiritual and physical needs. Islām places equal emphasis on all facets of human life and never encourages people to choose their spiritual or material well-being over other considerations.<sup>101</sup> It signifies that one should not be excessive or severe in accordance with Islamic law. Religious-based measures must be conducted through utilizing the *wasatiyyah*<sup>102</sup> to oppose Islamic extremism. Islam's peaceful cohabitation with other religions during the time of the Holy Prophet Muhammad صلى الله عليه وسلم served as a big factor for the growth of shared beliefs among followers of other religions.<sup>103</sup>

#### 7. Utilizing *WASTIYYAH* TO Combat Extremism

The Holy Qur'ān and *Sunnah* both emphasize the concept of *wasatiyyah*. Its objective is to combat violent human behavior. In this situation, moderation is a just, moral, and reasonable concept. Its goal is to keep everything in balance.<sup>104</sup> Extremism has damaged Islam's reputation, which must be repaired with moderation. It contributes to the rise of extremism among Muslims and the rest of the globe.<sup>105</sup>

In order to combat extremism, countries should priorities' developing moral values in people's hearts to remove extremism, according to Kamal Hassan. A significant contributor to ethical corruption, intolerance, and extremism is moral decay. He lists three key factors that might determine whether a person succeeds or fails as being education, media, and society.<sup>106</sup> In this regard, scholars from both the ancient and modern eras must improve upon the idea of *wasatiyyah* in their writings. Scholars assert that disagreement is a well-known aspect of Islamic law. The



necessity for moderation rather than severity is crucial in the current scenario.<sup>107</sup>

### 8. Conclusion

Islam is a religion of peace, prosperity, and well-being; hence it encourages moderation in everything. Islam teaches Muslims to seek moderation as one of the roads to success. Scholars from both the classical and modern eras have explored moderation in a variety of ways, but it has always been interpreted positively. In current situation, disagreement can be seen everywhere among people and Muslim have forgotten the teaching of Islam it is necessary to understand the concept of *wasatiyyah* in correct way. And need to practice moderation in the current circumstance rather than strictness, and to respect other people's opinions. And instead of criticizing, condemning, degrading, insulting, and rejecting other people's opinions, adopt the path you believe to be right, but don't compel others to follow it. Avoid psychological techniques that deprive you of your fundamental freedom. Every believer should be treated with love and brotherhood regardless of their position or rank and how they disagree. This is essential to maintaining social harmony. All sects should be allowed access to mosques and madras's. It's not appropriate to make Madras the central focus of comments about the sect.

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- <sup>102</sup>Hanapi, "The Wasatiyyah (Moderation) Concept in Islāmic Epistemology: A Case Study of Its Implementation in Malaysia," 51-62.
- <sup>103</sup>Muhammad Adil Iqbal and Shaikh Abdul Mabud, "Challenge of Globalisation to the Muslim Ummah," *Strategic Studies* 39, no. 3 (2019): 86.
- <sup>104</sup>Hanapi, "The Wasatiyyah (Moderation) Concept in Islāmic Epistemology: A Case Study of Its Implementation in Malaysia," 51.
- <sup>105</sup>Hassan, "Wasatiyyah as Explained by Prof. Muhammad Kamal Hassan: Justice, Excellence and Balance," 24.
- <sup>106</sup>Bahri, "Understanding Islāmic Moderation: The Wasatiyya Imperative," 19.
- <sup>107</sup>Ibid, 20.